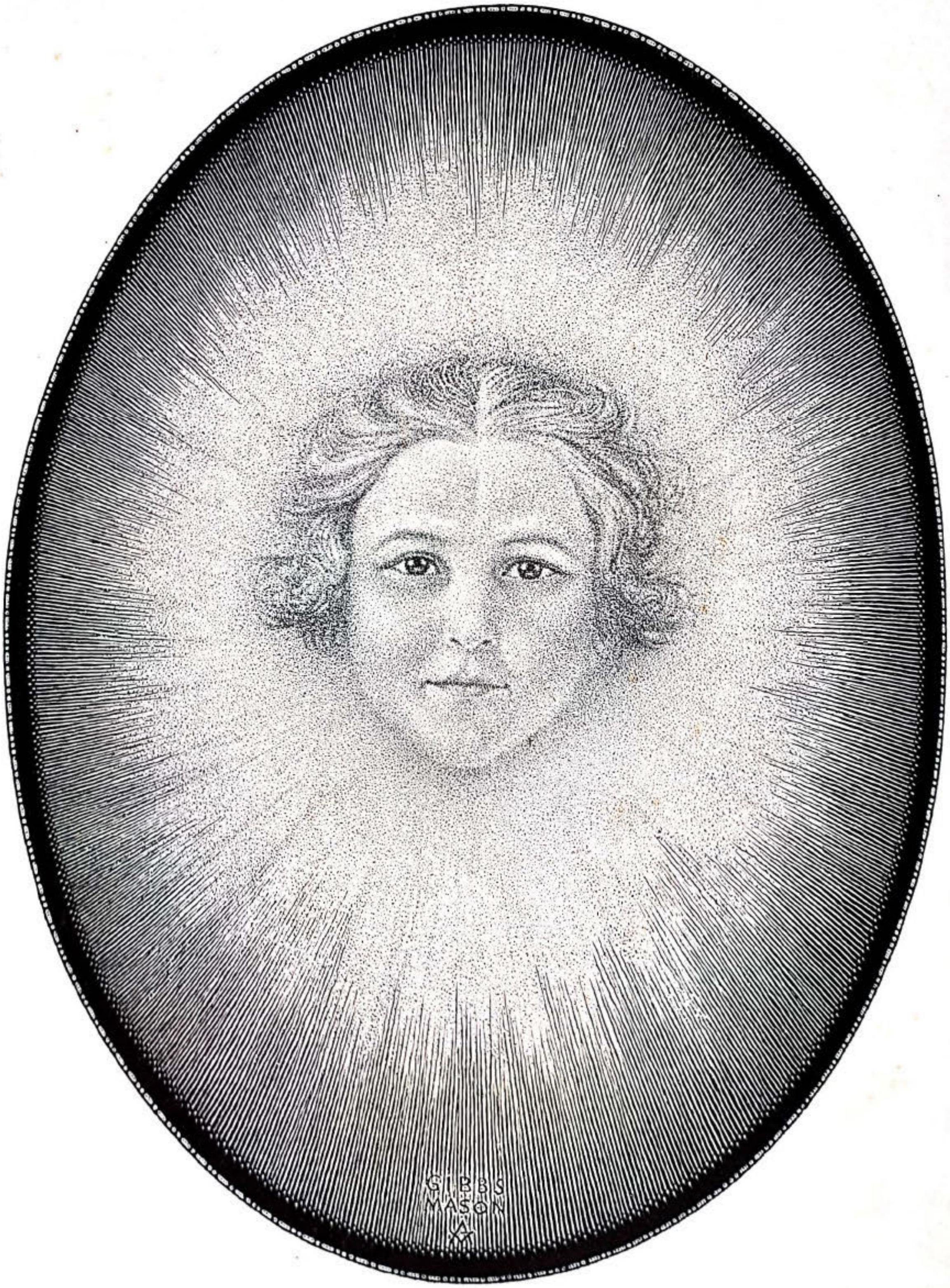
MAN
-AND HIS COUNTERPART-
WOMAN

BY

ALETA B. BAKER


GIBBS
MASON

MAN — AND HIS COUNTERPART — WOMAN

OR

THE FIFTY GATES OF UNDERSTANDING

BY

ALETA B. BAKER

ILLUSTRATIONS EXECUTED BY
GIBBS MASON

BOSTON, MASSACHUSETTS
1930

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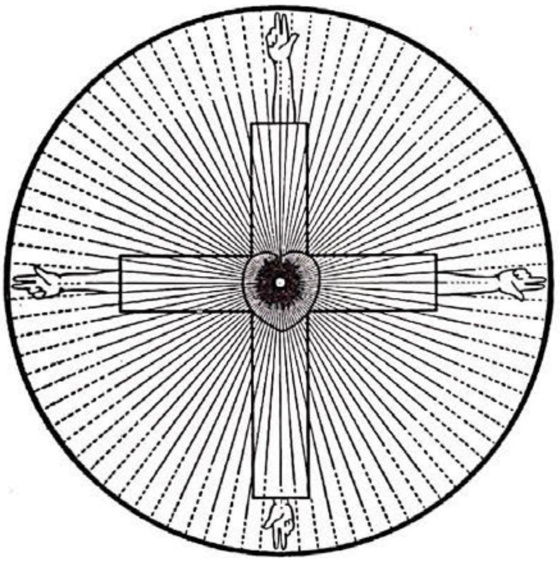
Printed in the United States of America

THIS BOOK IS LOVINGLY DEDICATED TO ALL
MY BROTHERS AND SISTERS OF THE
ORDER OF THE PORTAL

BOOKS BY THE SAME AUTHOR

The Causal Essence Personified
The Soul's First Student
The Luminous Doctrine of the Spiritual Heart
Man — and His Counterpart — Woman

These books may be obtained at 440 Stuart St., Boston, Mass.



If you believe in God, the Divine Creative Force; if you desire to acquire greater power to be of more help in carrying out the Divine Plan, rather than from purely selfish purposes; if you are calm, earnest, sincere and persistent the ORDER OF THE PORTAL will welcome you within its crypts. Before you will be laid a tremendously enthralling course of studies, lectures and practical experiments which if faithfully assimilated will make this Knowledge a vital part of your very self.

Thus through the Portal you may reach the Goal!

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EXPLANATION OF TERMS AS USED IN THIS SERIES OF FIFTY LESSONS 431

THE SOUL'S QUEST.

I lift mine eyes to the tall hills and yet
See thee not; despairing I walk the valley below,
Sadly beholding only the dim light within the shadows.
Stooping I peer beneath each overhanging bough
Hoping to find thee sleeping quietly in some far nook.

Lacking courage to climb the steep crags I turn
Sadly back to the cities of men.
There my desire carries me ever onward,
Carefully I search each face, hoping ever hoping
In some countenance fair to behold thy beloved features.

Then when life's bitterness fills me to overflowing
I turn back and finding courage climb the heights,
Nor count the hardships along the way.
Still my longing remains with me until,
Finding neither heights nor depths reveal thee,
I wander night and day disconsolately,
Nor find surcease from my pain.

THE SPIRIT'S REPLY.

Beloved, upon the hills I stood with arms outstretched,
Hoping thou would'st still my anxious fears.
Again in the valley below I waited for thine eyes
To light with the glad light of recognition;
Beneath each bough I lifted my face to thee.

Within the city limits I stood upon each street
Counting the hours as lost without thee;
Behind each face my shadow reposed,
And within each heart my love beheld thee,
Waiting thy coming vision, hoping thy heart to stir.

Still did'st thou sleep, nor would'st thou see.
True, thou did'st climb the heights and explore
The depths,—yet remain blind to the center,
Where God hath decreed His Holy Spirit shall abide.
Hath He not said, "Lo here, lo there thou dost search,
While I remain forever hid in the midst?"

Careless soul, obey thy God! Follow His precepts
And my love shall surely reward thee.
Then shall I accompany thee upon each journey
And life shall fill thy cup to overflowing.

PREFACE

This book, wherein the story of the Law is outlined, has been written under the initiatory power as it brought me through from the First Work to the Fifth; and students earnestly studying the five parts will awaken within themselves, by the law of reflection, the same initiatory life which, lying dormant, is potential in all mankind after they become conscious thinking beings. This is the main reason for putting forth the book in its present rambling form, and those who pursue its pages will find themselves irritated again and again, and will declare that the author is either mentally unbalanced or fabricating.

But if they have reached the time for the major initiations to begin within themselves they will return and read anew its pages. And as the same Law which animates this book begins to find manifestation within themselves, so will their minds interlock with the mystical self within, and understanding come to them within the scope of their own life. For the words which compose the expression of the Christ law, overcoming and transmuting the natural law, are but feeble pen pictures of the actual transcendental mysteries. But in every case where the student enters into the initiatory life, either by the open vision, by dreams, by the awaking consciousness, or by mental pictures, there is revealed to him or her the life of God as it finds expression in man.

In all my other books the intellectual process is used, and wherein this portrays wisdom they but give forth knowledge. And a book of wisdom has within its pages the power to set up in the world of manifestation the same potential life as expressed within its pages, while knowledge simply exhilarates the mental concept and temporarily exalts the soul. Wisdom is the Law wherein the spirit of man takes possession through the divine and mortal soul, after marriage between the two has taken place. And because spirit is able to function in material matter, manifestation in the tangible life becomes a living reality.

Once more I would beg all students not to become discouraged in the study of this book, and not to look for intellectual stimulus but rather, as they pursue each page, try to go further within through the door of the physical into the vast magnitude of the mystical self. If doubt and suspicion are laid aside and this course is pursued they will be richly repaid, not by anything that has been told them or withheld from them, but because by the power within its pages they will have opened their own door to Christ, Who is the Revealer and the Reconciler of opposing forces, and the One Who is the Saviour. He builds the bridge between man's divided parts and breaks down the walls of the partitions within his restricted area, thus unifying him with God, Who is the Spirit that pervadeth all manifestation and all chaos, and findeth its noblest expression in man.

ALETA B. BAKER.

EXPLANATION OF ILLUSTRATIONS

PERMANENT AURA . . . . *Frontispiece*
COSMIC COUNTERPARTS . . . . *On Main Title Page*
FIRST ASPECT OF THE ROSY CROSS . . . . *Page* 1

PLATE — OPPOSITE PAGE

I 5

The study of elementary symbolism is here taken up.

II 8

Symbolizes the gradations of the point into the balance of matter and spirit, and back to the point again.

III GENERATE MAN 14

Shows the barrenness of his life as compared to the fulness of Regenerate Man.

IV REGENERATE MAN 14

Shows the three states of body, soul, and spirit, when brought to their apex of growth by means of the Holy Spirit and the three solar grades of life.

V 28

The male and female potencies of man in symbolic formation.

VI 71

Shows the descent and ascent of the Ego, and its ability to build a God center wherein it may find a self center, and in contradistinction can by its will pervert its godlike nature.

SECOND ASPECT OF THE ROSY CROSS . . . . *Page* 115

PLATE — OPPOSITE PAGE

VII 127

Fig. 1 portrays the earthly potency of the three kingdoms of nature and their general location in the body of man, namely: the mineral kingdom located in the lumbar region, the vegetable in the region of the heart, and the animal in the head.
Fig. 2 symbolizes the eight states of the four elements, namely: earth, water, fire, air, ether, etheric, ethereal, celestial, which take place when the three kingdoms motivate through the avenue of the astral centers and the physical glands in the body.
Fig. 3, how these elements form themselves into three octaves in relation to the three kingdoms in nature.
Fig. 4 symbolizes the Holy Spirit and the three mystical forms allocated to the three kingdoms in nature, i.e., serpent, fish, and butterfly.

VIII 127

Fig. 1 signifies the planetary connection between the dead metals and the living influence of each planet, and the center to which these metals and planetary influences attach themselves, namely: Saturn with lead, Mercury with quicksilver, Mars with iron, Jupiter with tin, Sun with gold, Venus with brass, Moon with silver, Uranus with platinum, Neptune with aluminum.
Fig. 2, the five dimensions to which the earthly nature has access, and the centers or planetary influences which open up in the sense nature the ability to function in these dimensions.
Fig. 3, the frontal locations of the physical body which lend themselves to the three states of man's being, i.e., body, soul, and spirit, the latter location showing where fire, Sun, and Moon converge.
Fig. 4 shows the three main canals leading from the base of the spine to the head, and showing also where time in its three aspects (subconscious, objective, and superconscious) have their general location in the medulla oblongata.

PLATE OPPOSITE PAGE

IX PLANETS AND ELEMENTS IN THE CENTERS 129

Fig. 1 symbolizes the natural body, its powers and attributes, as it exists when ready for the release of the Christ life contained within the spiritual and spherical heart of man and his solar life of the balance. Shows the planetary influences and their interlocking with the elemental body as the man-law of the personified Christ replaces the multiple laws of nature through rhythm; also the location of the larger value as related to the spherical heart, and regeneration as related to the spiritual heart; in opposition, the lesser value as related to the planetary influence of Saturn, and the generate life of man as related to the elemental body. This is the final state wherein the cup of nature runneth over and is replaced by the Holy Chalice of Christ working through the three states of Deity, namely Father, Son, and Holy Ghost.

Fig. 2 gives the twelve elemental signs and the nine planetary signs.

X 154

This plate begins the study of the Zodiacal life in its relation to the personified Christ life.

Fig. 1, the four states of the elements as allocated to the three kingdoms of nature, i.e., gross, subtle, and spiritual.

Fig. 2, first the four fixed elemental states working through the spirit with resulting manifestation in the body; second the four cardinal elemental influences working upon the soul and effecting the spiritual nature; third the four mutable elements working through the body and influencing the mortal soul.

Figs. 3, 4, 5 symbolize in what manner the three rounds of elements effect man as they interlock (through the astral body) with the planetary centers. This shows that the first round of elements as they interlock with the centers effects the physical nature, because it becomes influenced by the astral body. The second round of elements interlocking with the centers causes the mortal soul to become influenced by the divine soul; while the third round of elements, which interlock with the head centers, influences the spiritual mind and aids it in the act of building the celestial body, which in the last analysis is to become the dwelling place of man's supernal Ego.

Fig. 6 signifies first the influence of the horizontal forces of matter and spirit upon the animal-astral soul; second the upright influence of spirit and substance upon the mortal-human soul, the first influence working through nature and her laws, and the second through man and his law; third the influence of the slant force-line working in light and substance through the avenue of the divine soul, and thus effecting its growth; fourth the three in one taking on for the first time the appearance of the fourth dimensional state of consciousness, i.e., Christ Ego.

XI 183

Figs. 1, 2, 3 symbolize the life of the balance and its entrance into manifestation through the human Ego.

Fig. 4, this life of the balance coming into action through the law of rotation.

THIRD ASPECT OF THE ROSY CROSS . . . . *Page* 209

PLATE OPPOSITE PAGE

XII FIRST TRINITY 214

This plate shows in symbolic form the centers and elements interlocking with mind, giving birth to the personified mystical body, which to the eyes of the adept possessing the open vision appears in diverse manner, sometimes as fire, in which latter case the student sees the different centers with the Holy Spirit appearing as fire. This is related to the spherical heart working through and in the avenue of nature under the direction of the Sun. Again this stage of growth appears to the open vision of the student in various stages of the personification of whichever Deity is enshrined in his mind.

Fig. 2, the relation of this triangle of forces to the dot, and the state of mind wherein the involuntary mind sees as in a mirror the mystical chemistry taking place between the body, soul, and spirit.

PLATE — OPPOSITE PAGE

XIII **SECOND TRINITY** 221

Fig. 1 shows that the animal kingdom as related to fig. 1 Plate VII forms the second trinity of forces, and in mystical language is considered as the death and ascension of the lower self and the birth of the higher, this latter state producing an intellectual soul light that influences the mind of man by quickening the pineal gland and the pituitary body and linking them up with the Moon center.

Fig. 2, the relation of this trinity of forces to the dot or life of balance, working through the mind by the law of oscillation between the astral and divine light. Herein the student sees either nature in her heavenly aspect working through the spherical heart, or Christ in His personified aspect working through the spiritual heart, or both if he be on the middle path.

XIV **THIRD TRINITY** 226

Fig. 1 shows the third trinity of forces and the rebirth of the risen light, i.e., Christ in heaven, as well as the birth of Diana or nature, taking place simultaneously with the descent of the Logos, symbolized by the dove with the olive branch. This third state opens up the Eye of God, or mind, permitting it to work through the third mirror, wherein the principles personify themselves in the soul-spirit as shown in fig. 2. This trinity of forces gives birth to the greater light, symbolizing the first influx of the Central Sun.

XV **LAST TERNARY BEFORE UNITY** 231

Here the entire mystical body is seen overshadowed by the Holy One within the life of the third dimension and the balance, i.e., triangle and dot with the four-lettered name of Jehovah within. This influence pours over the mystical body in two ways: first as the water of life working through the permanent aura of the head as symbolized in Plate XVIII fig. 1; and second by the influence of the cross as it enters the physical nature of man and becomes the cube containing the second aspect of the river of life, i.e., fire. The three centers of Mercury, Mars, and Venus interlocking with the umbilical center give manifestation to what is known occultly as the *midnight sun.* This is the last aspect of the law of the ternary before entering into unity with God the Father (through the spiritual heart) and redeemed earthly nature (through the spherical heart).

XVI **MAGIC STAFF OF LIFE** 234

This plate is wholly occult in its symbolism and has no direct association with man as a human being except through the three solar gradations which reach their highest aspect in nature in heat, light, and electricity; and in man through life, light, and love. The lowest solar aspect is occultly known as the *fixed black sun,* and the highest as the *emanating white sun,* these two reaching a life of balance in the *golden sun,* whose rotations effect the activity of the blood through the quickening or slowing down of the vibrational life of the aorta. This symbol should be considered only as an attempt upon the part of the author to portray the unity of the point and the circle through the cross and the crown, as well as the secret method symbolized by the (wild) rose cross lying slantwise between the black crescent Moon and the Crown.

XVII **OUT OF THE DIVINE DARKNESS** 267

This signifies the first appearance of the supernal Ego which is called forth from the bosom of the Father, or out of the Divine Darkness, simultaneously with the rotation of the centers and elements on the plane of mind (which takes place when the centers in the astral body and the glands in the physical body enter the regenerate life through the avenue of mind).

FOURTH ASPECT OF THE ROSY CROSS . . . . *Page* 285

PLATE — OPPOSITE PAGE

XVIII **SEAT OF THE LOGOS** 287

Fig. 1 shows the first appearance of the permanent aura, and the higher mind reaching objectivity through the ascension of the lower sense nature.

Fig. 2, the life of the balance, when linked with the light of the permanent aura, elevates the sense nature of man, as symbolized by the tiny crescent with its horns turned upward.

EXPLANATION OF ILLUSTRATIONS

PLATE — OPPOSITE PAGE

XIX SEAT OF THE MORTAL SOUL 294

This portrays the powers and attributes of the mortal soul and the feminine nature of the angelic through which they work, showing how the permanent aura can effect man's human nature.

XX SEAT OF THE MIGHTY SUN 298

Herein is shown the entrance of the higher mind into a physical state of objectivity through the muscular response of the solar plexus, the latter connecting up the three states of mind which interlock with time through the Jupiter center. Within the Jupiter center are portrayed three gifts of the higher mind: one is called the wishing tree, one the sword of justice, and the third the altar of gold. Within the Sun center itself, which here appears in the astral light as a magic sunflower, is seen the chalice and the vine of life, as well as the shield of David. This plate is called the Seat of the Mighty Sun, for these three influences connect man's physical and human nature with the eternal life of the Central Sun, after these three states reach their apex of growth.

XXI SEAT OF CREATION 303

This plate symbolizes the two polarities of the Holy Spirit in its aspect of fire, and their relation to the higher mind, symbolized by the eye within the disk. The triangle or trinity of forces is here seen to be linked up with the three aspects of the Deity symbolized by the three dots. The three double handles upon the triangle show that the fiery nature or pure spirit has the double power to work either through the influence of all feminine force or the influence of all masculine force in the life of opposites.

XXII SEAT OF SENSE 308

The outer appearance of this diagram is in exact imitation of the one used in Arthur Avalon's "Serpent Power", the outstanding difference being the black five pointed star in the center with its point turned upward, showing how the central influence within this disk may absorb and dominate the dual tendencies in the blood of the animal and fish, which without this central power enter into the generative powers alone. This five pointed star, which is the symbol of regenerate man, when lifted out of the darkness (or generation) into the light of regeneration is perhaps the main influence in purifying the seat of sense, lifting it out of the depths of sensuality into the ecstatic heights.

XXIII SEAT OF SEX 313

This center is the stronghold of the solar life-force, having in it the power of the third energy, wherein the Sun differs from the Moon or stars in that through its energy alone man's material nature can enter the middle path by way of the third person. Its double mountains portray the power of east and west, or right and left sides of man's physical body, while the two nature beings, male and female with butterfly wings, denote that in this series of fifty lessons this center is functioning on the plane of the third energy or formation, which this static solar essence uses as it transforms itself from the serpent to the fish and lastly into the butterfly, as in Plate VII fig. 4. The elephant symbolizes the power and strength that the bony structure of man's anatomy finally attains in the Great Work, for the ivory of the elephant's tusks is well-nigh indestructible. The three cherubs and three winged hearts on either side of the tree of life signify the inherent potencies within the dual halves of man and his counterpart woman.

XXIV MAN UNDER THE ZODIACAL LAWS OF THIS SOLAR SYSTEM 317

This diagram symbolizes the activity of the umbilical center, which in truth is a location of power for the Mars center, as the Mars center does not of itself reach the physical life of man except it work through a location or center of lesser power. This disk shows the first interlocking of the planetary powers and elements as a whole, yet still working on the plane of the first formation, i.e., the serpent. Plate XV shows the umbilical center functioning in the life of the Midnight Sun or Divine Darkness, while this diagram shows this same center about to enter the law of personification.

PLATE — OPPOSITE PAGE

XXV HORIZONTAL (ELEMENTAL) WOMAN 322

In this diagram we see the umbilical disk with the four elemental principles, i.e., fire, earth, water, and air, giving birth to the horizontal force in the dual nature of animal man and angelic woman, while the polar opposites of spirit and matter are forced into the upright life.

XXVI UPRIGHT (PLANETARY) MAN 328

The third transmutation of energy in the umbilical disk is here seen in the formation of spiritual man and material woman in the upright polarity as a result of the activities of the four planetary powers, i.e., Sun, Moon, stars, and ether, while the astral and divine light have descended into the horizontal forces.

XXVII CHEMICAL MARRIAGE 332

This diagram shows the apex of growth under the first influx of the fourth dimensional life working through the avenue of mind; herein each of the twelve elemental powers have their first manifestation under the man-law through the descent of the higher mind and the crux law of the fifth dimension. In this last culmination of the energies within this disk the four fixed elements of Taurus, Leo, Scorpio, and Aquarius take the place of the invisible twelve elements.

FIFTH ASPECT OF THE ROSY CROSS . . . . *Page* 341

PLATE — OPPOSITE PAGE

XXVIII WHEREIN THE UNMANIFEST BECOMES MANIFEST 343

This diagram denotes the avenue of power wherein the Word descends into the flesh. In its first influx under the solar development of the Jewish race the twenty-two letters of the Hebrew alphabet were and are the avenue whereby the Christ, working in the spherical heart, journeys from the Nothing into the manifold powers of the world, portrayed by the 21st Tarot card. The Macrocosmic egg or potency is here seen entering into the power of the law of polar opposites. The tiny egg held in the jaws of the two serpents portrays the transcendental law that is to pass through the seven aspects of the outer world and finally enter the Central Life of the crux.

XXIX DESCENT OF THE T AND THE ENTIRE MANIFESTATION OF SPIRIT IN THE WORLD 344

Figs. 1, 2, 3, 4, 5 show the ascent of the soul and the descent of the spirit working through and in the spherical heart.

Figs. 6, 7 depict the three powers of the first trinity of principles working in and through the spiritual heart under the personification or man-law, resulting in the five aspects of the law in fig. 8.

XXX FIRST ASPECT OF TRANSCENDENTAL CRUX-LIFE 362

This diagram portrays the family life of the Deity and its polar opposites, i.e., the father and the mother, the son and the daughter, the Holy Ghost and the Universal Spirit, all functioning in the fourth principle or ether, giving birth to electric energy.

XXXI SECOND ASPECT OF TRANSCENDENTAL (CRUX) LIFE 364

The second aspect of the law of the ternary is here shown in the life of the principles, i.e., Sun, Moon, stars, and space, working through the avenue of motion and giving birth to magnetic force.

XXXII THIRD ASPECT OF TRANSCENDENTAL (CRUX) LIFE 367

Wherein the power of the Logos descends into the four principal elements, i.e., fire, earth, water, air, through the avenue of ether, thus magnetizing the aura of man and giving birth to the first radiation of the Holy Spirit.

XXXIII FOURTH ASPECT OF TRANSCENDENTAL (CRUX) LIFE 372

In the next three rotations of the law of the ternary the vibration of the Logos is depicted functioning under the law of personification. Here the law is seen to enter (through the head, feet, right arm, left arm) the life of the spiritual heart, and the spirit of intuition enters the mind and transforms the mental substance into the water of life.

EXPLANATION OF ILLUSTRATIONS

PLATE ... OPPOSITE PAGE

XXXIV FIFTH ASPECT OF TRANSCENDENTAL (CRUX) LIFE 373
Here the law uses the four directional powers through the avenue of gravity, and for the first time the greater light or higher mind enters into the sense nature, and knowledge of the four points of the law is transferred to the student.

XXXV SIXTH ASPECT OF TRANSCENDENTAL (CRUX) LIFE 374
This diagram shows how the material nature is redeemed and lifted out of the avenue of inertia through the living stream which emanates from the permanent aura in magnetic waves of ecstasy and wisdom.

XXXVI SEVENTH ASPECT OF TRANSCENDENTAL (CRUX) LIFE 380
This seventh and spiritual aspect of the law returns to the family life of the Deity through the avenue of the family life in nature, i.e., father, mother, son, and daughter, reaching its culmination or crux in the husband and wife which, taken in the larger sense, means all things existing within the law of polar opposites. The seventh rotation of the ternary releases the very mainspring of life, i.e., the will, and transubstantiates the life of the magus in the life of the student, in the three eternal verities which are life, light, and love.

XXXVII TIME (THE WORLD) AND ETERNITY (THE MAGICIAN) BRIDGED BY NO-THING (THE FOOL) 382
Here are seen merging the three in one, i.e., the polar opposites and the life of the balance, for the latter is as nothing to the unevolved, while it is all things in the life of the magus. This is called the celestial marriage of man and the universe, and depicts the merging of the spiritual and spherical hearts, as well as the mind and body, husband and wife, positive and negative, light and darkness; and their resulting exit through the door of Christ into the middle path.

XXXVIII ACT OF FAITH 398
The supernal life-force, i.e., serpent, is seen descending from the house of the Father even to the foot of the cross; thus Saturn and his satanic fire becomes one with all that exists in the law of unity, i.e., goodness.

END THE CELESTIAL MARRIAGE OF THE COUNTERPARTS 430
"Male and female created he them."

THE ARGUMENT

Does your soul yearn for the land beyond the material bonds of matter, dear friend? If so, then turn your face inward toward the Lord within. Think not that death must close your eyes to this world before the veil can be rent, for such is not the truth. The world of soul and the world of spirit are attainable while on this earth plane, inhabiting the earthly body.

Man is threefold: body, soul, and spirit, and until he fills and consciously inhabits all three planes at one and the same time he cannot wholly know God in His highest and plainest aspect. The unity of the All is so complete that until then we are as one living upon earth without a part of the physical body. One must constantly be helped by others unless he possesses all the physical parts, and so it is with a man who denies the divine portion of himself. Only by the great mercy and grace of God's helpers can such an one exist, for he has wilfully closed the doors upon the main portion of his being, incarnating in matter and boldly claiming that until he returns to God by the path of physical death he cannot know God; darkening the windows of the soul's eyes and claiming that his material, physical eyes are all that he has with which to function while dwelling upon earth. It is just as reasonable for a man to descend into the cellar and declare to his family that it is impossible for him to ascend the stairs into the rooms on the floor above, as it is to claim that because he has a flesh body, his soul is not cognizant of the spirit. For he is a wonder man, made in the image of God, and if he will but look about him within his own workshop, he will find the means of entering his own temple where the finer bodies rest, sheath by sheath, even as the perfume rests within the outer body of a rose without in any way disturbing the petals, or hindering the rose from unfolding to its fullest growth.

When man becomes fully conscious that as the light of God expands it grows more resplendent, and that the quickened vibrations result in a finer body, an added gift to the growing spark of god-like intellect within, then he will fully understand that by turning inward toward the greater light, he can unfold to his enlightened self the faculties of seeing, feeling, and hearing. However, this poor, blind child of God loudly proclaims that unless he has material proof before starting on this journey he will not believe in the existence of these planes within planes, body within body, mind within mind; nor conceive, until he has contacted all these inner as well as outer truths, that he is not at present complete, that he has wilfully locked the doors of the most spacious rooms of his house and closed the blinds to the sunlight of intellect. He remains in this state, proudly boasting of his powers, filling his mind with the speech of other materialists like himself, until his mind fairly bursts asunder from straining to remember all that professor this or that has written; when, by developing his own dormant faculties, he could read these truths, and others just as wonderful pertaining to other worlds than ours, straight from the book of wisdom that ever stands ready and open for the sons of God to read by the light of truth. Each plane within possesses a sun (energy) of its own that gives light to read the *Word* aright and in the language of its own kind; but man in his bonds of matter waits for others to translate these truths, and then demands proofs.

My brother, my sister, the way stands open now, even as in the days of Eden, for man to choose. The flaming sword will easily permit the student on wisdom's path to enter. You, standing upon the material plane, cannot require the soul plane to give you proof. You must go to that state of consciousness and humbly enter that domain where the soul's eyes will open; then you become at one with that world, and the things of that world will welcome you, unfolding their secrets to you. The reversion of reason from its present gross state will help you to find the key that unlocks all doors.

Spirit ever spirals to the right, matter to the left. Let him who has ears, hear and understand. Know that, if you persistently seek the material first, the things of the spirit remain invisible. Turn to the soul first, then unlock the doors of substance on that plane and begin to live and breathe the holy atmosphere of the soul as well as the body. Do not be discouraged by the tales of the terrors of the threshold. The astral light cannot keep back the faithful seeker of the higher light any more than the fogs of London can keep its denizens within doors. They have learned its conditions and mastered its drawbacks. So also can you do likewise, as you cross the border of the astral, and its sometimes unpleasant inhabitants come forth to stare at the stranger without, even as those who live in distant places stare at each passer-by. This has kept back many souls from coming into their own—the fear that they could not safely make the return trip. Any journey has its dangers, even a trip to a nearby neighbor may be fraught with unexpected happenings, but these are the things that keep man ever alert, else he would sink back and be content to rest in the grossness of the past. This element of danger, this chance that there may be pitfalls, keeps his mind active, and in this way strengthens the fibre of his nature, giving him courage; and courage is necessary for man if he desires to read the mysteries of nature. Only by constant mistakes and dangers can he grow. Finding strength to resist, to overcome each day, will in time give him the will-power to overcome and master each danger and fault. Again I say, so it is in the world of soul and spirit. The finer energy, obtainable only from these sources, is the energy whereby man can grow and reach the heights beyond the material.

The scientists of today who deny that which cannot be sensed by the material eyes, ears, or hands, are just as unreasonable as the mystic who shuts the door of the material away from the soul he is so earnestly seeking, forgetting that his soul incarnated in gross matter for the very purpose of distilling from this large mass the finer light so necessary for its growth. For the soul could never grow if it did not descend into the valley of matter with its rich pastures; there it may, wax fat and transmute the material light and energy into finer grades of substance and essence for still greater growth in the celestial realm, where the spirit may, in the fullness of its soul's growth, withdraw and again ascend another grade into another phase of life *and still more abundant life.* The divine spark enters the body of that prepared vehicle which has by hard and devious paths tilled the soil and watered the plant; and thus, dimension by dimension, we slowly and patiently return to the God who created us, clothed in the glory of better vehicles.

We pass from the first to the second dimension and then into the third, where man by his persistent prayers contacts the representatives of God, and where these master souls stretch out a hand to the earnest seeker after God's radiant ways. From this third the link is welded whereby man can cross the borderline between the three dimensions below and the celestial realms above the fourth; and it is between the third and fourth that the man of three dimensions thrusts aside the gross, i.e., the animal spirit, and by the path of one or another of the great saviours of this planet transmutes, distills and fixes anew his entire nature; and in this rebirth he finds God in higher, finer colors, with new beauties unfolding before his eyes.

The Christ is born for such a soul and he opens his inner eyes upon wonders undreamed of in the shadows below; yet in this state he can still enjoy his material body and the delights of the material senses. He has become a complete being, having fused his material ego in divine marriage with the ego of the soul and spirit, and is now ready to turn to those who still labor in darkness,—a stage bringing great responsibility to man. He experiences the universal love that exists for each being who understands the unity of the entire body of God. He now knows that the tiny flower and the mud in which it grows are just as much a part of God as the radiant, winged creatures that man has named angels. He knows that each radiant one has travelled the same path as the others; some slowly, to be sure, but travelled it they have, if they live in the glory of God's body and surely even you, dear student, cannot conceive of any state outside of the body of God.

You are surprised and ask, "But what of evil, what of Satan, who walks the dark fiery planes below?" He is but the messenger of God, causing each soul to grow in strength as he battles with the powers of matter in each state. Man is not free from the powers of the low dimensions, for matter on the planes below us also lives in the spirit of God and has the strength to pull us downward; and if we sink back into the grosser state while on our upward journey, that is hell. Our duty is to climb the spiral stairway ever upward, and each time we take a backward step we have allowed the mind power of the planes below (the devil to those above) to draw us away from the power and pull of the planes above. As long as man keeps his face turned upwards toward home and his Father, never once looking backwards, the devil has no terrors for him. The powers of the fourth plane do not manifest as devil powers to the soul on the third plane, but that man laboring on the third plane will find the powers of the second plane evil to his soul's growth. The constant fight to keep himself out of the clutches of that power below will keep him ever alert, awake, and keenly appreciative of the good in the planes above and beyond him.

The strong soul can and should extend a hand to those below without being tempted to descend to their state, but the weak soul will be drawn aside from his course by the drag of desire enclosed on the lower, basic material planes of matter. Those students who are making contact with the great Master should realize that He willingly descended from the celestial plane to matter in its three dimensions that he might show to those below how to cross the threshold of death into eternal light of resurrection, where darkness is not felt as on the planes below. For man would never find the courage to reach the fifth, sixth, and seventh planes unless he could have help in passing each dividing line.

So Jesus took up the flesh body of three dimensional man that he might show the secret way to those prepared for the Golden and Rosy Cross. Let those souls who have outgrown the kingdoms below and are ready to take the next step, meditate on the life of Jesus, the love of Jesus, the light of Jesus, praying night and day that they may find the *secret door*. Be very sure that Christ will not turn a deaf ear to those sincere prayers. I have travelled the thorny way and found the Path, and know this to be a truth,—constant prayer is a constant refining of body, soul and intellect, causing the spirit to shed more quickly its emanations through all and like yeast, cause the soul of all to expand. Not lip service, but prayer that is a constant urge and a constant longing to know the truths of God. This same Lord and Master still holds the door open for his faithful followers.

I do not claim that Jesus was the only Master who has earnestly striven to help humanity; but I do know that He can enable the student to close the door behind him (incarnation) on the third plane, and that followers of the secret doctrine of Jesus Christ will be admitted to the celestial mansions above, i.e., central solar source, where darkness does not enter. The soul who takes up the cross of Christ will in turn become a worker in the vineyard of God. Not that we cannot labor just as faithfully on the material planes of the third, second or first states of matter within this cycle—but I, having crossed the border-line so recently, feel the urge to tell the old story once again in new form. There are many, many paths that lead to God's kingdoms above, but the way of the Christ is the only safe one of which I can speak as one having authority, having bathed in the living light of the soul's glory and found in that state the Christ-Spirit.

The entire story of evolution is far too exhaustive a subject for us to cover, but there is one subject that each soul advancing along the mystic path must fully study and finally decide for himself, as does the mystic, by the *magic power* of the soul. He must be able to read the present vibrational number of his being and go from effect to cause, in other words, sense and trace the path his feet have travelled. With this knowledge of the past he can best judge the path for future concentration and then, with the aid of divine will, work to find the road best suited for his needs. The past decides the future acts just as surely as effect follows cause.

In the first place we must have a working idea of substance and essence and their movements; not only the present substance and essence in each body, soul, and spirit, but the substance and essence called primal and its movements. The workings of the tiniest particles of spirit, or God substance and essence, are identical in their composition, movement, and results, with an entire body, planet, or system of planets. The polarity decides the character of the tiny particle of spirit and the path it shall travel.

In the beginning of creation God, so we have been taught, wishing to reproduce and express his likeness or image, used His Divine will-power and expanded from the point to the circle. In this explanation of expansion I will use the law of the ternary (the eternal trinity), the point within the circle, and the straight line; and with the triangle work out a simple plan whereby we may form our own idea of creation. For we must each, in order to progress along the true line, become re-creators, our duty being to re-create our own condition, faculties, etc. Creation always follows along the same lines, governed by the great laws of God, but takes into consideration the polarity between positive and negative (father and mother) attributes in the spirit of God. Before the material creation God was a spirit only and did not possess a body, for creation in its entirety forms the body of God. His creations sprang from His focal point contained within His spirit; within His spirit was the All, but uncreate.

We must realize that the point contained the One, and in the extension of the mind of this One separation began, and the One became dual (or two phases of the One) : *father,* positive, invisible force called love, and *mother,* the negative, visible force called light. The bringing of these two forces together under different aspects results in life. The first creation or separation could not take place without will. God had to will this separation and by willing, gained what we call will-power. Thus we can readily see that will-power comes from the Spirit of God within each person, and is the one thing necessary to assist us in our work of re-creation.

In this extension sometimes the positive gains the ascendant; if so, the entire creation will whirl to the right. The positive is always the right side of any particle of spirit matter, whether it be an electron, the body of man, or a planet; therefore if this preponderance is towards the positive, the body will whirl toward the right and be attracted to the negative on the opposite side, its love, its vehicle; and if this love-dance once begins it will not cease its spiral movement toward the right until it is disturbed by the counter attraction of a larger mass of negative. On the other hand if, during separation, the negative is in the preponderance, the result will be the pursuit of the positive by the attraction of the negative, causing a re-turn toward the left until further hindrance from the positive force. The positive force is always invisible energy and the negative is visible form, but the positive determines the nature of the form.

Regarding the nature of God within man, if it is true that the hand is conscious only through the agency of the arm, is it not also true that we are conscious only through this same relationship with God? We belong to this great body of God with its outer crust (material body and its various senses), its lightning-like soul (shining white body of light substance, with its correspondence to all soul bodies and senses in the entire universe), and the celestial luminous body with its golden substance and radiant senses. All gradations between these three bodies belong to God just as surely as the three main ones. They form the so-called go-betweens. For example, the larval forms, the elemental forms, the bright shining ones, and the ethereal light, all belong to, and go to make up one whole in this great *Body of God.* Not one jot or tittle can be left out of the complete scheme.

Man, as a small universe, possesses on a small scale all that God possesses. He can live in the sense of the whole, really partaking with God of the All and, in turn, sharing the All with each brother and sister in the universe. When the knowledge of this unity with God becomes fully understood, then the student has entered upon the path of seership. He can then fit himself to enter the planes of both heaven and earth while in the material world, if he will but develop and refine his material vehicle and his mind so that they will register heaven as well as earth, for cosmic consciousness comes through the soul path. The senses of the soul, when developed, form true intellect, while the five senses pertaining to the body express the mental plane of expression, so often mistaken for intellectual attainment. Only the soul faculties are capable of interpreting the book of visible and invisible nature. As long as man expresses only on the visible plane, discounting and denying the invisible, just so long will he express himself only on the lower plane of thought.

Thought, to be really efficient, should have the power of flashing from the visible to the invisible and back to the mental, in order to see all phases of truth. We must also take into consideration the fact that between the great planes of truth there are variations; these are stepping-stones between the trips mankind so often makes. While man may grasp the idea that these are three expressions of one fact, he finds it hard to master the gradations between them, and as any one of them contains enough of the real substance to clothe it in reality, it is sufficient to deceive the student who does not possess the keen faculties to discern the reflection from the reality itself. This threefold nature of all things exists on all planes of expression in whatever dimension we may reach, and the adept, in order to attain rebirth, must develop the two expressions of the one into a perfect balance before there can be a return to unity in the birth of the third personality.

In the days of Adam, before the separation, man existed solely as one in expression; and even as God desires expression, so then man desired a helpmate and, in imitation of the great Parent Head, he expanded himself by his will-power, thus creating the opposite poles of himself, the positive on the right side (male) and negative on the left side (female), in material expression. In some there was formed a preponderance on the right side and in others a swing to the left side, and by this tipping of the scales came a change in the actual form of man. Those who swung to the right or positive side lost the art of functioning on the left side; while those who tipped the scales to the left forgot the use of the positive side and became negative in expression, or females. Neither of the two ever in fact lost the other half of the perfect man, but lost only the knowledge of the other half. This is the real reason why man, as he exists today, constantly seeks in woman the development of his lost half.

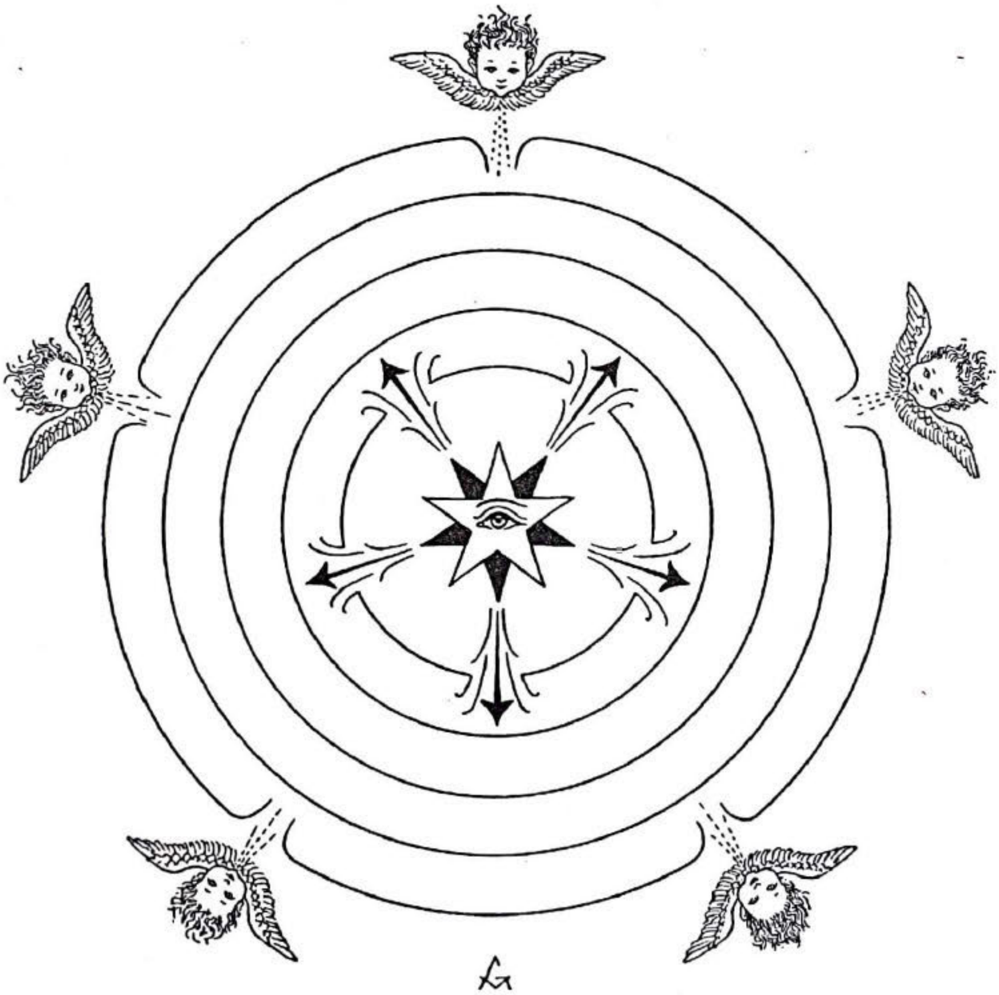
In the path of real initiation man regains that lost consciousness and becomes able to swing from positive to negative at will; can at will short circuit the positive in his whole body and function in the female portion of himself, or vice versa, and can by this knowledge so equalize himself that he can return to unity again, this being the real birth so often referred to in the secret doctrine of Jesus, where He spoke to His disciples of the rebirth which must be experienced before a return to the Father.

I wish now to go a step further and say that one who has gone through this great rebirth even once—has returned to the unity—will, in his next incarnation, be born into this same expression, namely as a son of the Father; he will be one with the Father, and by repeating this expression, will become in time an actual god (i.e., of the order of saints, angels, cherubim, seraphim, planetary gods or sun gods). It is by the help of these gods that man returns to his lost inheritance and regains the lost art; but even these gods, while on the earth plane of manifestation, retain enough of the vital spirit, expressing itself through matter, to show a slight preponderance of either positive or negative, thus causing the soul of the young god to seek the envelope that best expresses this preponderance. This process he repeats until perfect unity with the Father is attained.

These great initiates are complete beings. The gradations between have formed magnetic bridges between the three—body, soul, and spirit—on every plane. This is the straight and narrow way to perfect attainment. These narrow bridges between the gradations enable man to attain, grade by grade, the plane of the Oversoul itself. The secret path which lieth within rather than without. Man's highest focal point forms the point within his circle, just as the symbol of the dot within the circle means God to the adept. The student should use all his powers, both positive and negative, in the great effort to form for himself the highest possible focal point or receiving station, in order that he may use this focal point to attract to himself the vibrations of the Oversoul.

PART I

THE STATE OF PURIFICATION
IN WHICH
THE TEN GATES OPEN
FOR
THE FIRST WORK



MAN — AND HIS COUNTERPART — WOMAN

THE FIRST GATE

INITIATION

The immersion of the soul into initiation, i.e., induction into light, if properly undertaken and experienced, will bring to the mind of the student a perfect conception of the Truth in its highest form, for a man cannot enter into his divinity until he has become conscious of his godhood, and has learned that he has creative ability along the lines of immortality and longevity. Initiation will bring to his dormant senses a finer perception of the meaning of life and its ultimate purpose, the knowledge of oneness that cannot come until man is joined in bonds of harmony with the passive nature of woman (the soul). Then only can he realize his greatness and his ability to re-create anew the material body into a higher form; one that will not wear away, but will renew each cell in accordance with the purpose of eternal youth. This is the spark of divine fire, the pattern that holds us ever fast to the creative spirit of the universe. Hidden deep in the heart of every man and woman is the feeling of separation, and the impossibility of attaining to the heights unaided by the qualities possessed by the opposite sex.

Never again will man be barren of fruitfulness when he learns the lesson of duality and finds the key to unity. In unity there is oneness and strength to reach the vibration of vital life force, without which one is unable to climb the spiral stairway where God waits to aid in the Great Work; but before man can prepare the food necessary to feed the cells of the regenerate one, he must cross the threshold into the field of woman and there function of his own free will on the soul plane with her. Hovering over the regenerate man, woman will again bear him in her bosom and there bring to his longing soul another birth. This birth will be of fire and the flaming spirit of love, for love is the beacon light that leads us on through the sea of matter into the fire of divinity.

The soul finds in matter the conditions necessary for its rise beyond the bonds of static thought. By the unlocking of matter and the consequent releasing of spirit we free that which will cause the soul, by expansion, to develop an intellect of such nature as to retain, at transition, all the benefits of each physical envelope. By the fire of initiation we cleanse degenerate matter from its dross or film and place it on the regenerate plane, where the spirit can again infuse it, replacing the loss by gain in the soul substance, and quickening all by contact with the great central source. Man, by his very nature, is able to raise the barriers limiting his soul to the bonds of material existence, and by using the inherent attributes enclosed in this matter, can extract from it its soul substance with which to build a vehicle worthy to enter all planes of being.

Three initiations are necessary for each cycle, as there exist on all planes three bodies,—celestial spirit, divine soul, and material body. Man tries to work outward rather than inward. If he would use his reasoning powers, and try to realize that divine alchemy must be consistent with the law of God, i.e., that the lower cannot contain the higher, he would realize that only as he ascends in the scale of being can he control the plane below. In the beginning God created the universe from the spirit outward to matter and man. In order to re-create, man must laboriously work his way back to the spirit realm, and from this plane and from this plane only, begin anew his task of re-creation called the "new birth", this time of the spirit and of water. Material matter supplies the food for the soul, and the soul in turn supplies the vehicle for the quickening spirit. The quickening spirit re-creates by overshadowing the soul substance, causing the soul to expand and replace the material substance.

Only by form or symbol can man ever understand the workings of God's body in its entirety. Each separate positive force, as it leaves the parent stock, takes form through its contact with the negative. Symbols have ruled the entire universe, on every plane of manifestation, until man has become so confused that he has lost the power of reading these same symbols, and has denounced them as idols; and has turned in worship to the invisible God, that God called in mystic language "No-Thing", meaning without form, chaos, the father without the mother. This form of worship only causes more confusion; by this is meant that man, in his present worship, has taken only a part of God instead of all.

In the point within the circle exists the All—Father, Mother, Child. When man casts aside any of these he plainly loses the ability to return to the state called by the great Master "One with the Father." The duty of this written message is to unfold a little of the great mystery of God, using symbols, in order that its form may show its relation to the Godhead, and also what phase of the Godhead, whether related to the Mother principle (negative), the Father principle (positive), or the Child principle, the third, called the Son, Holy Ghost, The Word, Adonai, Third Person, and many other names throughout the nations.

There never has existed on this earth plane any nation, however small, which

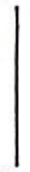


Fig. 1.

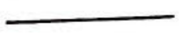


Fig. 2.

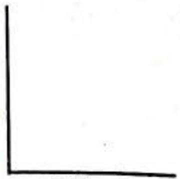


Fig. 3.

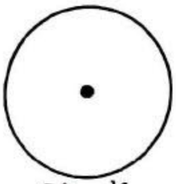


Fig 4.

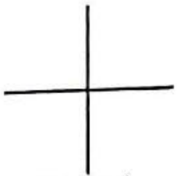


Fig. 5.

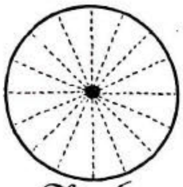
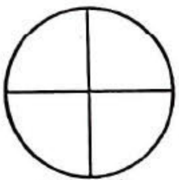


Fig. 6.



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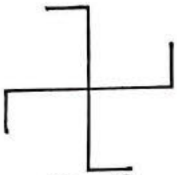

Fig. 8.

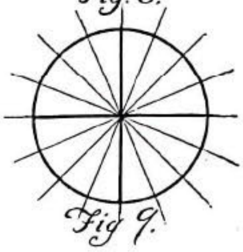

Fig. 9.

SPIRIT----- 1 2 3 ----BODY
MATTER--4 5 6----SOUL
SPIRITUAL--7 8 9----SPIRIT

Fig. 10.

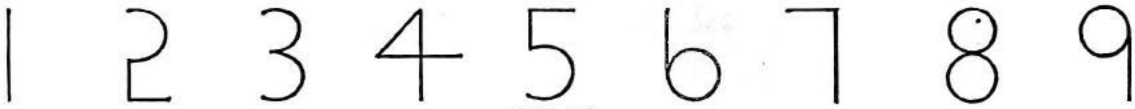

Fig. 11.

1	FORMS	2	THEIR	3	THEIR
4	OF	5	INNER	6	OUTER
7	ENERGY	8	VEHICLES	9	MANIFESTATION

1 = ESSENCE OF THE POINT
4 = ELECTRICITY
7 = MAGNETIZED ELECTRICITY

Fig 12.

PLATE I

did not try to tell the story of the body of God, through some sort of symbols. To one whose inner faculties have been opened the story is crystal clear. The exact state of evolution of any nation can be read by its religious symbols, and arts such as music and painting, for these form the three great gates into the realms of the inner worlds: music, the vibration of sound; painting, the vibration of color; religion, the vibration of man's heart. These three, hearing, seeing, and feeling, are the three main gateways of expression. Only through religion can be perfectly expressed that great desire of the soul for union again with the entire body of God. When we gain some conception of symbols we can trace them back to their origin by watching their effect in color, sound, and the various grades of their manifestation between these three great expressions of one God—Father, Mother, Son, or spirit, soul, body. By the close study of whatever form symbols may assume, we see that the polarity of its force decides its form. That which is most closely related to the father will have positive lines, colors, and sound vibrations, namely the straight line in upright form (Plate I fig. 1); while that related to the soul, or mother, will take on the form of horizontal lines (Plate I fig. 2). Angles denote the presence of the son (Plate I fig. 3). Now we come to the curve, or circle (Plate I fig. 4). The point or dot within the circle has always denoted God unmanifest, while the expanded dot, or circumference denotes that through the polarity of Father, Mother, and Son in unification God has become manifest.

These are only simple rules, but they will give the student a working basic law for his first penetration into the mysteries of creation. Thus we can see that the cross (Plate I fig. 5) is an expression of the Father in the upright line, and of the Mother in the horizontal line crossing the vertical. At its center we have four angles, denoting four expressions of the Son. This will perhaps make a little plainer the facts of the four elements as well as the four directions. If the cross is turned slowly it results in the circle or the expansion of the point (Plate I fig. 6); while the four open triangles of the cross become, by rapid whirling, four closed triangles with curved bases (Plate I fig. 7), wherein rests the invisible swastika (Plate I fig. 8), showing expansion of the force enclosed within the triangles. Here, then, is the symbolic mystery clearly depicted: Father, positive upright line; Mother, passive horizontal line; Son, formed by the joining of the two; manifestation of the three by movement or whirling results in a fourth dimensional vibration and trembling between the three, as the spirit of the point swings or vibrates between all—Father, Mother, and Son.

Further use of your visualizing powers will show you that by this vibration of the point there comes into manifestation another power, the mystic fifth. True scientists know that in this fifth is the power of the All, as it pours forth from the point, or pushes its way out from the heart (Plate I fig. 9), giving a form like the great sun, or equally like the tiny electron and the human cell. Each shape varies only as there predominates within it the principle of the Father, the Mother, or the Son, for these three Holy Ones form the entire body of God. This truth in its expression has assumed many shapes, colors, and sounds.

The mystery of number, if understood by the digits 1 to 10, will open still wider the closed door, for the numbers 1 to 9 inclusive form a cycle. Beyond the 9 we must use the circle, called the No-thing, and ascend in the scale to another cycle of consciousness. By following the law of the ternary we place them as follows: 1 2 3, 4 5 6, 7 8 9. The 1 2 3 is related to the manifestation of the first round of the point or spirit, where a mystic fourth is born of this union; therefore we must take 4 5 6 as our next phase of expression. These are related to the material expression of the first three. And 7 8 9 is the spiritual trinity, or the combination of both spirit and matter. In clearer form they are placed below: See fig. 10.

1 2 3. Spirit, the unmanifest, becomes on the plane of manifestation the body.

4 5 6. Matter, the manifest, becomes on the invisible plane the unmanifest, or soul.

7 8 9. These two, conjoined, form an unmanifest spiritual energy which, on the plane of manifestation, becomes the luminous celestial body.

If the formation of each number is taken separately (dealing with numbers as used today) we see (fig. 11 in Plate I) that the 1 is the descent of the spirit contained in the dot, or a series of dots which becomes the manifestation of the First Principle. 2 is the semi-expanded dot combined with the straight line, thus forcing the First principle to take a subordinate or prone position; in the birth of the second principle the gross is seen in the act of encompassing the subtle. In the third principle, or 3, the semi-curve has doubled and the straight line is seen no more. 4 is the slant line joined to the cross, which is composed of the father and mother principles. In 5 we have a further expression of 2, or 2 reversed; in 6 the expanded dot linked with the descent of the first principle. In 7 the negative or prone line is joined at the head, or point, with the angle or son brought back to the father. This is why all mystics say that 7 is the great mystery—the son has returned to the father. In 8 complete equilibration is expressed, or the double expansion of the dot; while in 9 we see the 6, which is feminine, reversed and depicting the masculine aspect.

The following facts will aid us in our study of the formation of numbers: the upright line is male, the horizontal is female; the slant is polarization between the two; the angle is the son; while the presence of the circle either in semi form or elliptic denotes the initiatory power of the dot itself. By closely studying the difference in form of these numbers as written in ancient times and today you can trace plainly the evolution of man in these, his thought forms. So also has the raying out of the spirit caused expansion in his religious symbols; and throughout this book we shall take the symbols of the Christian Church, principally as taught by Jesus the Christ Master, in His secret doctrine to His disciples, and shall touch only lightly on ancient forms of worship. We shall see a great advancement in man, who is the image of God, or the point made manifest.

The figures 1 4 7 (Plate I fig. 12) are forms or kinds of energy (spirit); 2 5 8 are their inner vehicles; while 3 6 9 represent the outer manifestation or body. The 1 is essence, the energy born of the projection of the point; 4 is electricity, the energy born of the combination of the point and 1 2 3; and 7 is magnetized electricity, or the spirit raying forth from the point to the circle and permeating all forms and symbols. The ancient method of forming the digits was in squares rather than in their present form of circles. By this we see that man's first duty is to raise the material, since the square denotes material forces and the circle spiritual; and his future work is to raise the spiritual circle, as the next step in evolution is always pictured forth ages, as we count time, ahead of the actuality. That is, man realizes in thought or rays out the image first and acts afterwards. Men have received at various times inspiration concerning this law and have founded religions upon the path of initiation, but with this mistake: they have left out the work between, or have not made plain the gradations from point to circle.

Jesus the Christ Master turned back from the spiral path above present man, incarnating in the third dimensional life to *live* the story of the cross that must be made from plane to plane during evolution, and thus made it possible for the present world as a whole to cross into the fourth dimension. He left behind Him twelve initiates who have founded the true faith and have passed on this secret knowledge from mouth to ear ever since, thus forming a great magnetic chain which shall some day encircle the earth. The Christian mystic knows that as each student passes the fourth dimension, or point, he contacts the inner guides on the divine planes who will, in turn, pass him on from grade to grade; knowing this religion should keep ever before the eyes of man the story of the cross and the symbols that form the basis of his equipment on his journey to the celestial planes.

The law of the ternary with its mystic cross (or fourth) carried still further will give the student a simple working idea of the laws of creation; on these he may base his own theory, for each one must discover the path best suited to his own individual needs. Although all must in time find the cross and live the life, yet we are not all upon the same level of evolution and there are many paths which lead to the same cross. For some a certain amount of review work is necessary before going further. Each separate point of God in the path must be passed to the best of one's ability before the heart of God will be disclosed in its hidden place.

The story of creation, as illustrated by the triangle, will demonstrate the simplicity of God and the *law of God.* Starting with our point again, let us image forth the story of creation in progress now as truly as at the beginning. The first image is that of *Will.* God *willed* to reproduce himself in creation. Thus we find that by the will of God came the extension of the point into the straight line forming polarity, or the two opposite poles, on the right positive, on the left negative (Plate II fig. 1). The All has become dual, male and female. This forms the first act, positive. Next comes the second act passive, the downpouring of each, meeting in a third form, the resulting triangle (Plate II fig. 2). Do not forget that before the creation God was a spirit body, and that the opposite poles are held apart by the will of God. This explains why positive and negative, in order to manifest, must meet and react in the point. If the preponderance is positive, the point will be upwards toward spirit; if negative dominates, the point will be downward toward matter. At the point of meeting, the whirling movement and vibration will begin. If the point is upwards the whirling is towards the right, if downwards the movement is toward the left.

The meeting point begets the first essence. If upwards the essence is love, the first invisible principle of God; if downwards the point begets light, the first substance of God. In this love and light we have our foundation for the positive and negative electrons. The first movement, or whirl, establishes the quadrature, as did the positive line crossed by the negative, and again we have, as before, the four elements. In the electrons whirling to the right we have the four divine elements, and in the others the four material or base elements. The swastika cross with its points turned toward the right is the emblem of heavenly creation, and with its points toward the left, that of material creation; while the force lines

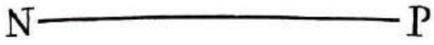

Fig. 1.

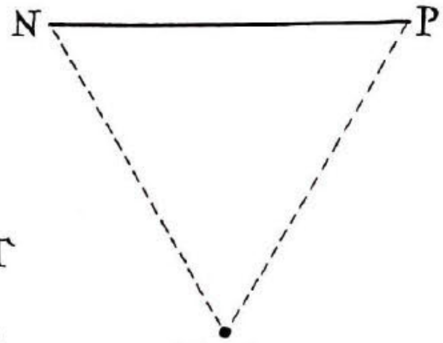

Fig. 2.

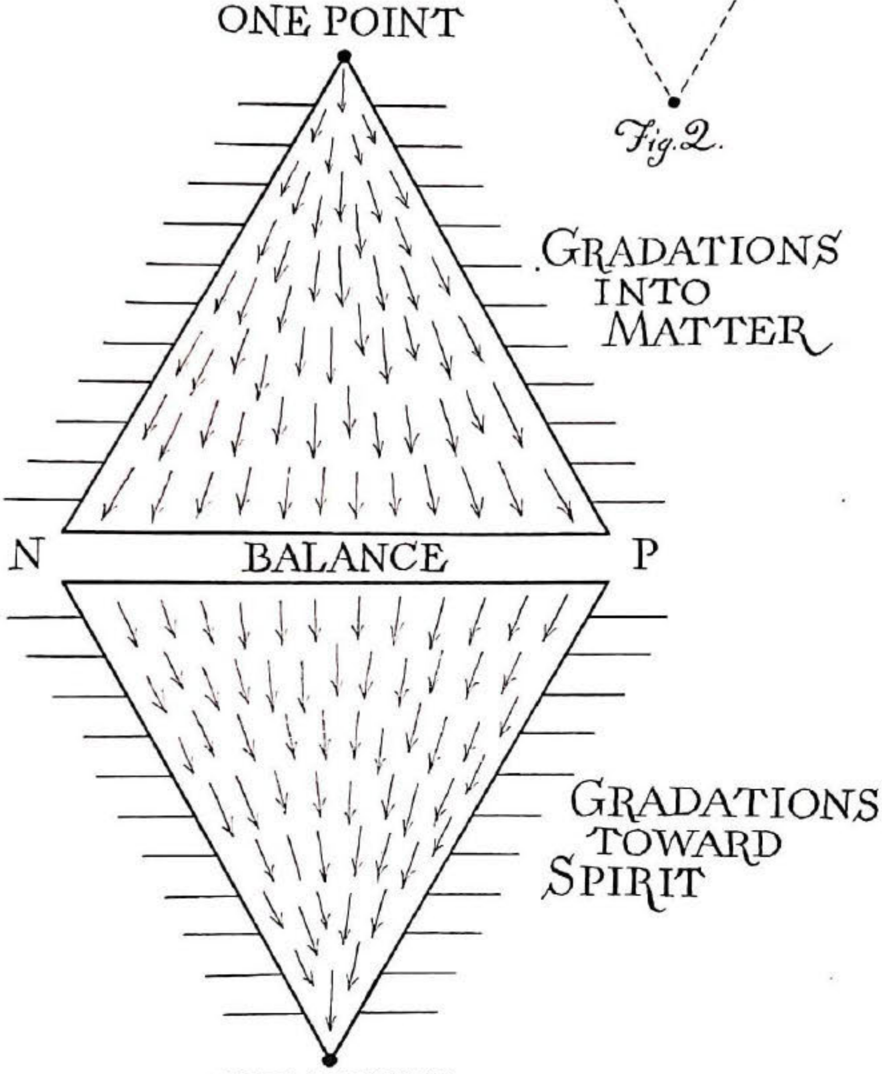
ONE POINT
GRADATIONS INTO MATTER
N
BALANCE
P
GRADATIONS TOWARD SPIRIT
ONE POINT

Fig. 3.

PLATE II

in our whirling disk form the aura, or magnetic field, as the electric energy is born in the center at the crux.

We will now take two triangles with their two base lines merged into one, making a diamond figure. (Plate II fig. 3.)

The base is material balance, and all creation coming from the one point above is involving, portraying the fall into matter. By this symbol you will see that as man strikes the material balance and crosses the dividing line he begins the return trip to the One Point, or God. Creation begins in spirit energy and ends in divine substance. If this symbol is turned on its axis material balance will continue to be at the center of the circle, with its two points east and west; while the God heads will be north and south. In looking at any symbol the difficulty is to leave out the forward, backward, up, and down movements, and that of time. We forget that all symbols are exactly opposite on the divine plane of soul, while that of the celestial brings still another combination. Time is relative to space, thus we say there is no time and space beyond the material time and space as expressed by form.

I have spoken of the electron, sun, and human cell as similar in form and action. In man both human and divine cells exist, he being composed of both spirit and matter. The material part passes through all stages—mineral, vegetable and animal, before blending with the spiritual envelope of man. From the electron to worlds seems a long jump, but if we try to use our inner faculty of visualization we see that, in forming electric force or electrons, some particles of the essence of God became (according to their vibrations) gaseous, some fire, some water, and some as air in all its stages of denseness; not in the finished states of these, but as the elements that formed their compositions. And as the entire body of God moved and seethed in its birth throes it threw *All* from the focal point—number, movement, power, substance—according to its direction, its rate of motion, its polarity, either toward the father (the positive) or the mother (the negative) and the preponderance thereof. These tiny particles were thrown out from the mind of God but, possessing the double spirit of the Father-Mother God, were again drawn together and in this union the Trinity was born.

The father principle, being joined together with the mother, formed particles now called electrons; thus they did not return to their former state but became the children, or the result of the union of the two, and thus the ternary was brought into manifestation. And each union of the father-mother electrons was attended by birth and still further union and marriage, until finally enough of the negative was present to slow down the whole and tend to fix it in a state of seeming static. This was done by adding to the mass of electrons, intensely whirling toward the spiritual, a vast number of negative electrons that attracted the mass of invisible energy. The sudden shock tended to fix the entire whole, the fixation each time wearing away and the mass (of perhaps atoms or molecules) again beginning their movement to the right, again attracting a larger quantity of negative particles of like growth, and so on through countless repetitions, until an entire planet was built up. And as the mother principle was built up life also sprang up in the nature of fermentation, and thus was begun the journey called evolution.

Now is it not reasonable to suppose that each planet will bring forth fruit according to its own nature? By this I mean according to the nature of each tiny point of spirit as it verged toward positive or negative, and its attendant movement. So we may expect to find men of different types than ours on each planet that now bears life in such advanced form as man. But the esoteric part will be of like nature in all, for all bear the mark of the point of God, and all go to make up the body of God, and no part of any body is unlike the whole, but bears a relative resemblance to the Will that governs all. Thus all are children of the One God, whether they possess more of the air nature or a preponderance of the earth nature, or of the water nature, should that be in the ascendant. All these have passed from the hand of God to the lap of mother nature, namely, the negative which now as ever clothes the spirit and gives it form, determined by the quickening or slowing of the positive working on the negative; thus each gains for a time the ascendant, until one day an entire equilibrium will be gained and then will come the millennium, that time of perfect joy on earth. For at no time is self-consciousness born except at some point of (static) fixation or equilibrium. Sudden shock is occasioned whenever the positive whirling mass in its movements is attracted to the pursuing negative, which at the right vibration encompasses the positive and alters the rate of motion. These tiny particles of spirit are sent out as invisible energy and slow down to matter (gross form); again quickening they return to God in forms of energy again, but with individual realization of the entire nature of the spirit-parent God, or double parent.

This simple story of creation is given with but one idea in mind: that the student may fully grasp the fact that the *All* is dual in expression, triune in manifestation, and brings forth fruit by the mystic cross. Man has lost sight of this knowledge because of the confusion of the outer forms or symbols; this is caused simply by the preponderance of one pole over the other. Thus a woman takes a female form because there is a preponderance of negative in her make up, not because she is wholly female, as is generally supposed; but the outer form shows the female lines and curves of the negative dominating the positive—in other words the negative envelops the positive, whereas in the male form the negative is infused with the positive to such an extent that positive lines rule the form. Union or marriage between the two is to restore the lost state of equilibrium, the male hoping by this union to develop his negative side, and vice versa; while if they only knew the lost wisdom of the perfect art, they would develop their own male and female vibrations, and in marriage seek and find the ecstatic state, that perfect marriage hinted at in the Bible, that time when there shall be no "marriage or giving in marriage."

Creation is and always has been. Our concern is re-creation, or the new birth as taught by Jesus. This new birth is much more quickly understood if we have an outline of the first birth or creation. If you can now picture to yourself the unity of the All and its manifestation from the one point to multiplicity, to the union with and expansion of the circle, you are ready to realize that "Satan" is but that through which you have already passed, and to which you are ready to say with the Christ Master "Get Thee behind me Satan", at no time permitting the devil to stand before you in the Path, keeping him at all times relegated to his place back of you or behind. The moment you permit the grade of power enclosed in your material past to get ahead of you, you have permitted the devil to place in your path a stumbling block over which you will have to pass and which you will have to overcome, else your hold on the celestial planes will be weakened by permitting a gross vibration of the energy of darkness to come into the light beyond you and cast such a shadow before your inner vision as to keep the true light from penetrating your entire aura. For in order that the true light may penetrate all sheaths composing your universe no veils must exist before your inner self, all darkness must be behind you. The substance we no longer need in our system becomes evil and should be sloughed off.

Sometimes the evil part is of an animal nature; this must be eliminated to make room for a quality coming from a plane above. To those dwelling upon an inferior plane our lower qualities and the substance thereof becomes their higher nature and the means whereby they climb the spiral way. As dwellers between the third and fourth dimensions we draw our inspiration, our finer essence, from those celestial beings who are discarding the very things we need on our journey; they, having mounted higher, have no longer room for the grade of light thrown off. For all things in heaven and upon earth manifest by means of the substance called light, and its various gradations signify the many grades pertaining to the upward or downward path, according to whether the soul is progressing or retrograding. Light is a vehicle, a carrier, the *word of God* by which is conveyed the power, essence, or energy, according to the grade used at different stages of the various steps contained in the Secret Doctrine of Christ. That which is to be thrown off becomes evil, and the power enclosed within that grade of light is now the power of darkness, or devil, to the progressing soul.

As the light below each soul manifests as grades of darkness according to the heights that soul may attain, so, if the student can for a time discard his material vision and advance into the vision beyond the material, he will darken to that state of conscious vision according to his quickening vibration; for the student must quicken his material vision in order to attune with the next higher state within. Then only will his material sight fade away and his eyes open on the plane above, and so on, grade by grade. These inner visions have now to be supplied with substance and again stepped up in the scale, to permit the student to advance to the next higher grade. First, quicken the plane on which you are at present manifesting, by turning all light vibrations to the right; then, by the power of divine will, fix that state of vibration by quickly whirling the light vibrations to the left, for manifestation. The whirling to the right will increase the spirit energy of the material plane, bringing that plane up to the invisible point (from the material view point); then give substance to that grade of light by the quick reversion to the left.* That will slow down the quickened process and tend to fix the light. An ecstatic state is what we are striving for, that sensorial state of ecstasy in which all prophets, seers, and illuminati of the entire world have written.

Then if the student can still endure the light he may again repeat the process, at all times bearing in mind this one fact, that common sense must rule the mystic at all times. He must know his powers of endurance and have his outer or lower light vibrations, which constitute his lower self, at all times under control, as that is his devil, his destroyer; and this lower self, once in control, will bring about his downfall from the heights to which he aspires, causing a shock to the mind which may shatter his mentality on the earth plane. This is why so many become either fanatics or insane in cases of extreme excitement, either material or psychic. This is also the reason why a real Master will not rush the student ahead, even if that student shows mental capacity to grasp the truth of the higher wisdom; but wisely insists that he learn to wholly control the lower mind in all its phases before venturing into the finer state of vision, hearing, or feeling. The great danger is that some unexpected sight, sound, or feeling will occur during these psychic periods, and the student rush headlong back to the regions below, taking with him perhaps a grain of the God substance of the planes above; this light with its finer essence, which is not destructible on its own plane can easily destroy or blind the lesser light below by forçing the lower mentality out of its place and usurping its vehicle.* If the student is properly prepared and worthy, this cannot harm him. On the other hand, if the student is not prepared and the vehicle is of a coarse grade of light, the light and energy from above will be unmanifest to that student and he is pronounced insane. This state often occurs to those who do not know these laws at all, and whose body, either during sleep or in an abstracted state, becomes porous and unconsciously permits the quickened state and receives a shock during this time. The result is the same—a mind energy (or light) of such a high grade of power that it does not register on the coarser mental vehicle which the soul is inhabiting. On the other hand if the student can be patient and thoroughly gain control of his material vehicle and refine it (i.e., the body and its material tools), so that the soul may pass onto the outer plane of manifestation freely, then all danger is nullified and the student's Master can give instruction accordingly.

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* The light indicated is that of the physical aura.

However, many foolishly deem themselves prepared and worthy, not knowing that the eyes of the seer can open, to judge the student, on all planes of manifestation except one, that of the material ego. This material self does not always show its weakness or strength to the pull of the darkness below, and at no time is the student free from those below, who are always reaching upward for the light beyond. For that light is to those darkened ones the higher light, just as the celestial light (fifth essence) is to those enlightened souls bordering on the fourth dimension; and if the student has a weak material self it will at some time become unruly and pass beyond his control.

The material ego *may*, at any time, sense this strength being poured in by the freed soul and, instead of growing upward, may become bound closer than ever in the clutches of the monster self, the material ego, which greatly desires to devour the new-born child or faculty that is unfolding in the student. Should the material ego become greatly strengthened in this way, the soul will become so tightly imprisoned that it often has to await death before freedom comes, and the entire incarnation is wasted. The result may even continue beyond death.

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* This danger only occurs when the student is dominated by self-will or some other unworthy motive. If his true desire is for service and he centers himself in Christ he is safe at all times.

THE SECOND GATE

GENERATION AND REGENERATION

In the two plates portraying this Gate we have two universal symbols of man: Plate III Generate man, Plate IV Regenerate man. In visualizing a symbol we must always consider that which is at the top as being the inmost. Thus in our generate man the division at the top is the inner spirit body; the middle division marks the soul, for wo-man is the middle or medium between earth and spirit, or the go-between. She is the medium between earth and spirit in this symbol. If we are considering it as man, we begin at the outer or bottom and study from that up to the inner man at the top. This is the First Work.

Man, in order to return to God and retrace the steps of his fall into matter, must begin with his outer self and refine, rebuild, and establish union with the medium source, the divine soul, before he can enter the celestial planes of luminous spirit. If you have closely followed the preceding symbols you will be able to understand these two. In generate man all the processes are before him. You will note that the negative line is only halfway up the positive upright beam of the cross, showing that this generate man is functioning in the three dimensions of the nature kingdom. All rays of force are carried from the magnetic field of the earth-man through the soul plane of substance into the third field, the plane of spirit.

The horns of the moon enclosed in the triangle of the celestial one are turned down to meet its love, the moon in the triangle of the soul, thus showing that all the efforts of the soul are expended in giving this spirit plane a vehicle, or substance. Also you can plainly see that the soul is extracting this substance from the magnetic field of earth below. The outer moon has its horns turned downward and away from the soul plane, clearly depicting that in generate man the reflected rays of the sun are all turned downward toward gross earth. It is not difficult to understand why man's first steps on the spiritual path are so difficult; the door of the soul is closed to him on the outer plane and open to spirit only, so that he has to draw all his spiritual help downward by the very force of his will. This causes great pain to the soul, as all her desires are toward spirit. To a soul thus placed in generate man this constitutes the labor of Hercules and the pains of purgatory, for the outer earth body is hell, the gross hole into which she fears she may fall and be lost forever to her celestial love above. Note also

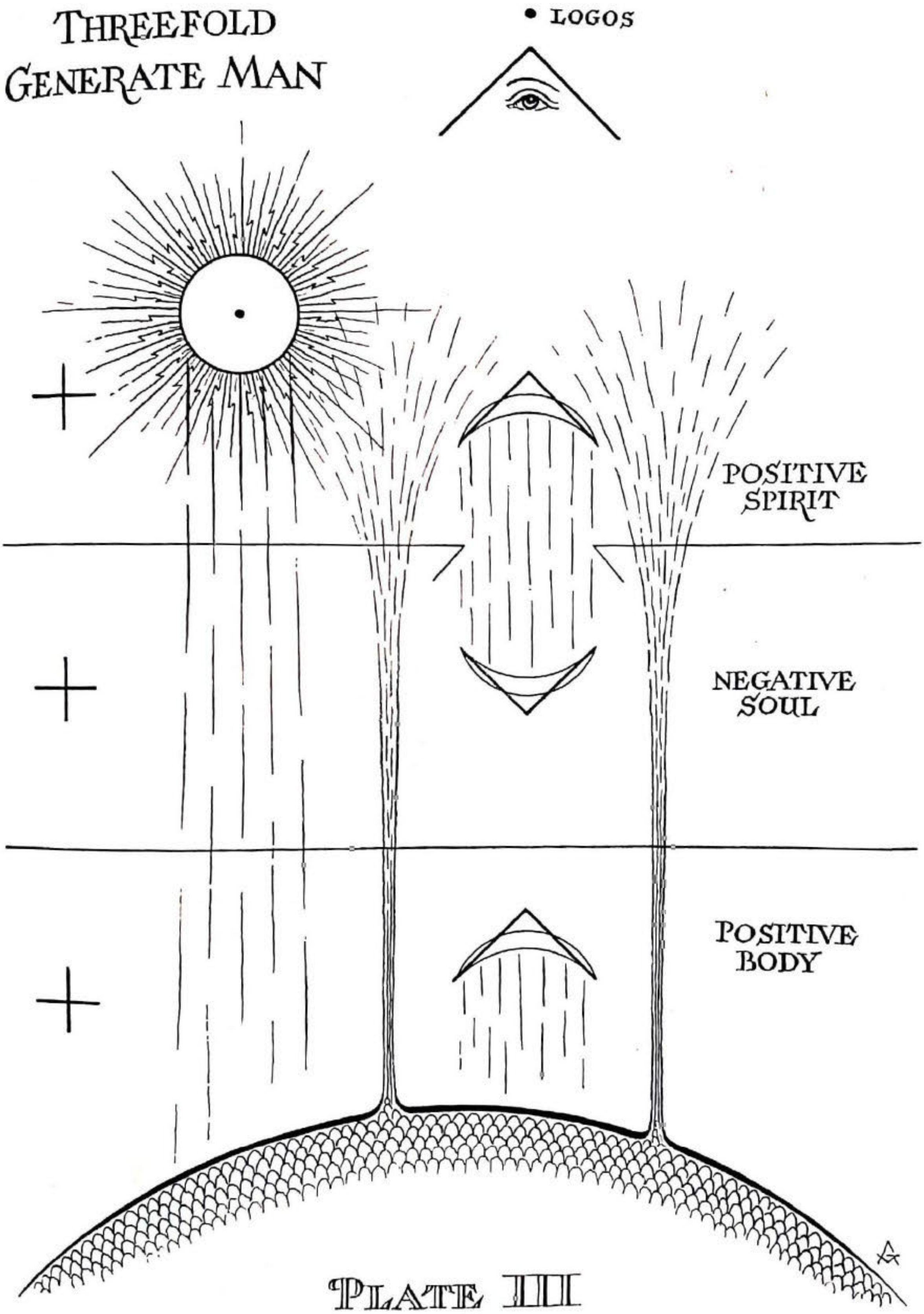
THREEFOLD GENERATE MAN
LOGOS
POSITIVE SPIRIT
NEGATIVE SOUL
POSITIVE BODY

PLATE III

THREE-FOLD RE-GENERATE MAN

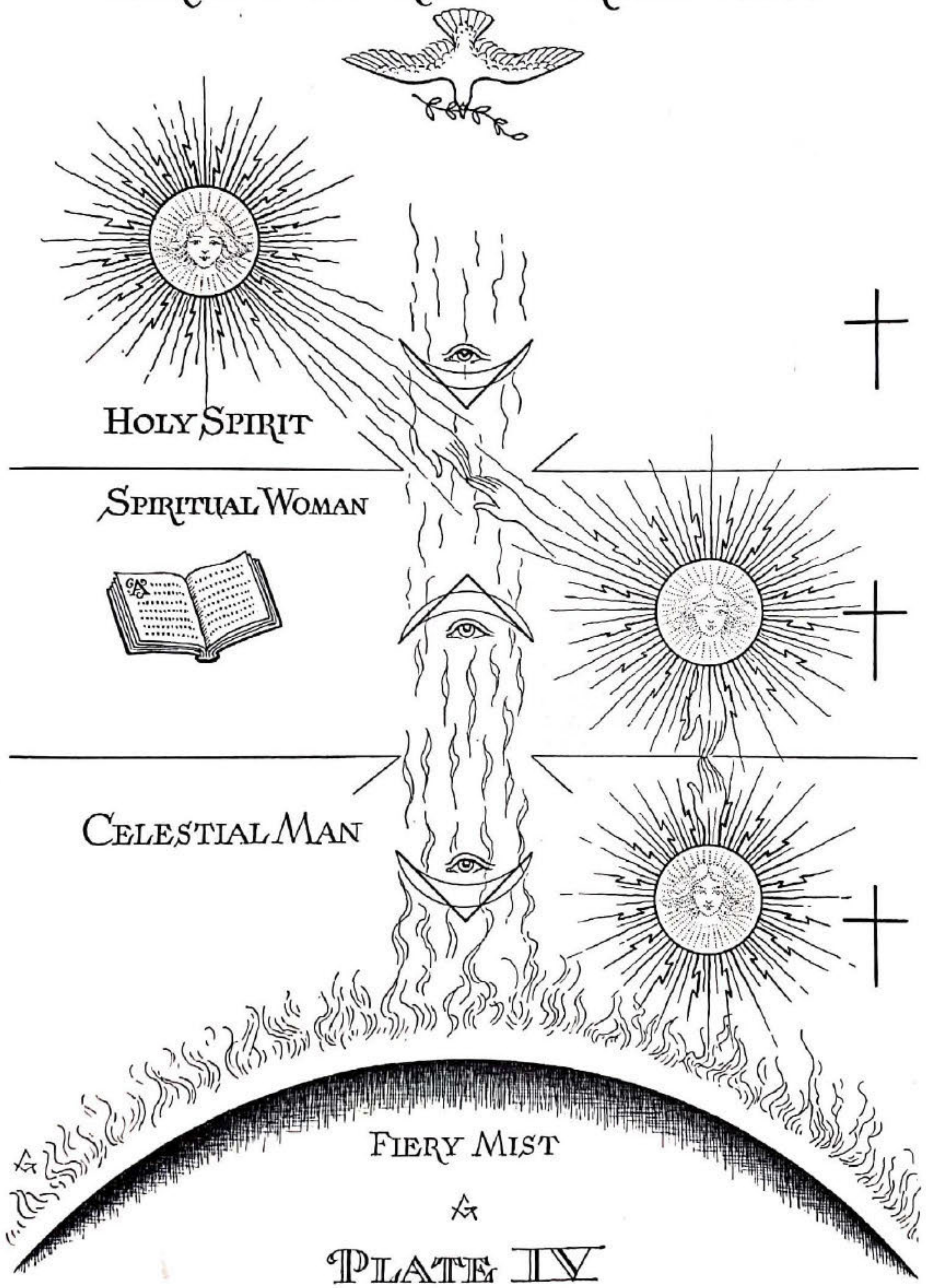
HOLY SPIRIT
SPIRITUAL WOMAN
CELESTIAL MAN
FIERY MIST

PLATE IV

that there are two planes with a positive preponderance to one negative plane in this generate man. Altogether the soul is in constant danger of losing her hold on the magnetic field of earth, while at the same time she knows that her duty is to provide from this field substance for her golden mate.

In Plate IV the solar cross which stood in front of generate man in Plate III has been passed and now lies behind, changed to the man cross; and the negative, or wo-man, is raised one point in the journey with a clear field ahead. In this plate you will find three suns supporting each other, at the terminations of the searching rays, by hands, symbolizing strength. In this regenerate man we now have a complete being, his doors between the three planes wide open, while the spirit of Christ, in dove form with the olive branch in its beak, sheds its rays over all. In this symbol the soul has supplied her celestial lover with a body, and he has appeared on the outer plane and replaced the earth man, sending him within to receive in full the benefits of his hard labors in the magnetic field below, as shown in Plate III.

In this complete being all light and energy blend and mingle in one perfect whole. He has his cross to lean upon, as it is back of him, and the four elements are his to command on all planes. Not only has he the moon's beams of light, but he possesses also the true light of the sun, its rays unbroken. The horns of the raised earth man are turned toward the spirit of the dove, and the soul can now turn her horns below, or outward in perfect safety, knowing that the danger of hell is passed as far as she is concerned. Her lover, the spirit, now reigns both above (within) in the dove, and below (the outward plane). Now clothed in happiness and love, her spiritual man at the helm of her ship of state (soul), she can rest with the sure knowledge that she may turn to the open book of wisdom and study its endless beauties, arts and truths depicted there for her clear eyes to see, and her open ears to hear its vibrations, while joy in the world of emotion is hers also. She is at one with her Threefold God; the point within, through the spirit, is in direct contact with the entire body of God and sends its light through all. "The Lord is in his holy temple", and all is well with the world. The eye of mind has opened and man beholds the glory of God in its fulness.

May you ponder long and deeply on these two symbols of man. Note that on all planes the negative, or female, is the medium through which the positive, or male, outgrows his place and takes his departure to finer fields of love or energy. The light of woman always leads on every plane of manifestation, be that plane the animal or the celestial. Beauty is of the male, but the beauty of the male is useless or unmanifest without the sturdy substance of the female. In the animal kingdom we often find that the male has all the beauty; it is only when we ascend the ladder of evolution that we see the positive suffusing the negative with its fine glow of beauty. Remember that the first manifestation of the third plane in the triangle is love, and that love is always conjoined with beauty.

The highly evolved woman shows by her beauty that the positive principle in her exceeds the negative, even though she wears the envelope of the female, and the sturdy man of today shows that he is exalting the female in himself. So you see that the invisible mates, i.e., the female in man and the male in woman, are not always faring so badly, for they show by the outward form of their symbol, the body, that they are returning to God and taking with them the virtues of matter; they bear witness that the fall into matter was for a definite purpose. The realization of their oneness with God could not have been so complete if there had never been a separation and reunion. Man had to battle with the four material as well as the four heavenly elements, in order to have a combination of both in the four spiritual, thus completing the twelve elements of the Zodiacal disk.

In these two Plates I have tried to show something of the journey from point to circle, and in further studies more will be said of the gradations between, from spirit to matter and the return to spirit, with the point expanded to the circle by way of the Christ and cosmic consciousness. Many avatars have plainly taught the way, theoretically, to their disciples, but only One has lived this drama, with its return to the Father, outwardly before the eyes of man, through birth, death, and resurrection. In order that there might be no mistake, Jesus took on flesh, died, and rose again, clothed in the garment of the spiritual, i.e., both light and love in their pure essence, that man might never lose sight of the way. Through the Christian churches His work has been kept before the eyes of men, that they might ever remember the One who turned back from the Central Source, leaving His own development in order to take up the burden of our cross and the lamb that was slain from the beginning, but is now raised triumphantly to the shoulders of this our Elder Brother and borne back to the fold, raised from the quick and the dead.

The four heavenly elements are the subtle poles of fire, air, water, and earth, but distinctly different from the earthly ones. The smoky fire of earth, the foggy air, humid water, and solid earth are the four material elders, while the heavenly elements, if brought to the eyes of the vulgar, would never be recognized as such. The fire of heaven is free from all impurities and must be approached by the student on bended knees and in adoring attitude of mind, for it is the Holy of Holies. Only through the eyes of the pure soul can these four heavenly ones be appreciated. Never has material man in material form beheld their mystery, only the pure are ready to behold the pure. The light of the soul must be commingled with the light of earthly man and all become transformed many times before blending can take place and the eyes of the (material) soul be opened. Matter in pure form must be present before man's mind can comprehend or bring back to earth any realization of the beauties of the world within its own domain. This is the First Work spoken of so often by all adepts: that the entire lower body and all its mental attributes be clean and free from the smoke of carbon. The light of man must shine with the lustre of the pearl before he can even see his own soul's light.

That is why the student needs the guidance of a master *who can see,* in order that he may be kept from impatiently rushing into the blinding light before his earthly faculties become fine and free from film. Many students become discouraged during the trying process, as all energy and light must be carefully gone over repeatedly and trained. The so-called "objective" must become a ready and willing servant, responding always to the higher soul mind and not becoming unruly the moment his master's back is turned, as do boys in school when the schoolmaster steps outside the door. This is the teacher's part in the First Work; and the reason for our having to stay so long in the lower ranks is the condition of this earthly or objective mind, which indulges in anger, hatred, envy, jealousy, greed of all sorts, and many other traits of perversion too numerous to mention, any one of which would prove rank poison if taken into the light of a pure soul, discoloring all and causing faith, the handmaiden of the soul, to become impregnated with foreign energy. No mixture is pure if mingled with an energy of a muddy nature, and all perverted emotion brings muddy colors into the earthly aura of man; these colors should be purified in a clean water-body before entering the divine domain of soul, for soul vision is the medium through which the student first beholds the celestial luminosity. This First Work has been taught by all sages from the earliest dawn of reason.

The Master Jesus said, "Cast out the beam out of thine own eye"; in other words, purify the light of your material mind before it can behold the stronger light. Otherwise the greater light will encompass the lesser, causing the material mind of unenlightened man to be plunged into more complete darkness, for whatever pure light is contained in it will separate itself from the impure and join the greater light if brought into its presence before becoming worthy. The objective or material mind cannot follow the pure light of the divine unless it has first gone through the purifying process for such an admittance. This does not mean that we are to withdraw from our fellow men in order to keep our mind from contact with them. Not at all. We can live in godliness surrounded by very unenlightened people and still keep our mind and lower self pure by taking fast hold of our highest ideal, never for one moment losing sight of the fact that the lower cannot contain the higher. If we do this, we not only strengthen our own earthly self but our good emanations will flow out to help others.

In the kingdom of mind we find that the law of the ternary rules as fully today as in the beginning. Man in his present state exists mentally as dual: the earthly or objective mind, and the divine mind of the soul. By regeneration he can unite these two and give birth to the third or super mind, the intellect, the golden, volatile one, reaching all planes of thought yet bringing its treasures home.

By eliminating the old "devil" theory, considered by all rulers and teachers as absolutely necessary to keep man within bounds, I have shown the actual working of the Law which, though simple in structure, never fails to achieve the result of the original plan laid in the foundation, that is, the underlying cause. For example, the heavenly elements or mind work through the medium of light enclosed in the soul's mind, and any transgression toward these two sacred ones by the astral light of earthly mind must be paid, even to the last farthing. While we need not fear the devil as in the olden days, we must obey the Law which exists forever, the flaming sword turning in every direction to protect the golden apples in the Garden of Hesperides. Eve, the soul, will today as then allow earth man to taste the fruit, hoping thereby to tempt him away from the experiences of matter to the tree of wisdom, rooted in the earth but bearing fruit in the garden. Man has once inhabited this garden, and by the assistance of his Eve his sinful soul can find its way back.

Look carefully again at the two plates and note the open door between the soul and her celestial lover in Plate III. In IV notice that the door of the soul is open to both planes, the one within and the one without. Man, having passed the cross of matter in Plate III has found, in Plate IV the Christ cross, the way to the regenerate state. The regenerate man has met the six priests and their cardinal, namely, the six psychic points and the one mystical point.* They have initiated the neophyte into the mysteries of the divine soul.

The first matter consists of astral light and spirit, with their attendant result concrete mind. These are the three forms of the dense earth body, and the student's work is to entice the divine soul away from her golden love long enough for her to infuse this dense body with her finer light, energy, and mind. By this infusion the darkness and fog are broken up and dispelled, for the energy of the divine soul will absorb the mortal soul if once it is unlocked and freed from its bonds of matter. This explains the eating, digesting and spewing forth by the ancient monsters, as written in all philosophies.

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* Taken up later in this same lesson.

The real soul is divine and will aid the student in preparing himself for the hardships along the path. Although he is guided every step of the way, even so the journey is beset with turmoil and strain, for each physical cell must become repolarized by the high energy, light, and consciousness of the soul. This necessitates the purging of all three, lower earthly body, earthly soul of matter, and objective mind. Whereas this may seem a small task the work is truly gigantic and the student must possess unlimited patience and love for the one true God, realizing fully the importance of the step he is about to take. He must not only understand that he is threefold, but he must also understand that this law holds good on every plane, that each of those also possesses a body, soul and spirit. Full realization of the beauty in all will help make the journey a joyful one. We must not wholly lose sight of the benefit we can bestow along the way to our fellow worker in the workshop of evolution. Remember, God is in all, which means that good is in all and that your home coming will be greater for having dipped deep into material matter.

Many writers express their sorrow over the fact that this earth planet has sunk so low in the scale of being. Have you ever thought that we ought to be thankful for this? For the lower we descend, as a mass, the more we shall attain in experience because matter has its soul, body, and spirit, as well as man. This being so, will not the student who has come up refined, from the depths, have more to show for his refining than one who has travelled only part of the way? Will the latter have a memory as rich and fruitful? We all know that a man who has travelled around the world has had greater opportunities for experience than one who has taken only short trips. So it is with this planet and its population. Our experiences and our realization of evolution will be greater when we fully evolve than if we had lived on a planet whose denseness was not so great.

On the day of resurrection all knees shall bend and all hearts adore the true God. What matter if the trip has been long and arduous? Our joy will be the greater and our strength and beauty shine forth the more for the resistance, the friction, and the polishing. Man must unlock the soul enclosed in dense earth, and this law holds good on each plane to which he ascends. He must on each release the shining spirit as in Plate IV, by the three suns, whose supporting hands contact each other and bind fast this regenerate man in one complete whole. This has been written, preached, and talked about more than any other subject since the fall—the loosening of man's bonds as he awakens to the fact of his descent into the pit and realizes the necessity of return. He has sensed that there is a way back but has become enamored by the calls of earth. Forgetting that heaven has far greater joys than earth he has lingered, hoping that God would pull him back in some effortless way. But man must work out his own salvation every step of the way, by the sweat of his brow. We know by experience that unless a thing is earned and truly paid for it is seldom enjoyed or appreciated. God permits us the privilege of working our way back.

Man chose to fall, he must choose to return of his own accord. When perfect memory returns one becomes cognizant of this truth, that at some stage of the journey each has wilfully forgotten the true laws of creation, and has with determination shut his eyes to the spirit of good and chosen the spirit of evil; or perhaps the drag was too great and the tired ego deliberately gave up the struggle. The result is that the bonds of matter are locked, man has lost the key and forgotten the laws by which he descended, those laws which needed only reversion to insure his ascension. We know that any art, left unpractised, will in time become forgotten; man took up the cross of matter and in the new conditions surrounding him neglected to keep open his soul's door, through which he could have returned. Therefore the student's first duty is to reopen this door. But even then, he is in no fit condition to permit the pure materials of the soul to intermingle with his earthly self, and consequently the First Work must be the purification of body, soul, and spirit, of the astral or earthly plane. The door will then open of its own accord, for pure light and energy are just what the soul was seeking when it took up the cross of matter.

Between Plates III and IV a great change has been effected, which takes place first in the consciousness of the soul plane. The astral man, as he prepares his earth, is infused by his soul expansion and these two, earth-man and soul-woman, became blended into one. This blending lifts all material elements through their four principal vehicles, earth, fire, air and water, onto the plane of soul, where the great alchemical change takes place. This change I shall cover fully later on, as it has to do with the direct teachings of the Master Jesus, and the Christ cross. The Christian Church has bravely tried to keep before humanity this change by way of the cross; it has not even veiled its truths if one has eyes to see, ears to hear, and heart to understand, for those who are blessed with inner vision have found out the strange fact that all force manifests in symbolic form to the eyes of the soul, that each pictured form has a distinct bearing on the work of redemption, and is not an idol to be worshipped, as is believed by those who are not initiates. But this inner vision does not come until the expansion of soul occurs. Even colors tell their story. The Egyptians knew these truths, and the greater part of their teachings were given by means of symbols. For example, the symbol of the dove, with its large expanse of white feathers, its rosy beak and its golden feet, depicts the perfect material field for the Christ spirit to work within. The shining white feathers symbolize expanded soul, the rosy beak the perfect tincture, and the golden feet the pure essence.

Let us also consider for our own enlightenment another phase of apparent idolatry. We often see a humble man or woman praying to one or another favorite saint, that the saint may intercede for the penitent, and this act has been often criticized. Let us first examine the attitude of the one praying looking at it from the inner, scientific standpoint. The penitent is kneeling, with clasped hands, raised eyes and head bowed low upon hands. Point one to note: in the knees there is a psychic or soul center, sometimes called chakram, and by the pressure of the knees on the floor or steps the outer nerves, that contain the fluid or basic elements through which the soul functions on the material plane, respond by an increased flow, and thus a larger area is rayed over. The soul energy is thereby stimulated, overflowing for a time its banks in that particular field. Point two: the clasped hands. Those who have studied the power resident in the hands know that each finger controls and is controlled by thousands of nerve centers which in turn reach soul centers. By clasping the hands all the strength of the ten fingers is merged in one and brought near the heart center, the secret closet of prayer. Point three: by bowing the head on the hands three great forces are focussed, namely heart, hands and head. Lastly, by focussing the thought, or prayer, through the avenue of the saint whose light has already been purified, the penitent attunes himself to the vibrations of force contained in the person, or the power enclosed in the image, of the saint. Much more could be noted, but by this short analysis you can readily understand that one who prays through the figure or symbol of a saint is not such a foolish person as he may appear to the one without understanding, who has condemned him as an "idol worshipper".

Set prayers and rituals have been composed and used by followers of each creed for ages, and such prayers become great centers of energy, as each one repeating them adds his bit in faith, hope, and love, to their form, and in turn partakes of the vibrations of all who have previously done the same thing. These prayers in course of time obtain and keep a consciousness all their own, and each vibration of love has helped to build a focal point, because the multiplied vibrations form a unity in the focal point. As an example, a prayer or ritual that has passed from generation to generation will form a mighty force, and this force will reduce itself to its smallest theosophical reduction. Thus 1347820 added, amounts to 25, which, again reduced by addition, is 7. A prayer having 1347820 vibrations, reduced, would come under the mystical number 7. All persons using this prayer would partake of the influence of this vibration and would add strength in sevens, once the focal point were established within it. The above is of great assistance to those evolving along the spiral way, who have not reached the place in their journey where they wish to break away from the group or church toward which they have been drawn. However, a time comes when all such souls will break away, one by one, travelling the mystic path by shorter cuts than can be taught in large groups.

For one evolving by way of symbols the church, empty of all symbols and rituals, is as cold and barren as an iceberg. To his inner eye the members attending this church are sitting in worship before the mental powers of the speaker, who may not even have evolved the true spirit of intellect which comes from the celestial through the avenue of the soul, and these have the same right to say, "They worship false idols". On the other hand the true mystic, who has evolved through all these necessary stages and can draw away from the bitterness and competition which exists between rival church members, can view all with unbiased mind. He knows that all are travelling the Path, that the symbol is best for one who feels drawn to it, just as is the exhilaration for the one advancing by way of the mentality. All travel toward the good by devious ways until they come to one of the mystic gateways; then all must measure up to the standard by passing the examination given by the power placed there to defend that point and see that no one passes until he is ready for the plane above. If you possess knowledge but not true wisdom you are firmly sent back to review the lessons enclosed within the planes between that gate and the one below. Knowledge is that which another has lived and translated to you; wisdom is that same knowledge put to your own use and lived.

The generate man is content that others should read the book of wisdom and translate the laws of nature to him; but regenerate man indicates clearly that he has faithfully studied nature himself and followed her best laws, thereby evolving to the point where the book is always open before the eyes of his soul. The regenerate man has worked long and faithfully for this privilege, but is amply rewarded for his labor. His talents were not taken away from him and given to another when he appeared before the Lord, whom he served in secret—he was openly rewarded.

Let each student study his own book as earnestly as he listens to the translations of the book enclosed within the heart of his neighbor and he will at least keep in line if not at the head of his class. We are told to look to the spiritual east for the true light of the sun, and that the entrance to heaven lying within us is to be found and entered through the double gateway.

Saint John called the seven gates "seven churches", and the keepers of the gates "ministers", "priests", and "spirits", which when *turned* become seven golden candle-sticks, whose angelic powers are as seven stars. These seven angels regulate all the others, and all powers located in minor form draw their inspiration from the seven; the seven in turn are affected only by the greater powers of 8 and 9. The existence of the powers of 8 and 9 which key all the way through from the central source is never openly referred to, and entrance to them is double locked and barred against all intruders except those who have passed all the other seven main gates and found the Holy Spirit. Those may enter the "Ark of the Covenant" and under the seal find those two churches whose keepers are the archangels and seraphs of heaven. In generate man the seven lights burn but dimly on the earth plane, for the closed door prevents him from beholding their light amidst the substance of the soul; to him their gifts are denied. Each church is ruled by twelve elders, and if you have closely followed the law of the ternary with its fourth dimensional *one,* you know that 1 2 3 symbolize the four elements of spirit; 4 5 6 the four material elements; while 7 8 9 symbolize the four spiritual elements (Plate I fig. 12). These twelve live in perfect harmony.

The seven lesser gates are more commonly spoken of as soul centers. They are in fact just this, soul centers through which all planes in threefold man may be contacted, because these centers vibrate between all, from the point even to the circle, according to man's ability to cause them to manifest. He must give each grade of invisible force contained in the seven spirits the right substance for manifestation and then, after the earthly portion of man has become worthy, he is able with the aid of his angel helpers to break the seal of each center and release its star of power.

Beginning with the basic energy the student can proceed in orderly progression up the mystic "ladder of Jacob" where the angels ascend and descend, ever carrying out the will of their lord the divine ego. Is it any wonder that we look to the east for light, at times forgetting the wonderful northern light that sweeps the entire heavens with its glory, dispelling the darkness of night? This light man forgets in the delights of the tropical south where the sun's fire burns, its fierce rays ever penetrating through the coldness of the north.

Although light is the first substance and love is the first energy, neither light nor love can exist without the fiery spirit. This fire was the spirit enclosed in the desire that began the dance between light and love, and from this ardor of fire did love and light beget life. The boundless mystery of fire ever eludes man, ever leads him on, yet repays him with rich reward even though he never quite catches the fleeting radiance of its ardor, for there remains always another goal to attain through the fire of desire. Fire sleeps in the heart of all three, mother soul, fire spirit, earth body; fire is present at birth, death, and resurrection. All leave the mark of the initiatory beast—666, which when theosophically reduced is the number of man. By rebirth through the spirit of fire man releases all seven angels, and chains Satan fast in the bottomless pit. It is by the aid of the seven metallic forces within each center that the oil of wisdom is distilled, and by their action and interaction one upon another they form the magic star* which the student may use to light his way in climbing the mystic mountain, and whose volcanic action will lead him still further in his search.

Generate man follows these laws blindly and therefore must proceed slowly for fear of the many pit-falls along the path, whereas regenerate man, possessing vision, can walk with sure footsteps. Naught is hidden from his clear eyes, which have been opened in the subtle light and will discern each flash of the fiery spirit that burns and glows, now dim, now bright, but burning ever, once it has been lighted.

The transmutation of metals has formed the basis of all alchemical research, and this is logical when we pause and analyze the reason for it. Man has borrowed his body from the animal, while the animal took his from the vegetable, and the vegetable from the metallic kingdom. The mineral properties are of such slow growth that in the disintegrating process they do not change their earthly nature. The vegetable and animal kingdoms, both lacking divine will, have not been able to change the property or nature of any metal, so it has gone through the vegetable and animal to land finally in man's body, still preserving its original nature. The task at which he has, though unconsciously, been laboring is the changing of the earthly materials that make up his physical body, so that the soul may have a chance to regenerate man. The natural fire in its physical form lacks strength to change these stubborn ones, and thus not until man can by his divine will call from heaven the celestial fire will he be able to transmute his metalline nature.

The seven principal (planetary) metals which contribute to the formation of man's earthly body have controlled him and hindered him in this freeing of himself from the bonds of material matter, and for the reason before stated:

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* See Plate XXII in 4th work.

that the soul must partake of the food of material nature while inhabiting the earthly body. It must also discard all substance which will not agree with its celestial mate, so the soul matter subtracted from generate man by the divine soul must be refined again and again before the spirit can use it in clothing the form to give it spiritual manifestation, as illustrated in the figures 7 8 9 and the mystic 10.* All of these metals will resist the desire of nature's fires and come through her crucible with just the same dense properties as they had when they entered it. The ancients knew this secret and acted accordingly; banding together they formed powerful magnetic centers, in order that by their collective will they might call down from heaven the celestial spark through the divine channel of soul, thus lighting a furnace whose power of heat would overcome the fire enclosed in the heart of all earthly metals. In so doing they obtained material of such pure nature that it could readily be digested by the soul, and in this manner they hastened evolution by leaps and bounds. The seven principal metals in generate man have enough of the fiery spirit to enable them to resist all but the heavenly primal fire spirit employed in the original creation by the will of God, and the Master Jesus, having brought with Him the body and spirit of that celestial fire, was therefore able to disintegrate these metals and thereby could transform nature. This accounts for His early ability to raise the dead, heal the sick, restore the sight of the blind, and raise Himself after death to such a state of fixation that the eyes of physical man could behold Him.

By the various colors which the seven metals manifest to the eyes of the teacher, students show their exact state of progress toward the divine. The statement "all flesh is grass" bears out the truth of this, for grass (used in its broader sense) is the one form of life that leaps directly from the metallic bosom to the animal kingdom, and man partakes of this metal grass-child every time he eats, for the earth is filled with mineral energy. His salvation therefore lies in his ability to attain the same cross** that Jesus perfected for him, leaving it on earth when He ascended into the Father's home. He sent it in the form of the Holy-Spirit, the guide which alone can find the fire and point out to man the sealed vase wherein he may transmute his base metals into the pure water of life.

The celestial fire does not change the metals or minerals into soul substance, not at all; but it changes the base qualities back to their original heavenly nature, and then the earthly fire is transformed into divine water with an electric nature. The soul can do the rest of the work. Thus does generate man bathe in the water of life and become regenerate.

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* See Plate I fig. 10.

** Outlined in the First Formula in my book "The Causal Essence Personified", Part V.

THE THIRD GATE

VIRGIN SUBSTANCE

Many writers have labored to explain the statement that man is born in sin and that the iniquity of the fathers shall be visited upon the children, for it seems hardly fair to the incoming soul that it must take unto itself a sinful body. From time to time, in so far as we know the earth's history, there has been born a child whose parents or whose later followers have claimed for him the divine privilege of immaculate birth. Bitter arguments and incredulity of the masses have followed these announcements and no amount of discussion has revealed to the unbelieving any method whereby this might be possible.

Shall we first consider the class of humanity that ordinarily incarnates on this planet? Surely I do not need to try to convince you that millions of children are born who, although they do not bring to earth in their consciousness any perceptible realization of their divine origin and their relation to the one body of God, but on the other hand do have a distinct memory and adaptation for the animal side of humanity. At regular intervals there is, however, born a child who from its very birth shows signs of a wisdom not of this earth. These children, if wisely trained, will develop first the divine rather than the animal nature, and show by the every expression of their being that they have a knowledge of God and realize their oneness with a higher aspect of evolution.

Most fathers and mothers are of the type in Plate III, generate man, and are therefore not fitting instruments to provide a body or the proper soul substance for one of these occasional children of Christ, for the lesser cannot contain the greater. These are blessed souls, and in order to incarnate must be provided with the right vehicles. The First Work must have been fully accomplished, the soul light must have replaced the astral, and the fire spirit must have vibrated through all, burning out all dross and lifting that which was gross earth to the plane of refined matter; there must be distillation, coagulation, and fixation between the bodily energy and the soul light. This alchemical change will enable the incoming Christ to adjust itself quickly to this earthly planet, which has the law of the ternary as its basis. A mother in whose veins the earthly metals still remain in their original form is not able to supply her unborn child with the proper blood, for the soul will imbibe the bitterness of iron, lead, copper, tin, etc.

While these are very properly the right food for earth souls, we shall never attract and bring to earth real Christ souls with this unprepared earthly metalline blood and milk, because the soul in its infancy has to partake of what the mother has to offer.

If we consider the birth of Jesus, as far as we are able to do by a thorough study of the gospels, we find that both parents of Jesus were deep students of the occult—were in fact mystics. This means that they had reached the plane of regeneration—that ordinary generation as we know it was not possible to the mother of this Child. Now a true mystic, one who is about to become a complete being, has contacted the planetary god and receives energy by means of rays or light emanations from His angelic messengers. Therefore, in order to conceive, the mother of Jesus would have to receive the power so to do from the planetary god she had previously contacted, and under whose protecting guidance she was. And her surprise was a very reasonable one. She had done with the gross body of earthly matter and to her mind conception meant a return to the condition of other women, where she would have to give up her hard earned right to the envelope of soul light and energy in which she had functioned from early girlhood—trained as she was by the temple teachings of the initiates.

The Masters whose hands are ever guiding the welfare of these planets had decided that a Christ should incarnate, and Jesus was the One Who, with tender love, turned back from the Central Source to lift this planet yet a little higher in the scale on its journey of evolution. Those men and women who direct their energy downward must of necessity develop the strength of the metallic centers below the solar line first, and these centers are the meat eating ones, which respond to the earthly light of man far more readily than do those above, for those above the solar line respond to the divine energy of soul and must be approached through the soul faculties. They are the ones which determine whether man shall vibrate on the animal plane or on the soul plane, to reach and serve the two higher centers, those which respond only to the *Crown* and the *Kingdom*.

The great work of woman for the coming age is to so educate herself that she shall lead humanity out of the darkness of earth into the true light of heaven within. This planet now sorely needs women who will not only permit the incarnation of the souls who are vibrating below the solar line, but will so fit themselves by aspiration and understanding of the Law that Christ souls will be attracted—those who have already crossed the solar line. These souls are glad to come to us if we will only prepare the way. On the scale of the trinity the physical body is first bones, second blood including the red and white corpuscles, and third the marrow in the bones which symbolically corresponds to gross (solar) gold; out of these three do we obtain our fourth. The energy born of the union of these three is called nerve fluid and is also in three grades. These three grades of energy control the physical body on the first plane of manifestation, and it remains with us on what basis we place this outer manifestation—whether it shall respond to the earth man Adam or the divine man Christ. The law of the triangle with the square as a basis (Plate V fig. 1) is the foundation of the universe and we, having by divine heritage free will, may choose whether our foundation shall be of such material that the point within shall reach the heights of heaven or whether it shall reverse and point toward the hell below. We cannot expect our children to come to us from heaven if we use our will-power to turn our point in the reverse direction.

I have dwelt upon the need of the mother's redemption, but the same law holds good in the case of the father though I have not dwelt upon it, my reason being that woman will be the first to awaken to this great truth; man will gladly follow the truth when it is made apparent, for what man does not desire the best possible conditions for his unborn children? Men turn naturally toward the material and have not arrived at the realization as yet that invisible forces are stronger than the visible and control them; they still persist in trying to make the gross control the fine. When once woman awakes and clearly demonstrates that the refined soul energy is of better fibre than the earthly energy of the gross body, and that the redemption of the race depends on complying with the laws of the soul rather than of the body, then man will gladly carry out his share of the Great Work. He has feared to lose that tangible thing he already possessed, namely evolution through generative emotion, forgetting the law that he that loses his life shall find it again. We are apt to think that a law holding good in the visible world loses its effect in the invisible, but God created all things male and female, material and spiritual, and it is not reasonable to suppose that law should cease to be law once we step over the border-line of gross matter into the field of soul substance.

The world has very nearly reached the end in its mental development of the material, and in the natural course of events must now turn to the spiritual; we must prepare to use our finer grades of substance and essence. The material part of us is now in a state of evolution and will in time prove to be a firm stepping stone to the planes of finer life, leading men and women one by one along the path back to the perfection of the heavenly, which now as ever will respond to their needs. Man has reached the zenith of matter, he has already if

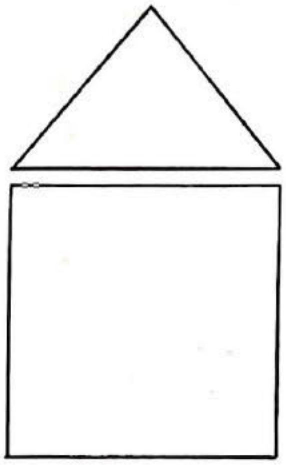

Fig. 1.

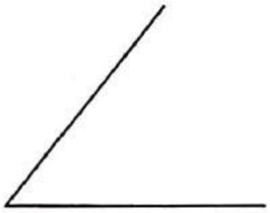

Fig. 2.

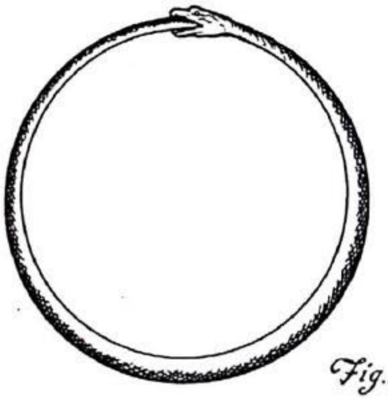

Fig. 3.

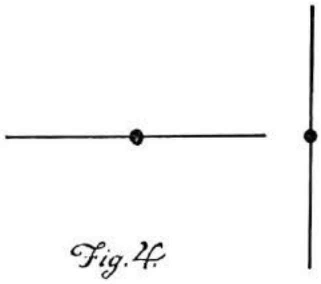

Fig. 4.

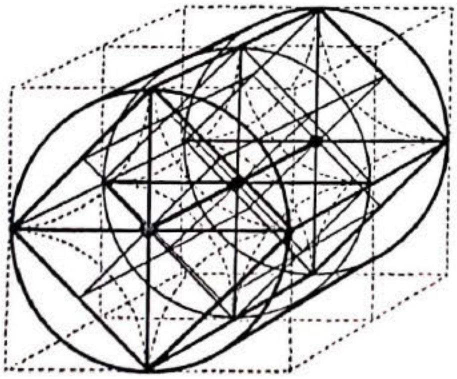

Fig. 5.

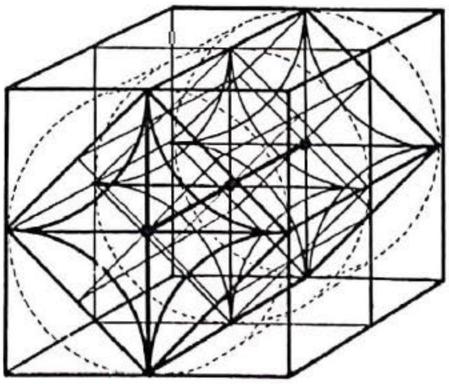

Fig. 6.

PLATE V

he but knew it passed the line of material balance (Plate II fig. 3), and his only salvation lies in making a thorough investigation of this next gradation of material existence that is facing him. The very fact that humanity is growing shorter of stature and with finer features should suggest to us that matter is now about to return to its original purity, that the powers ruling the universe are busy extracting the soul substance from gross matter and permitting the finer to replace the coarser. During the coming age mankind as a mass will awake to this truth, but it is possible even now for those advanced ones who have outstripped their fellow workers to take advantage of this opportunity and thus pave the way for their slower brothers and sisters.

Cosmic consciousness was almost an unknown attribute fifty years ago but now one cannot talk very long with any group of people, however small, before hearing at least one among the number speak of the cosmic sense that many are beginning to acquire. This at present individual faculty is a forerunner of the coming race that must begin in a short time to make use of the new field of energy enclosed in the finer (self) consciousness of God and man. This new sense is not as hard to acquire as most people think, but can be brought about with a very few years of study, by close application, for the average man or woman can acquire cosmic (self) consciousness in about the same time it takes to master a college course if the time be applied toward the unfoldment of the inner faculties. This would enable man to read not only the wisdom of the material plane but the knowledge contained in the plane of the cosmic; that is, the knowledge that covers a complete cycle of existence can belong to man while inhabiting an earthly body. But so long as he remains content with matter and material energy, not trying to penetrate the finer gradations enclosed within the gross, just so long will he have to depend upon the help of the Christ souls who take up his responsibility.

So long as man as a whole persists in bringing into manifestation children of no higher grade than have been incarnating these past ages, so long will the people of this planet remain slaves to the earthly elements rather than become masters of the objective self. Man has chosen to remain in darkness because, with only the five material faculties that he at present possesses (for he almost always discards the intuitive faculty) he cannot interpret the finer vibrations that on every side confront him in his daily life. Man cannot rise higher than his blood, and if his blood is of a coarse vibratory quality he remains on the same plane with it; but if once he could be made to realize that it is possible for him to change his entire vibratory system, and that his blood, bones, and bodily structure correspond to the light of the soul mind, he would more readily investigate this invisible agency. But so long as the teachers of our schools and churches persist in calling mental accomplishments "intellect" and piety "spiritual achievement" man does not know how to begin his own redemption.

To be sure, thinking good thoughts and loving one's neighbor are a tremendous step in the right direction, but the accepted time has now come for this planet as a whole to take a further step in the awakening process, for man is ready and in truth anxiously waiting for the way to open, and physical alchemy is the true way. Each man should be his own physician after a time. This will enable him to practise the laws himself rather than be practised upon by others who do not as a rule recognize any factor that they cannot see and practise upon from a material viewpoint. The first improvement must be woman's work, as the father cannot create unless the mother is first present. This is a law that even God himself uses in all creation: that the negative shall always first be present, either to enclose the positive or to become infused by the power of the positive. First exalt the woman and the man will gladly go to the plane where she resides.

I have in the preceding pages used the words "solar line"; this is not so much a physical line as a line between the body and soul activities in the physical body. Certain nerve centers conform much more readily to the soul energy than to the energy of the physical body, and woman by nature is best fitted to develop these centers if she but knew her own powers. But she has remained dormant for so long a period in the activities of the universe that she has begun to doubt her own abilities and to lean on what she believed to be the superior qualities of the male intellect. Now her age has come, that in which the negative is to be raised upon a higher basis and woman, as the mother of man, is the one who must respond to the first call of those inspired beings who ever lend their aid to all who reach out towards evolution. Involution is about to pass for this planet and evolution will take its place, and evolution is a return to spiritual, using finer substance and a finer grade of energy through its blending powers.* Already the vibrational call has gone forth to those having ears to hear and eyes to read the signs of the times. The fire of creation, having passed through dense earth and earth's fire, is now about to pass through the fire of this water age, thereby giving power to the spirits of the air, and through the consciousness of the air element will man rise triumphant over his earthly self.

I hope in the following pages that each reader will try to read between the lines of the written message and not be discouraged over his own present environment; know that each one of us first awakens in the place and with the surrounding conditions that will best aid our own soul in freeing itself from its material bondage. We cannot all become parents for the incoming great ones, and perhaps our own self development will be of greater advantage to us and to our fellow beings in the scale of evolution. The minds of those in charge ever respond to our best interests if we but say to our own higher self: "Thy will be done in accordance with the will of God", and we shall quickly find our path and set our feet upon its way. Try to realize that no door is closed to the earnest soul who desires to serve his Lord in the best way. Self development is not selfishness, because we become better instruments to serve if we first get our own lamp burning clearly, radiating its beams afar that all may be benefited who come within our field of endeavor. No student is unable to serve if he but recognizes his field of endeavor; but while man draws his generative energy from the fire of the earthly element rather than from the fire of the air he will beget the children of earth rather than the children of heaven. Then will come to man the vibration of the ethereal elements at all times rather than at rare intervals, and we may at will open our doors to the inspired breath of those finer elements by the use of our divine will-power working through the feminine element, even as God himself works through the feminine enclosed in His dual nature.

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* This process is reversed in man, evolution of the soul coming first and involution of the spirit last.

Virgin substance, or refined matter, is that from which the multiple infusions of the gross animal spirit have been extracted and which is on its path back to unity and the infusion of the divine spirit. In this manner the incoming divine soul (about to incarnate in the mortal soul) can avoid the long years that must be gone through in order to cast aside the animal spirit and return man's substance to a condition where his consciousness will not be disturbed by the drag of his lower nature, as it reacts to all the passing moods in the lower kingdom. By this method he can keep his attunement with the force above the material world and can use his vehicle as a channel whereby the light and its attendant truths may be constantly rayed down to himself as well as those in sympathy with his aspiration. It is always necessary that the light be streamed through *living* vehicles, in order that it may blend with the nerve fluids and become magnetic before passing to those lower in the scale, as only the Christ souls have strength to endure the raw material. For the student, by offering himself as the channel, does in fact become a real living battery where those below him may become remagnetized without going through the process of death in life, this renewal being the real reason for the taking on and discarding of flesh so often at this present period. The ancients knew this secret of living energy and in the days when their prophets and holy ones could talk direct with the planetary gods they always kept certain ones in their midst for this very purpose.

These great batteries were kept alive and in perfect condition by chosen young maids and youths, who devoted their lives in prayer and joyous service to the favorite priestess, either Isis, Aphrodite, Hathor, or any of the forms used to represent the great Mother Wisdom through which the spiritual rays of the sun emanated. These girls and boys by special food, exercise, and an infusion of the holy light, could form mighty living forces in the temples, which consequently spread their influence over large areas, and all who came into attunement with this mighty force received great benefit. This was the real reason for the religious festivities and the assembling of large companies in the temples, to render service and worship to the ruling priestess of life and love. By the belief that they came to serve, the people were encouraged to give of their own gross basic force in exchange for the more subtle form of vital energy prepared for them. In this manner those in attendance at these central stations of service could renew their own material bodies and keep in visible forms; otherwise, by proximity to the great current being constantly poured through these stations, they would in a short time have eaten up the material current then in proper form for assimilation.

We have noted that at certain intervals, generally at the coming of a new zodiacal sign, an avatar or master appears on earth. If one is not born in physical form then one is taken from the masses and purified for this purpose, so that a new and higher vibratory ray may be sent to earth; for attunement with a physical vehicle is at all times necessary in order for these rays to find fixation on a low plane and manifest. This is the real purpose and function of the return of these Christ souls—they always offer themselves gladly in the service of their race that they may arouse those who are becoming stagnant and who would slip backward if not taken across the border-line. This must be done to make room and to light those on the animal plane below, that they may cross its border into the human plane, for this plane of animal must also overflow its banks at times in order to infuse new basic energy into the animal side of man. The mineral kingdom and the vegetable kingdom are renewed and therefore why not the animal side of man? To some this force is the only means of rising beyond the stagnation of the mineral and vegetable.

When man will return humbly to the knowledge that the god within his nature cannot move out of any kingdom except by the direct aid of the mother, the woman, the negative; and that he is not only dependent on this substance but must first exalt the mother vehicle, then the God element in him can infuse it. Then we shall see the quick return of wisdom to our temples. By the denying of the feminine and the placing of woman below rather than above the positive or male, man has blocked his own way to unfoldment, because that part of his nature called positive or male is the portion which has been so imbued by the God element that it cannot rise higher than it now stands, and until he recognizes this fact and willingly works to attain and uplift humanity through the feminine he will stagnate on the plane where he now exists.

Let me again explain what I mean. The positive is represented by the symbol of the straight line in upright position; the negative by the same line drawn horizontally; and God by the point within the circle. (Plate I figs. 1, 2, 4.) Is it not reasonable to suppose that the upright line was once in horizontal form? And now, after it has been raised to upright form, how next can it be raised? Is it not at a standstill? Only by returning to the flat position of our negative, or by leaning on the flat line (Plate V fig. 2) can it change or become positive; there is no way except through the direct use of the female. By this reasoning we know that the upright symbol of the male was once the flat line of the female which, by the infusion of the dot has become upright or positive; by this reasoning we know also that the male and female are but one, in every symbolical position whose qualities represent the entire infusion of all the mother qualities by the God within the dot.

So we must conclude that after substance has become upright or positive it cannot go further without a new supply of the substance of the female for further infusion, as the dot remains dormant unless put to use. The pride of the male has almost amounted to intolerance toward the female because said he: "Behold me, I am so infused by the celestial sun that I have become positive or male in manifestation. Bend your knee in adoration before me and serve me in future." This the female has willingly done, but while the male was proudly asking for admiration the lowly woman has been extracting from him his God-infused energy, until now man is awakening to the fact that woman has robbed him and that he must return to her for aid. Meanwhile woman, carefully concealing from man that she also possesses a positive upright side to her dual nature, has stepped in front where she rightfully belongs, not because she is the greater, but because the female is mutable and the male is not, and only by the mutable can we advance from plane to plane; and only by the male or positive can we at different periods make a fixation or resting place, where we can turn back and aid those below us on the spiral way.

The substance in man, which is called either male or female and which I contend is but the same substance in two forms, is a part of the Great Mother which at all stages has within it the father potency, the potency which we see manifested most clearly by the sun in its physical form. We must know that this same sun is capable of manifestation in the divine and celestial forms as well as the physical, and it is by this same sun force in man that his dual nature (that which is upright and that which is horizontal) becomes infused until it is capable of so strengthening the soul of man that he can transmute the physical form which he borrowed from the animal, and complete his cycle of manifestation by giving expression to the invisible planes wherein the Holy (dot) Spirit resides in its pristine state. This same solar fire in man, which begins its manifestation in the animal side of nature first through digestion and second sense excitation, is the force, the flame, that works and turns in all directions, not only to build but in turn to tear down and rebuild in finer form.

The symbols of this fiery force in man are many and diverse, as it is the third and fifth dimensions that the dot uses as a vehicle; this is symbolized by the circle which is the straight line bent by means of the animal fire, and the ends sealed together. The serpent with his tail in his mouth best depicts this solar force. (Plate V fig. 3.) This sealed power on any plane will cause the coming into manifestation of fire in some form, because the whirling of the substance within the enclosure causes an explosion, of an electrical nature, and also friction which in turn causes animal magnetism, not always in active form but sometimes in dormant form, when it awaits the mind of direction before awakening to active manifestation. Mind *manifestation* comes when any focal vortex of power is built up, but *consciousness* is present always, either dormant or active. For example, if we in the springtime ask a florist to sell us a rose bush in dormant form, he will deliver to us a dry bush that in no way manifests life, and if we did not know by previous experience we should say at once that the rose bush was dead, that there was no life in it. But we do know that by the aid of the proper materials, namely earth, water, sun, and fertilization this dormant life-consciousness will awaken and blossom forth, that we may see its inner (fire) nature in manifested form. God said, "Let us make man in our image", and this statement has baffled the minds of man ever since, for we find it hard to understand that God is one in reality, two in nature, and that the one becomes the third in manifestation. Even if we can go so far in our understanding we fail to take into consideration the law of opposites, which is dual in nature, and that in man its manifestation sometimes is at one end of the pole and sometimes at the other, but that both ends of the pole are at all times present, even though one polarity may be in a dormant state; in other words, one man may wear a positive envelope and another a negative envelope, yet the man in the positive form has within him, in a dormant or invisible state, the negative pole. Thus you see God did make man "in Our image", male and female.

Earthly marriage but supplies, to the man wearing the male form and the man wearing the female form, their opposite invisible polarities in visible manifestation. And can we deny that the dormant female in the manifested male envelope and the dormant male in the manifested female, are establishing the same relation invisibly as are the visible male and female in the physical world? Then the question arises: if it is true that man is dual, why is he not already complete in himself? And the answer is, that the invisible polarity exists on another plane of manifestation other than the earthly, and that is man's mission here,—reincarnation gives him the ability to develop each of his dual natures, so that in time he may find completion in himself. This is the reason why God has exalted the Eternal Virgin Mother, that all in creation may enjoy manifestation. Thus all His children may in the fulness of time clothe themselves in the radiant garments of *light, life,* and *love,* because all these great ones already exist in the consciousness of the I AM.

THE FOURTH GATE

SOLAR LINE OF DEMARCATION

As we opened the First Gate we automatically began the study of the first ternary, which includes the study of power as it manifests in the law back of all material life such as the double force lines horizontal and perpendicular, the point and circle, cross, angles, semicircles, slant lines, etc.; for the occult student who wishes to follow the scientific processes of the law must learn to think equally in principles, numbers, lines, or personalities, for the law of male and female is included in *all things,* and this book is patterned after the law as it evolves out of the no-thing into the glory of God's image, which is man. "Male and female made He them". As we enter the Fourth Gate the light, before becoming personified, resolves itself into patterns which we shall elucidate by diagrams. On Plate V figs. 4, 5, 6 show more clearly than any words of mine the working out of the law in individual cases. Where the man and woman are either unmarried or else not really mated, then the results of initiation follow the law as portrayed by fig. 4, where the material polarity develops the point through the action of the soul, and spiritual polarity does likewise through the spirit; yet the two remain apart until united through the student's entering the law of grace. In fig. 5 we see the two as a mated pair united by the (love) spirit which always begets a spiral momentum, giving birth in turn to the outer circle of manifested life. In fig. 6 the law of the fourth dimension is depicted as a working basis. The fourth dimensional power, in opposition to the law of the triangle, not only rotates in spiral form but also turns inside out and back again automatically, for the two central points of fig. 4, when united, act as does the piston rod which moves back and forth in a straight line yet causes two wheels to rotate at the same time. This is putting it very crudely, yet a close study of these two diagrams will show the manifestation not only of the square (symbol of stability) enclosed within the circle but, as it unfolds, or turns inside out, we see the circle enclosed in the square.

Now the sex energy, as it enters the physical body of the male from below the solar line and the female from above, may be regarded as the piston rod, the power which causes the life force on either side of the solar line not only to rotate but to exchange places, or turn inside out. This Fourth Gate, as it opens again and again in the fifty grades of light, will be found fascinating and amazing by its close adherence not only to the laws of mechanical power but to the revelations of the gods and goddesses. The division of humanity into the two sexes or force lines, and their interaction under the law of marriage, must be recognized as just as cosmic and just as illuminating to the seer as are those same separations and interactions in the world of scientific thought.

Man in his conscious relation toward his counterpart woman always feels the deep urge to blend with her his positive sex attributes, realizing his need of her receptive or negative qualities. This is the law and as it should be, but he has approached this matter from a wrong angle as regards the nature both of woman and the law. He is taking into consideration only the physical plane, and only that side of the great universal law of sex which has to do with sensation. He has forgotten that in order for woman to reach him on his emotional plane of sex she has to descend below the solar line, (which is physically located at the umbilical center) leaving behind those higher vibrations which come from above that line, and which place her higher than man in the spiritual scale. Her polarization toward spirit is shown outwardly by her alluring quality, her drawing power, and her idealization as that perfection and beauty desired by man. His male attributes, on the other hand, are those resulting from polarization toward the mental—strength, ruggedness, and enduring quality. When the woman, therefore, descends entirely below the solar line she is no longer in her proper status, but has placed herself in man's plane, where she loses her power to receive the quickening vital energy, or to raise it to a still higher plane of action. If, however, she can by the power of attraction raise the vital energy of man above the solar line, then she can transmute it onto her own plane, which is the soul plane, and together they may lay the foundation stones for a lasting future pertaining to the redemption of both. As long as the basic life force remains below the solar line it functions only on the generative plane, but once that line is passed the basic force becomes transformed onto the soul plane and goes toward the further evolution of the mated pair.

But only by the will can man rise above the bonds of sex onto the regenerative plane, and where there is one man capable of this act there are thousands unable to make even the attempt. But when once the vital force of a mated pair is compelled, by their united will and clearness of thought, to meet and merge consciously above the generative plane the influx of ecstatic love is far beyond that of the emotional when functioning only below the solar line. This must necessarily be true, as all manifestations containing a high rate of vibration are clearer and more beautiful than those which are sluggish, whether of tone, color, form, thought, or emotion. And when that higher nature of woman is satisfied it will permit her to begin the Great Work of bringing her mate into a conscious knowledge of his creative abilities *on the plane of soul as well as body.* It is a mistake to think that if the woman succeeded in raising the vital force above the solar line she would cease to vibrate to the generative plane—far from it. The awakening of a higher pole does not destroy the lower—the lower becomes the vehicle for the higher and they work in unison. Therefore the woman now has a real need of vital force for the Great Work of regeneration, and only by the creative organs can this energy be generated. There can be no ascension without descension; the water lily cannot grow toward God into the sunshine of life without the mud, and the topmost leaf on the tallest tree would not be possible unless there were firm roots beneath, well established in the ground. Likewise, by the constant play of this vital force both on the plane below the solar line as well as above it, do we have a perfectly balanced and polarized pair, or in other words, the establishment of a complete ternary. There will be no longer the need for such frequent expression on the lower plane because man's excess vital energy will be transmuted, and while woman remains a co-worker with him she will also be able to create a still higher and more refined love nature, for constant descending without expression above the solar line tends to coarsen the nature of both male and female. It is the law in physics that transmutation requires intense heat, and the law when personified is the same; it is while the generative energy is at greatest heat that its transmutation should take place, as at no other time is the seed in a ripened state. But how soon will man acquire the will-power to forget his sense nature and remember only his immortal soul at such a time? And how soon will woman be pure enough in thought to remember the needs of their two souls when the emotional call is sounded? However, when they twain do find the courage to try and once succeed, never again will they forget the soul's need for expression on its own, the spiritual side of life.

This regenerative process is a question first of the will of each and the nature of the love between them. A coarse low order of love will find it very hard to rise higher, but each time it does rise it returns a finer, fuller, and more soulful energy; and expression on the generative plane becomes deeper in proportion to the strength of the energy used, because the soul vibrations of each man and woman are always several grades purer and higher than the vibrations of the body. This being a fact, the interblending of the basic life force with the energy of the soul naturally raises man's power another step higher, as the force returns to the plane below laden with the attributes gained by its ascension. This repeated blending of the higher and the lower generative energy will in time so refine and regenerate man that he will very swiftly renew each cell in his body; he will also gain a finer and firmer hold on the material plane of cell activity, thereby causing a double growth, the evolution of the soul and the rebuilding of the body. Remember that souls take on material conditions for one special purpose, that of creating a finer vehicle with the power to lift the ego higher in the evolutionary scale toward God; and that the embodiment of sex on the material plane is to give us the power to express the vital energy of God known as love. Therefore the higher we lift sex the greater response shall we receive from the Holy Spirit, in each physical envelope we inhabit. If marriage could only be understood in its relation to this law the whole question would solve itself.

The divine soul in the man's body is here to gain the strength and courage that his fight to maintain the home brings, and to expand through the experience thus gained. The divine soul of woman also incarnates for one purpose, and that is to gain certain mental qualities and consequent expansion, as she assists her counterpart in the Great Work of re-creation. She it is who deflects man from the body and turns his attention to the soul. She it is who constantly craves beauty in its finer forms and, through her love nature, retains a vivid memory of the planes above, where she receives her influx of spiritual essence. She will leave all for the call of the soul and, if rightly approached, will go boldly where the soul bids her go, into the higher realm of love and its attendant expression. Even at the risk of offending her beloved she must return to her own plane when the call of the soul is upon her; her polarization above the solar line makes it impossible for her to remain on the lower plane without intervals of rest, and nature plainly portrays this law of woman's oscillation between the higher and the lower. If man could only realize the universal nature of this law he would not feel alone during these intervals, but would be able to share the reflected glory of her divine soul vibrations. But when woman hears the soul call and man responds by offering her sensuality she revolts and shrinks still further within her secret domain, leaving her mate bewildered. For at such times man senses her withdrawal and cannot understand his own greater longing for the only means of expression he knows. The reason is because those very soul vibrations about her, being finer, attract his spirit as a magnet does steel. And so, through ignorance of the law they are for more than half of each month at cross purposes, he in his blindness not sensing her need, and she though hungry and dissatisfied not able to put it into words. She tries to hide from his eyes that sex as sex has no attraction for her, the flow of love having gone up into the channels of the upper brain, where it could renew the souls of both if they but knew the secret path. In just the proportion that she feeds the soul of her mate can woman grow in strength on the sense plane, for love will return to him in greater force from the very fact of her flight into the domain of soul and back to emotion. It is also true that growth of soul and mind depends largely upon the growth of the love nature and its expression, for the man or woman who degrades love becomes hardened and deadened to the great play of creative spirit, while it constantly increases for those who truly love and are joined in the bonds of love.

The necessity for soul interaction with that of the material is proved by the fact that if an expression of sex is realized on the lower plane entirely the strong need for sleep afterward is always felt. It is in the blending of the male and female auras during sleep that soul interaction takes place, but this must be in a much less degree after sex expression, as the vital force has lost its greatest power, that of climactic (fire) explosion into light vibrations. Those who express on the plane below the solar line without the soothing influence of sleep and the fusing of the auras during that sleep feel a depression, a lack, and several days will have to elapse before they swing back to a normal state of energy; this is felt throughout the entire body and mental consciousness. In this and many other ways does the soul speak plainly, to those who have ears to hear, of its various needs on the material planes of life, and while we may stifle that cry for help we do so at the expense of our future growth on the divine planes, and we retard our evolution instead of advancing it. In all the different grades of advancement for humanity through sexation, the true intention is always that of construction, of raising the vital force and refining the intellect, by the merging of the two, the spirit within gross matter and the mind which guides matter through the channels of mire up to the living light of love.

Love is the great secret of polarity. If the generative state of man is thoroughly polarized by this living light of love there is at no time the drag of the animal nature; he quickly transmutes the animal and causes the human nature to rise to the heights of divinity. The mated pair that are properly polarized by love will naturally seek the exalted state of happiness rather than the gross material state, for when the higher calls to them they are able to respond to that call. While man, as long as he inhabits a human body with material conditions to meet every day, must try to keep his feet firmly planted on sound common sense, still he knows that the soul will outlast the body, and as the more important in the scale of being it deserves great care. Sex is the basis of all creation and should be so considered; I believe we pass through many other phases beyond that of man before we can outgrow the present separation of the sexes and the dependence of each upon the other, and I also believe that in order to go beyond the bonds of earthly incarnation and cross the dividing line we must find our complement, our other half, and so complete the journey together; it is not possible to travel the last lap alone.

My two points to be made clear are, that man counts intellect as his greatest asset, while woman leans upon her intuition; man's soul expands through his emotional nature while woman's soul expands through her love nature. Man is of the positive and draws his sex energy from the negative earth plane, the law being that opposites attract. This energy enters at the soles of the feet and travels up the nerves of the legs into the sacral plexus, seldom rising as high as the head. (I am speaking of the everyday man, not the God-enlightened man who, having blended his higher and lower natures thoroughly, has attained a feminine quality almost as great as woman.) Woman receives her sex impulse through the divine side of her nature, the upper part of her body, drawing her solar energy through the breath into the head; from there it travels through the many nerve canals and contacts the force in the center of the hands, where she focalizes her intuitional emotions. All these forms of energy must blend before they go down to meet those of her counterpart.

Man lacks, to a great degree, the intuitional sense of woman; therefore he is often judged by her to be more on the animal plane, but such is not always the case. Man, having developed first the coarser form of spirit known as intellect, through which he manifests, thinks that woman should also feel, as he does, the constant call of nature on the generative plane; and woman, manifesting through her love nature which is not necessarily intellectual, feels that her duty is to regenerate man, and in order to regenerate him there must be a period of time devoted to that work, for generation is separation, while regeneration is unity and entails the retaining of the vital essence because it is necessary for the building of the etheric body. Woman knows in her heart that there must be a time for exaltation apart from sex contact. She intuitively knows that the sleeping cells of the finer nervous system feed on the solar essence used in sex relation; while man, on the human plane, feels it necessary for the growth of his soul to express through the emotional senses, as that is the way in which his spirit expands until he becomes highly evolved and awakes to find a new spiritual sense born in him.

Woman will often, through her love for man her counterpart, yield up her better judgment, hoping thereby to waken in her mate a realization of the fact that he has a higher nature, and if once he tires out the emotional nature its opposite the spiritual will spring into existence. The story of Faust is a true one, for by the yielding of her lower nature to man woman does awaken in him a sense of the finer spirit that she possesses, and by her resistance toward him does she cause to be born in him a regenerative spirit, because the volatile essence, not finding a vent on the animal plane, will ascend to the solar plexus, thence up to the head, feeding the famished cells there. Remember the bidding of Jesus to Peter, "Feed my lambs", and in the Biblical sense the cells are the lambs. This volatile energy, if conserved, will also fill the entire body with strength and vigor. I do not urge that man and woman should refrain from using this energy in sex form for, by so blending, their vibratory action is raised and purified, and by the blending of the two natures, male and female, there is born another, and this third is the higher that completes the trinity.

This great experience can be made to form the basis of regeneration if the twain know the law, and in time they can raise themselves beyond generation, because regeneration was the ultimate form of sex interaction intended by the Creator. To build a deathless solar body is the Great Work of alchemy, and many and diverse are the ways nature takes to complete her work. When man has the fact thoroughly embedded in his mind that woman's intuition should be trusted, he will knowingly begin to function on the divine plane as well as the human, and the blending of the two natures will bring to them both a perfect understanding of the laws of God on the creative plane. Woman would not shrink from the duty of motherhood or that of wife if once her counterpart understood the law and knew that this wonderful energy could build for him an immortal body. But cohabitation is really necessary if one does not know the law, for the atomic action of this energy needs constantly to be raised and a new rhythm given, since all things manifest by rhythm. So in sexual contact only the purest and best in man should at all times be expressed, for until a new command is given this energy will continue to work at the rate and rhythm last given. The thought in the minds of each combined is the creator, for this energy will obey, to the smallest detail, the power behind it enclosed in those two minds, now one.

There has always been a constant debate over the advantage or disadvantage of the single life against that in the marital state as regards re-generation. There is just the same possibility of regeneration for the widow and for the unmarried woman as there is for the one living in the married relation, for in this universe which God has given to His children there are all forms of energy manifesting on every plane,* and if those who live alone know the laws of God they can contact the same energy in a different form and evolve just as rapidly as if they partook of that energy with another; but it is only natural that man and woman should crave the companionship and interest that wife and husband can render each other.

Each cell within the entire body should be alive and active, for it is by the chemical action between spirit and matter, as well as mind and body, that the soul is perfected. Lying within each cell in the body there is a tiny vibrating point of spirit, and it is the vibration of this point which determines whether we are evolving quickly or slowly; by quickening the rate of motion in each cell and causing all to work in harmony we shall obtain a perfect vehicle through which God can manifest. The mind is like the hand of God at the wheel, guiding our frail craft through the rough waters of life. When we say, "God created man in His own image and likeness", we do not mean that God is a man in whose shape we are patterned, but that we share with God the same divine privileges, the same ability to create, the same divine aspect of the mind. Our highest conception of the creative ability of God is the sun, which creates and throws off without diminishing its original substance. So it is in regeneration: we re-create each individual cell without diminishing our own supply of solar essence, by constantly tapping the great reservoir of energy, because reason tells us that man could not possess creative energy unless he had originally drawn it from the universal storehouse. Now if that creative sex energy exists in the universal storehouse woman can contact it by the power she possesses to draw to herself that which belongs to her; in other and plainer words she can, by the law of attraction, draw to herself that which makes her a perfect whole—her complement.

I once asked one of the greatest occult students I have ever had the pleasure of knowing, this question: Why is it that a man or woman will apparently love one person devotedly only to discover later that another comes far nearer the ideal, and can fill the need better than the one loved at first? His answer was this, and it opened up a vast field of knowledge on this particular subject: "Let us take small numbers for our example. Suppose we say that A—— vibrates to the number 600 and his complete number is 1000. That being the case, every woman that approached 400 would cause A—— to feel the nearness of perfection. Thus a woman whose number was 365 would bring him very near 1000 and cause him to feel that he had found his mate. But if he should meet a woman whose number was 385 he would know at once that 365 was unable to give him what 385 could. Now suppose 400 approaches—all doubts vanish from the mind of A—— at once; he feels the truth and knows his perfect instrument or mate has arrived, and no power on earth or in heaven will keep him from the woman who can absolutely complete his own vibratory system".

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* Treated of more fully in the Fiftieth Gate.

If this is a fact, and I believe it to be, can we not draw from the universal storehouse that necessary amount of energy to complete our own number, if we know the law and can call that energy into manifestation? If we possess a knowledge of the elemental laws of nature our task will be greatly simplified of course, but if we have never been a student along these lines we can, by pure thoughts, by raising our standard to our highest ideal and living up to that standard, and by the daily practice of deep meditation on the Christ, choosing the same spot and the same hour day in and day out, cause these laws to be revealed to us. Remember that knowledge is universal and belongs to all the children of God alike, and by deep meditation we cause to be born in us the vehicle to contain that knowledge, for at no time has it been absent from our midst, we simply have not possessed the necessary number of *awakened* cells in our brain to contain that knowledge. For doubtless our brain has been constantly used, from the time of our birth, wholly for the material ways and means of living this present life, giving little or no thought to the life to come, or to the solar body wherein the deathless Christ spirit dwells during the ages to come. Our greatest duty should be the building of that solar body, and by regeneration alone can it be done, either by mated pairs using the law of the quaternary, or by the individual using his divine will and the law of the trinity. (See figs. 4 and 5, Plate V.)

The individual male also has this same power to draw to himself all that his nature requires for his soul's evolution, he being the vehicle through which the life principle is made manifest. He, the light bearer, comes first in the scale of being, but because he has lived and thought on the plane of generation so long he finds it very hard to practise regeneration alone, for his nature constantly craves a vehicle through which to manifest.

We should always reason over any law or custom that has lasted through ages of time, for by so doing we can arrive at the underlying cause, the reason for its existence. As far back as we have any record man has always been the one who craved frequent expression through sex, and there must be a fundamental reason for it because, if it were generation alone that he craved there would not be such an abundance of seed; so we must arrive at the only logical conclusion—that the seed is intended to infuse the light body as well as feed the cells of the physical. The discussion of the merits of monogyny as against polygamy, though settled outwardly by custom and the laws in each country, still remains a problem to the inquiring mind of the student until he can understand the body and soul as two opposing polarities of one thing. Then realization comes that the male, because he is upon the plane of body, desires polygamy; and that the female, being upon the plane of soul, must long for monogyny. No one man possesses physical energy enough to infuse the souls of several women, and no woman reaches completion through a fifth, tenth, or twentieth part of one man. Each cell needs food and recharging by the electric current which is present, either dormant or active, in the aura of both male and female, and it is by the fusion of these two auras that the rate of motion for the two is raised and their rhythm established. (Again I speak of the man or woman who knows nothing of the rhythm contained in the Cosmic Mind which sways the planetary systems of the entire universe.) I also know that the relation of man toward woman must be a cosmic relation, for by the law of nature all things exist as male and female.

While man is called the positive and woman the negative we know that by the constant interaction of the two outer natures they become in time both positive and negative, and if the male quality predominates the polarity of that person, whether man or woman, is toward the positive; if the female is predominant then the polarity is negative. At the time of conception if the positive in both natures swings higher in the scale of vibrations the child is born male, while if it is the negative the result is female. The soul entering the new born child may have incarnated many times in the form of a male, to find that the envelope now entered is female. Whenever it happens that, after several incarnations as a woman, a soul is swung for the first time into a male body, if the soul mind gains ascendency over the mind of the body the seed brought over in the soul consciousness will be the one to blossom and bear fruit, and the result will be a man with feminine qualities. If the envelopes have been male and a female one is entered, the soul mind predominates, then the woman will show masculine traits.

The great barrier lying across the pathway of regeneration is fear, the ever present fear of generation in the minds of both, the fear that never sleeps but always remains in the background. Especially do those on the lower plane of vibratory action come under the laws of generation. Have you ever noticed that highstrung, highly evolved men and women seldom have children? Why? Because the high rate of their vibratory action goes almost wholly to build the solar body. Meditation on this one subject will open a vast field of knowledge to the earnest student. This great fear of generation can and should be lifted from the hearts of all people, and not until it is lifted will there begin on earth the creation of a perfect race—perfect as far as the human instrument can be. We make the mistake of thinking that the race will die out if people are permitted to know the truths regarding generation. God is the Great Ruler and has been from the beginning of time; do you think He will allow His creation to die out on this planet where even the mud and water on its entire surface abound with life, ever life, and still more life? Do we not realize that even our thoughts take form and, after their fashion, live for a time? Even the low forms of energy such as hate, envy, and malice breed vermin. The strongest trait embedded in mankind is to see itself repeated, its blood ties unbroken. If man and woman knew the laws that would make generation possible or impossible, and regeneration were taught, that all might know its mighty power toward the perfection of the solar body, we should find that the entire race would live lives of greater purity. But so long as we remain cowards on this subject, not daring to disclose its first principles, allowing our children to grow up knowing nothing of regeneration and thinking the worst of generation, dreading its results, fear will continue to exist in our consciousness. Was there ever a mother who did not in fear examine her new born child, dreading to find some of her hidden fears made visible to all, and who did not breathe a sigh of relief when she found her child perfect? Full well does that mother know that in her heart there was fear. Man possesses less fear; he feels such pride and love of reproduction that if there were not the fear of poverty he would always want large families. Man's relation to woman has at all times been that of lover, while she mothers and brings him up out of the mud of gross matter into the living light of God's beauty and the knowledge of the fulness of life. Woman the mother, man the father,—both united in the child form the flower of creation.

Therefore would it not be well to devote a little more time to the study of their relation to each other and the ultimate meaning of that relation, since the joy in life would be far greater for the knowing? Each tiny cell would unfold all the beauty enclosed in that mated pair who know the true meaning of God's command: "Be ye fruitful and multiply", and take up the cross of matter to bear it ever toward the goal of spirit. All truly great ones have to first develop the tremendous power of sex before transmuting it into the finer spiritual power. I do not mean that they must constantly revert to sensuality for this purpose, but I do mean that they have to pass through that stage of development before they reach the other. It seems to be the law that God develops, through the lower forms, the higher; from the mud do we obtain the lily. Many great souls have suffered misunderstanding through this one fact in nature, and have been kept back in their work because, through ignorance of this law, they had been condemned by the world even after they had passed the milestone that marks the dividing line.

The study of alchemy is absolutely necessary for the higher growth of the soul. All the base metals contained within the lower nature must be transmuted into pure gold and raised, before they become fitting instruments for the soul to use. All our physical tools contained within the mental scope are wholly for the purpose of enabling the soul to evolve, becoming conscious of its Godhood.

THE FIFTH GATE

LIGHT CONSCIOUSNESS IN MAN

The rays of light emanating from the sun form the manifestation of the entire light universe, in so far as the solar rays control each planetary system. That each ray splits up into a given number of colors is generally well known, but that this is true in regard to man as well as the ether is not believed except in rare cases. These light rays rest in the stratum of black that separates each ray from the ones next above and below it. Here is a great mystery that some have sought to tell in allegorical form; here amid the blackness exists the element of black fire called Vulcan that, as the adept passes through its murky depths, will burn out all dross from the ray of light beneath, unlocking the power of the ray beyond and by its fiery ordeal preparing the body, soul, and spirit to endure it. And here is born anew the foundation for the existence of a force and vehicle powerful enough to stand the heat, light, and electricity contained in the light ray beyond these color belts, or planes of light. Each black stratum contains the wisdom that every ray of light is able to bring into manifestation by means of vibration. Passing through these black strata of fire refines the solar mind of man, and each of them will give forth its particular message of wisdom in sound, sight, and feeling, and happy is he who can open all his gates to the great truths within these rays.

The black fire eats all impure or gross material and refines it, that it may be capable of responding to the vibrations of the ray beyond the black belt. Thus a student emerging from the ray of light containing the powers and colors of the last ray that exists on the animal plane must have burned out, in the fiery blackness, all of his animal nature before being permitted to pass into the elements of the etheric ray beyond, and in this cleansing process he must strengthen his will-power to desire only the divine side of his nature, as the ray beyond the black belt is beyond the animal plane, and only such material as can stand the ordeal of fire and not be reduced to chaos will live and pass beyond the black belt, there to awaken on the solar line above and again bathe in the living solar essence. In this manner, stratum after stratum, man slowly builds his solar body, one that will respond to all the emanations of God's vehicle the sun, and to each ray of solar power from the point to the circle, or from God's essence to the gross rock.

This is why the sages sought to say that fire is the one element that contains the All. Fire is the one element that will ignite oil, and oil is the living means whereby man can supply fuel to the black fire. His blood, nerve fluid, and oil all exist on three planes, even as his soul and spirit exist on the triple planes.

Man is apt to think that the "Light of Wisdom" is simply a figure of speech or related to magic, but there is naught in this entire universe but that which exists and manifests by natural means. If there is a material manifestation of light a material means is used, and as the eyes of the seer open, on the finer planes, to the higher light that must exist there for his eyes to open at all, the finer forces of his body and mental substance form a vehicle or lamp to contain the oil, and happy is the one who has refined his oil to such an extent that the eyes of the mind may read the wisdom contained in the solar rays of energy existing beyond the gross animal planes. Then indeed may he know the entire truth, in so far as his brain will register its consciousness of the divine. This is why the finer oil is necessary, for these brain cells of the higher mind will feed only on the refined oil. Crude oil begets crude response from the action of the brain, and the fire will burn only in that crude plane; thus the light will carry coarse vibratory power, while the cell that is fed on the white oil, capable of bringing forth golden light, will be able to register the truths contained in the spiritual nature within man.

These chemical explosions of solar force in the brain cells call forth a higher luminosity to contain them, and this will mean that the student, by the very nature of logical understanding, must climb higher in power and accomplishment; in other words he will pass another ordeal of fire and contact still another solar ray beyond the one in which he was functioning. All we have to do is to raise our aspirations by the love of God and the love of God in man, in order to refine our vehicle and awaken our sleeping faculties. Dormant they now lie, simply awaiting birth into manifestation on whatever plane we desire; but so long as we are content to be idle in thought, word, and deed we must not expect results. Excitation is necessary on every plane before the friction of light against light calls forth fire, even as positive energy must interlock with the opposite pole of negative in order to manifest the third polarity and cause a new born energy to spring forth. Thus a dormant brain cell that once responded in but a sluggish manner to its solar god, if refined and fed the proper food, will at the approach of its Lord quicken into action and bring truth to the very door of its owner. Truly the reward of labor is great, truly the love of God brings quick response in the hearts of His children.

The seven veils (seven astral colors) that stand between man and the annihilation of space have caused many to pause in discouragement, because of the patience and length of time required before the eyes of the soul can penetrate their vibrations and transmit the knowledge so gained to the objective mind of man. The reason why these veils have to be lifted and why they exist at all has not been very clearly explained. We are told by various scientists that man has evolved, even as the planets have evolved; this matter of the involution of the spirit, however, remains very hazy, in spite of the fact that so many have devoted their entire lives towards an explanation. Is it not logical to expect that, if we are to return to the Central Source by easy stages of evolution, we must have gone out therefrom also by easy stages, and must have had many points of fixation along the journey before the seed of man became embedded in gross matter; and that at each point of fixation a garment or body was woven for us of the quality and form best fitted to suit that state of being? Each body must have had a soul, and that soul made of light substance of a density sufficient to form a veil to the body and mind beyond the first point of fixation. So that at the second stopping place of the spirit of man he had but one veil to lift to overcome time and space as they existed on that plane; and there another soul-body of light-substance was woven. This second soul-body remained as a covering about the first soul substance, thus forming two veils.

At the third point of fixation on the journey man had to have another outer garment worthy to hold this double soul light-body, and in this manner were the seven principal veils or light-bodies woven and formed for the spirit of man, before he looked on the daughters of (animal) men and found them a fit abiding place for the higher spirits of substance to meet with the lower mothers of gross matter. In the same way planets are now being formed, going the eternal round, both slowing downward towards the rock and again quickening, even as our own planet center was formed and is now returning to its central source. Isis, the great mother of wisdom, ever stands ready to permit these veils to be discovered, so that man may read directly from the book of wisdom; but in order that these veils may be lifted the evolving soul and body must use the higher powers of the solar energy because, in the journey downward, the finer soul force was contacted, both on the invisible and on the visible planes, by these different bodies and souls at the various points of fixation. For does it not seem reasonable that when body no. 1, or 2, or 3 was woven, the functions or the faculties which went with these bodies and their minds fitted in with a grade of light and energy from the sun's rays that we in this grosser plane do not consciously contact?

These soul sheaths still remain and radiate out into our auras, and can be used by us to good advantage in contacting the finer forces of the sun. Can you not imagine how powerful the body and entire being would be if one could and would use all these dormant light-bodies, lying inactive because of lack of knowledge of the law that will cause them to spring into operation? They must live still, because nothing that has passed by the fiery spirit of death and withstood that test can die a second time, but only sleep. They will spring into new activity at the right touch, ready to serve anew the I AM enclosed in these many wrappings. This is why the Egyptians compared the onion to the soul: its many wrappings composing one body are not unlike the layer upon layer that lie within the earthly soul of man. This sun force is little understood today as man has forgotten the light that guided him down to matter, drunken as he is on the last gross drink that the mother has to offer, and knowing as he does that from now on the journey lies all uphill rather than down. In these invisible light-bodies is the power to extract, from the sun and its contact with the negative force of the planets, that which each ray has blended with it as it passes the different planets.

Still the problem remains as to the *modus operandi* of all this great power lying dormant in the universe of man. How shall man attune himself grade by grade, and in turn blend anew the positive solar force with the negative light-bodies, thus completing his own salvation by keeping all the machinery in his workshop of life running smoothly? The *will* must first be set in action, and next the lower mind must be replaced by the mind that has been hermetically sealed within the substance of the earthly soul, for when this soul of earth gives way before the awakened will, then this prisoner of mankind is set free. At once the God mind seeks the central source of light within the central self, that has remained with each true child of God even from the time it left its parent point, the Ain Soph. This central spark will act as yeast does in bread,—the greater mind causes it to expand and force aside the lower mind. By this expansion of mind the soul of the earthly body is re-energized by a greater light, and the darkness of ignorance is dispelled by the light of the central spark that shines through all the awakened being. Even as the sun floods the world with light, so does this central spark flood all the light-bodies of awakened man, lifting the seven veils by the simple process of lighting all the waiting electrons, for their positive and negative halves mate and become fused by the fire of the essence of the Divine Central Spark, which kindles the sacred fire. This is the fire that never will smoulder again once it overcomes the gross animal man, for the material mind acts as an ever-supplying force that in turn feeds the fire of the Ain Soph, or One God within. Once the spirit is quickened it will reach out and supply itself, as the book of wisdom unfolds and the true law appears. For it is only the multiple forces that confuse the lower mind, causing it to swing hither and thither; once it becomes governed by the true mind then its troubles are over and unity is established with the true law.

The material sun containing the force that so plainly emanates from it has been and still is the great guide that leads man ever onward by its great rays. The Egyptians knew many of the solar secrets that only the initiates of the world have been permitted to know. Present man, as a whole, has but evolved through seven main colors and knows but little of what lies beyond this belt of colors. However, there are those (and many of them) who have evolved beyond this plane, and have done so in a physical way as well as psychic; but the great obstacle that all encounter is a broad belt of black that must first be encountered and overcome. This blackness is the most feared plane that exists for those below it, because they know that no animal energy can go amid this blackness and live; that by the mere contact with this black belt the animal nature is absorbed and transmuted into another substance. In other words, the form that man has borrowed from the animal, vegetable and mineral kingdoms must change in nature, and his entire vibratory rate must change before he can extract, from this darkness, the fire and the light of the pure virgin substance that lies within and beyond this plane.

The ancient people who first contacted this plane took literally the message of transmutation and tried to kill and torture those who would not think and feel as they did regarding God. They only dimly sensed for many ages the divine truth back of the revealed wisdom,—that the part of man's nature that must die does not necessarily cause death as we understand it, but is a resurrection from a plane that holds death as its basic law into life; while this plane beyond the belt of seven colors actually contains the true life of man, and those who can contact and overcome this belt of black and enter the ray which contains the next octave of colors beyond, will grow in wisdom and life everlasting will be theirs. Those who have reached this plane understand that the Great Work of redemption is furthered by assisting all students, just as fast as each is ready, to overcome this black plane and pass into the greater light beyond. Those who have thus passed now act as transmitters of this high grade of power and light to those below them in the scale of evolution.

Students who go beyond this black belt first begin to be conscious that they themselves have begun to use the ultra-violet ray; then in time they find to their dismay that the great burst of white light (that always comes to those about to pass beyond the seven-rayed belt) has turned to dense blackness. If they have sufficient will-power to persist above and beyond this state, they find that there is fire in this black stratum of elements that is oftentimes called "black fire". This is the fire that burns away all dross in the animal nature, and out of this black fire comes a violet called "trans-violet", not wholly purple, but a violet mixed with black that is partly light and partly fire. Some have called the ultra-violet the "purple robe", and the white light "fine linen" which only royal people were permitted to wear in the ages past. There are many in this present age who are on the verge of passing through this black fire belt, and the eyes of the mystic can see the black elements, that the sun gives to man by means of the breath, coming up and passing out of man's nostrils unused, because of lack of knowledge of the *modus operandi*. The way in which this black element can be stripped of its covering is by bringing together the light of the material negative body and the light of the positive plane within the black fire. The action of light against light causes the bursting asunder of the bonds that bind man, and he will find himself free to read at will the wisdom of the universe.

There are two ways in which this can be done. One is by the intellect and will, and the other is by the power of soul expansion. This latter method permits the body of man to share in the regeneration, while the first method permits only the mind to share in the laws of regeneration. Perhaps such an evolved mind can incarnate in a high-powered body, on its next trip to earth, and that will permit the great mind to bring it to regeneration much more quickly. I know that the soul path is much the harder path, for by this way all matter and substance must be born again, all the various light bodies that were formed at each point of fixation,—in fact all body, soul, and spirit must be reborn into the light of the life everlasting beyond the material plane. This state is called "the woman clothed with the sun"—referred to in Revelations. The negative form is redeemed; each tiny "sol" or cell in the light of man is infused with the true light of the sun, not the reflected light called the "lunar form" or "earthly moon element", but that holy virgin matter (or mother) depicted in its outer form by the circle of the sun (Plate I fig. 4). That the circle is feminine and negative, and the dot is masculine and positive, we know by the dot within the circle.

This knowledge was the property of all at the time of the Atlanteans and they were taught the truth of the light beyond. But in time those came into authority who used the power gained during the black period for self gratification rather than for the good of all. They would not deny the animal portion that must die in order to pass beyond this blackness, and so this animal matter, not being cast aside, raged in power and became the Beast that bears the number of 666. This beast raged until it brought destruction upon its entire land. Where their initiates had taught them that this terrible triple power of 6 must be reduced to its divine theosophical number of 9, they cast aside the restraint of their learned ones and destruction was the result to all but a chosen few, who emigrated to another land taking their wisdom with them. This accounts for the saying regarding the Philosopher's Stone that "the head of the crow is the beginning of wisdom".

In our modern times those who have discovered again this lost knowledge of the hidden gate have either carefully veiled themselves in symbolic black garb and retired from the world, seeking only to aid those students who were able to prove that they were ready to pass the border-line, or else they have one by one retired and tried through a written message to put forth the yeast that will in time prove the leaven to all. We know by this that all who, either by patient search, ardent desire, or the aid of a true friend, have found this hidden path realize that humanity as a whole is destined to pass through the black belt, even as the planet earth will pass, and for a time exist in the glory of the sun's true rays. This knowledge came to me but slowly, piece by piece, until the full glory of the light beyond the blackness was revealed and I saw shining the true sun. The wisdom regarding what had taken place was also revealed to me by the unlocking of all the dormant faculties that had slept and but faintly dreamed on the animal plane; and with it there came the desire to assist in the work of the world as a whole. All that had troubled me before became clear, and the great reason behind the scheme of life appeared in bright rays of truth. Thus I saw and entered into relation with the divine side of my own nature, and this force became the basic energy to which my body and mind responded, taking the place of that animal force that was mine on the plane of animal man. I knew myself one with the whole; unity became mine where multiplicity had reigned for many years.

In 1922 the light that is called "cosmic light" came to me in the month of June, around the time of the summer solstice, and late that fall I began slowly but surely to enter the black belt.* At first fear, just utter fear, entered my heart; I felt that evil was mine, that in some way I had transgressed the law given to me in the light; but I knew no way to turn back and naught else but to go on.

*** The Christ Light came one year later.**

Filling my days and nights with earnest prayer I kept faithfully on amid much distress both to body and mind. Perhaps the worst thing to bear was that I could see, pictured forth in symbols, the alchemical changes taking place in my entire mind and body, and I learned in time that all force takes form for manifestation, and to the eyes of the seer these forms sometimes appear very terrible. During the two years that it took me to pass into the true light of the sun beyond I was working almost day and night on the inner planes to assist others to pass through this blackness, aiding them to trust the power within it, the tests that came to them, and the trials that seem to mount up as the Beast tries to escape the death that must be his in order that the solar cross be made. This strengthened my will; I found that those who have wholly passed into the plane beyond and discarded flesh as we know it have to work through those who still dwell in earthly flesh. This personal experience may be of help to others and that is why I have added it to these pages. The perplexities that come to the soul in its dark struggles with the animal forces tend to discourage the student and if he knows that the struggles are part of the Work he will have the strength to go still further. Fear of the unseen is always present in the heart of man and courage comes slowly; if the story of my own fears and strivings will help, I tell them gladly to those whose trials are before or even now upon them.

Christ is the true apex for us to use as our pattern; He, being the one regenerate man who can set the vibration of truth in motion for others, thus enabling us to have always before us the Way of the Cross, and I use the word "cross" in the larger sense, meaning the cross between the animal and divine in man. By this cross man may develop still further the qualities of the celestial that extends beyond the divine in man, but the labors must be accomplished first, the material prepared, the brain quickened and made ready to receive the fixation, where we may stop at the apex and there bathe in the true light of the Christ. Christ is the vine that leads direct to the source (the true earth of God which I have elsewhere named the Body of God), and by our contact with Christ He in turn feeds us the true light emanations as fast as we create and form our receptacles, the Christ cells, and make ready the abode for His true light. Many have made the mistake of feeling that Jesus did all the work of redemption for us, but this is not so; each individual must in turn do even as Jesus did, according to his or her strength and then, if the work be well done, further strength will be given him or her. We could not at first stand the full flame of this great Lamp the Christ, so only as our own solar system grows and expands through even the faintest gleam of the Christ light, does the soul within expand from the seeming death or dormant form and like Lazarus "come forth" at the call of the Lord, with face shining in the true light.

I may seem to confuse the light of the sun with the light of Christ. Not so, the solar light of the sun is necessary for all existence, while the light and essence of the Christ builds up in us a personality utterly pleasing to God. We use the solar light of the sun to develop the power to fashion ourselves upon this perfect plane of manifestation that God was pleased to call "my Beloved Son, in whom I am well pleased". Knowing that God was well pleased by the individual manifestation in Christ Jesus, how could we do better than to pattern ourselves by His ray of vibration, to build into ourselves the same attributes that Jesus built, to attain to the same level of light according to our measure that Jesus did, to take up our cross and follow Him? A path already marked out is a path that is much more easily followed than one that must be blazed each time we go forward.

We must think of Christ as the vine and man as the leaves, and the love in our hearts as the spirit of this perfect vine, manifesting not only by way of the vine but by way of both the vine and the leaves, planted amid the Body of God, drawing its strength and sustenance from the very Godhead itself. The leaves enjoy the same life that the vine does, the beauty of the spirit of the vine is in their hearts, and even if in the changing of the seasons they do become dislodged from the vine we know that each tiny leaf had individual life and is not lost, but perhaps has now the power to bathe in the earth and return to greater life than it could have even while attached to the vine. And wherever each leaf may blow there will spring into manifestation another vine of Christ and an opportunity for other leaves to spring forth, for not one leaf that unfolds upon the true vine can ever lose the memory of the true pattern but will, as it awakens in the larger knowledge of its own Christ, awaken also the sonship of God and blossom forth a true disciple of Christ, a channel whereby the Christ ray is carried still further afield upon its journey of truth. In the Third Gate, on "Virgin Substance", you may find how this raw substance and energy can be relayed through Christ souls—those reborn in the spirit—to those tiny leaves on the vine of Christ that each day, each hour, spring into fruition.

Going back to the solar force enclosed in the light rays of the sun we find that these rays are but messengers that contact and in time work with the Body of God. On the material planes this body is composed of three elements: fire, water, and earth, with the eternal cross, the three resulting in a fourth or invisible power. This time the invisible element is air. Take from air the visible elements fire, water, and earth, and air becomes wholly invisible and unmanifest; therefore air is the fourth arm of the cross, and air is the element that enables man to rise above the drag of the fixed elements of the material planes. Air becomes the messenger that man can send afar and cause to obtain another element. Air rises into ether and becomes the vehicle for the next gradation of this material which composes the body. This time the result is called "etheric", and it enables man to respond to another element higher in the scale of being. "The wind carries it in its belly".* The seven locks in man, containing the three greatest steps are: first gross earth; second water; third fire; fourth air; fifth etheric; sixth etherial; seventh celestial; eighth (step) equilibrium. Between the eighth and the ninth is initiation into the All, or the expansion of the soul of the others; and ten is ascension into another cycle of being by the addition of the nothing (the cipher).

The etheric element is a mixation of earth, water, fire, and air, in order that another substance finer than gross matter may be evolved. This substance is wholly material, though invisible to the eyes of physical man, and this next substance becomes etherial, having a resulting power of air higher in the scale than the air we know on the material earth plane. So the law goes on, the highest resulting energy in this cycle being the celestial. That is the last substance of manifestation on this plane, the next being the 8, the symbol of equilibrium, while 9 is the initiation into the wisdom of all that has gone before, and 10 is the step ahead, by the addition of the nought. Thus one who has attained to 10 not only has the downpouring of the positive (1) but has also the mother symbol (0), that is empty of all sign and may be infused by the positive on a still higher cycle of manifestation than the one point with which man started out. The nought is virgin substance whereby the Christ may be again raised, and prayer is the force that will open the secret door. By prayer I mean the constant aspiration towards God and the lifting up of the material mind into the Divine Mind above the material.

The soul bodies formed at the earlier points of fixation during involution were in direct contact with the Central Light. They, like alabaster lamps, clearly reflected the true light within, but this gross body is of such a darkness that its carrying power will not reflect the high-powered light within; therefore our First Work is to so sublimate and quicken the gross body that the light within may expand through and beyond the outer darkness, or the crust of the material. Prayer is the fulcrum that will permit the lever of the will to lift this darkness, and Christ is the perfect way shower. So our prayers should constantly be put forth toward Christ, that He will show us the secret door and cause the same elements to be born in us that He portrayed on earth, in order that, amid the multiplicity of our animal nature and in our own stable, there may be born the infant child that will grow to be the Saviour for each, as this infant will at once reach out and contact its Parent Source. So you see we have, once the child is born, the means whereby we may be saved. The real soul expansion will cause the divine flesh to replace the material flesh, and that is fulfilled which says: "The Word was made flesh and dwelt among us".

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* Emerald Table of Hermes Trismegistus.

Those who have this real initiation must always be prepared to be a constant initiator to all who come under their ray of love, for the Christ within those blessed ones works day and night upon the base material at hand. It is the "flaming sword" that turns every way to protect the Garden of Eden within the soul of that man who has brought his spiritual nature through into the material nature and subjugated it; because there is within that soul the angelic force saying always "Holy, Holy, Holy," and where this is going on animal force must bend the knee before it. We each cry: "O Lord give us of this holy bread," and when we reach the Garden of Gethsemane we say: "Must I drink this cup, O God? Must I enter into this vale of tears before tasting the glory of God's kingdom beyond?" The real lover of God will go on, while the weak souls will fall back again and again, yet each time gain knowledge and strength to go yet a little farther on the path.

THE SIXTH GATE

THE SEED OF LIFE IS YOUTH

The expansion of the soul, from the light within through to the lesser light without is a vast secret. The law of opposites which causes this inner light to replace that in the aura is accomplished by means of wheels within wheels and the turning thereof. As the will of man expels the light force within the central sphere of his being outward into his aura, the light of the aura flees before it, and it has no place of refuge except in the plane just vacated by the greater light; thus the lesser light is stepped up by the replacement, and the greater light becomes fixed by contact with the lower elements of the aura. Have you not all felt at times, while in the presence of some particular person, the attendant force of this divine light in your aura without realizing what it was? And again at another time that same person might not affect you at all? The reason is that in the first instance that inner light had been forced to come forth, by an effort of will either conscious or unconscious.

The real mystic tries to keep this positive light within constantly feeding upon the negative light without, thereby establishing a continuous electric flow which can be transformed into magnetic fluid, that substance which will heal the sick, gladden the sorrowful, and in every way benefit mankind. Those who expand the inner force only in times of stress, or labor, or excitement, have the fixation for perhaps just a few moments or perhaps half an hour; then the mighty force recedes and the outer slower force again steps into its former place. Some have the power, during sleep, of expanding the love nature, and the inner light responds to that call. To these comes in the morning a dim sense as of beautiful dreams, or even the lingering memory of a stray word or thought of the soul still remaining in the objective consciousness.

On every plane the aura is the storehouse for the perfectly blended soul food existing for the spiritual man within, that seed of life which can be made to germinate by force of the will and spiritual exaltation. The divine man within comes forth only in response to the call of the spirit, and those in whom this expansion has taken place are guided by the will and mind of their awakened soul, whether they be talking or writing. The outer sense becomes simply the channel for the divine man within, and the feminine soul is the vehicle, the messenger, carrying the thought through to those waiting outside to receive it. For example, if one person is acting as mouthpiece or speaker for a group of students and if, at the beginning of the lecture, the entire group including himself make a united endeavor to expand the divine side of their natures, there will be built up an apex through which the speaker can contact the mass vibration of the group. This will strengthen the vibrations of his own soul and enable him to respond much more powerfully to the call of the spirit than if he tried, unaided, to experience the expansion; and each student in the room who took part in the forming of the apex will receive a response from the speaker's soul exaltation which will be exactly suited to his needs. Those of the group unable to take part in the exaltation will feel dissatisfied with the results of the speaker's efforts. Why? Because their share of the soul substance and spiritual influx was omitted in forming the apex; therefore the vibrations of that particular soul will not speak amid the vibrations of the spoken words, and he must remain unfed because his own food of life was lacking in the mass. Many times we are asked, after an evening spent in listening to a lecture: "Did you have a pleasant evening?" "Wonderful," we answer. "What did he say?" "Oh, I can't remember what he said, but it was splendid." This tells its own story; the evening's talk was listened to with faculties of the soul, which became expanded during that time, but the strength of the listener was not great enough to keep up the expansion after leaving the speaker's presence, and so the memory receded as the soul withdrew into the inner realm, its usual abiding place.

Dormant soul centers of force abide in the universe all about us, awaiting in sleep the right touch of the spirit and the true mind of the soul to awaken them and turn them into living springs of truth. The fact that they are dormant causes us to doubt their existence, but it is possible to search out these hidden wells of truth by the daily practice of expanding the ray of the inner light and its attendant spirit through the entire body, soul, and mind. They will wake and go about their father's business, the establishment of the temple of wisdom, and the outer temple which holds the precious life seed and fluid with which to build the temple of wisdom. Once the habit of such daily practice is established the response is very rapid, for we only need to break the ground and plow the first furrow carefully—the ray within will do the rest, all unconsciously to us. The hard part is first to find sufficient faith to believe ourselves unlimited and then the patience to keep steadily on until results follow; it is very easy, once we become convinced that we *can* establish a direct contact with the soul, and begin to recognize its influences playing upon the material self. Our limits are those that we so carefully build about ourselves, just as we often build a wall or fence about our homes. We say: "Thus far will I go and no farther."

Begin by realizing that you are a true child of God and "one with the Father", and that there is no limit to the power of God; that you, walking directly in the Father's footsteps, cannot fail if you have but the faith to try, and never stop trying until you break through the dormant planes and find those real springs of living light seeds waiting, dormant to be sure, but waiting and ready, once you give them the proper attention and permit them to awake. Eternal youth is within each soul in seed form, always waiting to respond. When the outer senses give way before the intellect of the true soul mind, then these limitations begin to disappear slowly but surely. Youth is the true heritage, not old age; age is but the casting aside of worn-out instruments, either of body or mind. The seed of life ever springs forth clad in the spirit of eternal youth, and age has naught to do with us if we but have faith in these life seeds to bring forth the fruits of the spirit. We simply permit the slave driver, the outer mind, to tell us that death and old age are the results of time—the light of the eternal spirit knows no age or time or limit. It is in circle form and but renews itself by its self-consuming. This is the mystery of God, but so simple in operation that we fail to grasp its simplicity. The glory of this seed of life, implanted in the bosom of each one as he arose from the depths of the I AM, is that it ever creates, begetting new life and repeating itself constantly. How can age touch that which has never known death? Only the outer husk is cast aside; look within and there behold life, teeming life, ever springing forth from this seed, ever refreshing itself within itself, with no diminution of the seed of light, for it has always been and ever will be eternal youth, eternal beauty, eternal life.

One of the most pleasing signs of the present time is the fight against old age; we are not permitting ourselves to grow old. This eternal seed of life is present in each soul—this is the center forever bathed in glory and light. Glory, wearing the garment of fire, is ever present about this Christ Child, the seed, lying amid the refuse; but whether its light expands and increases or remains within it never for one instant, as we know time, rests in idleness but constantly creates. Even though our soul faculties are dormant still this seed casts its beams afar, lighting the path of those whose dormant soul senses have awakened; still it is feeding the children of God higher in the scale of being than its present holder, waiting to respond to its true one, the soul that clothes it.

When the dormant cells in the light are awake and shining, that personality will radiate and glow as an alabaster lamp enclosing a strong light. Then the true mind is in constant action and the soul becomes the master on all planes, even the objective, for the true expansion will cause the gross outer body to become porous, as if it were full of tiny holes through which the light pours. The truth is that the light of the seed of life penetrates all matter, all substance; it cannot be hidden once its presence is recognized and the will and spirit become blended with it. The three elements required by the seed to cause its expansion are love, will, and faith; the love toward God, the will to aid Him, and the faith to persist until success crowns effort.

This inner seed of light always responds to the divine emanations of others; thus if I attune myself with my own seed of life and then send that ray to another, that other will respond, although the outer material mind may be wholly unconscious of the contact between us. This is the way in which unity of soul is maintained throughout the universe. The divine mind of God in each of us is but one; it is only the material, outer layer of incrustations that responds to multiplicity and cannot be depended upon to know the truth. We came from unity and to unity we shall return. If we but hold fast to the faith and knowledge that this seed of life, light, and love is clothed in the garment of eternal youth, we may so control the physical body that it will respond to this light of youth. It is the fear of animal death that causes the physical part of us to grow old. At the first approach of this great soul light the body either cringes in fear or snarls in anger, thus stepping up its own power by bathing in the light while experiencing the fear or anger. Thus it preserves its own nature through the fiery ordeal, and as the nature of animal is to cast aside its garments and return often to the dust from which it sprang, so does it continue these deaths even after bathing in the light from the inner source.

The spirit of humility should enter in at this point. Humility in the physical nature will cause the outer self to desire only the pure light, and will cause the student to discard the false light of animal nature before bathing in the soul light of divinity. Prayer is the best method for purification—pray constantly: "Oh Lord, sanctify me and permit only Thy pure rays to enter this holy temple. Purify me again and yet again." By this simple plea to the Lord within we are saved much agony of soul, for the soul really suffers greatly if it partakes of the living light while the body is in a state of sin (i.e. animal sense desire). This is the only sin in which man is born, when he chooses the animal nature rather than the divine. In other words he prefers that which is below to that which is above, the illusion rather than the reality, shifting shadows instead of the pure light of truth. By holding fast to the strong desire for only living light the spirit of youth will remain, even causing a flush on the physical cheeks. The eyes will radiate eternal youth, even till the decision to leave this physical plane and take with us only the light of the divine plane.

While I believe that it is possible for a very strong soul and its body to remain longer in earthly manifestation than the race as a whole is now doing, yet I know that when once we have contacted the divine in truth we do not desire to do so. We long to clothe our spirit in finer forms as quickly as possible, and gross flesh loses its attraction. On the other hand there are those who, though desiring the true light, did not fully prepare themselves, and when the time of readjustment comes they have not the strength of body or of mind to go through with it, and so death finds them an easy prey. If we desire the things which require strength, we must strengthen our fortress sufficiently to insure our going through the ordeal with unfaltering steps. Those who weakly refuse to break their bonds, hoping that some outside force will inspire them with the strength to do it, are simply cheating themselves. When the time of travail comes and they descend again into rebirth the same evil habits will be with them still; if in the past life they shirked duty they will continue to shirk it, till the habit is broken. We fool ourselves if we believe that as soon as we contact the heavenly light all the old weakness will pass away and the soul stand out pure and strong. How unreasonable this is when, incarnation after incarnation, the souls have been forced to house themselves in weak, uncontrolled bodies, temples without foundations, built on shifting sand. Spirit can only infuse substance or matter, and the infusion takes place in whatever shape it finds that substance, so is it not reasonable to expect that this same strong ray from the inner seed of life, light, and love will refuse to be held in the bonds of fixation by weak material? Give up the idea of entering the holy light till you have gone over your entire structure, hunting out every weakness and praying for strength to endure the light; the light will come of its own accord, just the instant the temple is fully prepared.

This is why faith and patience are so necessary in working for our Lord's second coming, the rebirth of the existing physical body, for the purified body has the same right to bathe in the living light as has the mind, and desires a like perfection. Prayer is the best method of obtaining it, as said before, and later on the subject will be gone into more fully, for knowing how to pray is an art, indeed one of the greatest arts in earth and heaven. We are apt to feel that praying consists in muttering a few wishes and bowing the head for an instant. On the contrary prayer, real prayer, covers many planes of thought and action;

the vibrations on the heavenly plane are such that for some of us they respond only during the state of prayer, remaining closed to us at all other times.

Eternal youth resides in the original fire enclosed in the supernal ego; but no matter how great the desire to discuss this vast subject it is too elusive to put into plain words. Man has always possessed the faculty to renew his body at stated times, but the method by which this renewal is accomplished remains a mystery. The renewal periods always seem to come during sleep and cause a feeling as if, beginning at the solar plexus at the point between the heart and the middle of the lungs, one had been turned inside out—that all the bodily force had gone within and all the heavenly force had come out. After one of these renewals the blood feels as alive in the cheeks as at sixteen; the consciousness of it remains for days afterwards bringing the glow of perfect health. It is possible to force this state to respond to the will; by the power of attraction, by sending the thought of and love for new life over the entire body, by remembering the vibration of those times and sounding that same note again and again, to cause the renewal to come more quickly and prepare for its coming.

The chief enemy of all this work of prayer and renewal is worry. Worry gnaws continually at the heart of man, allowing fear to enter, the twin brother of worry. When these two are present the entire body and mind are in a very weakened state, and one should call upon faith and love to supplant them. Keep the heart steadily on the love of Christ, think of His life on earth, and try to picture the joy in heaven at His triumph over death, and what it has meant to mankind to know that the grave is but the beginning of another form of life. This awakening of hope in men is just what they lacked until the birth, death, and resurrection of Jesus; now men know that life beyond the grave is just as true as on this side of the grave. I often wonder if birth onto this plane does not look just as terrible from the other side as death looks on this side; if to them birth seems but a form of death, and they wonder if life persists after the border-line is crossed to this side of the veils. Perhaps they also have masters who encourage them from this side in the belief that they do not face annihilation, that in the crossing they will but find life in greater abundance.

Youth should be our aim always. Jesus stipulated: "Except ye become as little children ye cannot enter the kingdom of heaven." This does not mean entirely children in thought and faith but, like so many of His statements, it contains a greater mystery than appears on the surface, for initiates were also called "little ones." Many of His sayings were, of course, literal facts but facts on the plane of Christ life rather than the material plane; yet these things can be brought down to earth by the brave, for heaven and earth are but one in truth even as the shadow is one with the substance that casts the shadow.

I have said elsewhere that the seed of life is an auric seed, that it dwells in the aura when not used by man, and that the aura acts as a storage house for it. If we take advantage of this fact we may, at stated times, draw the light of these extra seeds, continually thrown off by the Parent Seed, into our blood, by the power of our will combined with the First Formula. Bringing the light directly into the blood through the aorta is more desirable than infusing the nerve fluid from the aura, because in this new way the nerve fluid receives the light properly tempered for it and blended with the substance enclosed in the blood. The blood is to the body what the soul is to the spirit,—the mixing bowl where the elements in man are blended or digested before passing onward and upward. Thus if we begin in the blood at the heart we may contact those elements also which are above the heart, those affected by the air in its passage through the nostrils to the lungs. The elements that find their home in the upper part of man's body correspond to the elements of heaven, just as the elements below the heart correspond to the elements of lower earth.

In the fully awakened man who has begun the journey back to the Source the elements are all awakened, and as they are in a mutable condition they respond to his will on all planes through the light of their substance. Such a man is sometimes called "the flowing one". When only the earthly elements respond to man's will the heavenly ones are in a fixed condition, and remain still dormant or asleep when the call of the Master Mechanic goes forth. They cannot respond either to the spoken word or to the thought of their master, though perhaps they dream faintly of heaven. Neither can the elements that belong to earth act in heaven unless they die to earth and live, or are reborn, on the heavenly plane. They also illustrate the Master's law that "He that loseth his life for my sake shall find it." This law holds equally good when the advancing soul approaches nearer to the Source from whence it came.

This rebirth is constantly taking place in our small universe, but unconsciously; it should be experienced consciously, because a law that is expressed through the will of the master of the house, namely the soul, is bound to be much more powerfully executed. That soul whose mind rules the entire universe in which it dwells is travelling the straight and narrow path, and the by-paths have little attraction; therefore the thorns of life that tear and give pain are avoided. We are told that only by pain and suffering can we evolve; this is true for the soul whose master, the will, is not backed by the intellect and intuition. In other words, pain and suffering are the only means of transmutation for the ill-ordered house and the distressed soul within. But for the well-ordered temple and the master mind within it the pain of travail is cut in half, and the divine food which would go to the enduring of that pain is saved and used for the soul's growth in grace.

We are apt to think of the soul state as a far-away something which need only be faced after death. After death is too late to cause any change in it, for we are no longer in touch with the material body, we are surrounded already by the refined substance and energy. Our real mine of gold for the gathering of experience lies in the earth plane, where the force of the sun causes it to become a fitting place for the fecundation of the seed of life, light, and love. When we pass the gate of death we leave behind the raw material which can be so easily transmuted to the needs of the soul and spirit. The soul, when freed from the body, very often lacks strength to do much—it has not been given freedom while on earth, and so must rest and become re-magnetized, perhaps for ages, before it has the courage to return again to earth. Another danger also exists for those who cling closely to the material: the soul, able to partake only of material love force, may become materialized and lose its seed of eternal youth. The substance in which that seed is enclosed becomes too frail to hold the precious seed and its emanations, so separation results, and the substance of that soul returns to perishable earth and the light of God to its Source; the temple is destroyed and the soul has lost its chance to become, like the Father, independent in creative power of thought, will, and deed. Chaos is its portion.

We do not need to feel that while on earth we must devote all our time and all our thought towards a straining to develop the faculties of heaven. The best way is to set our house in order and begin to build the temple; then to devote some portion of each day wholly to God and His Work, realizing that through this we shall the better enjoy earth and its affairs. We should recognize the unity of both heaven and earth, and love both, because each is a part of God's creation and He inhabits all of His universe, not just a part. In this way we neglect no part of our duty; if we devoted our will and soul mind entirely to heaven and despised earth, ours would be the sin of feeling that God should not have created earth, but simply one state of consciousness, namely heaven. The multiple things of earth are just as pure in the sight of God as the unity of heaven. God is the ALL and we have the power to partake of the ALL. We are told by Our Lord Jesus: "Blessed are the meek for they shall inherit the earth." Now if the earth were a place of evil only, there would be no blessedness in the inheritance.

The definition of the word *meek* has been a stumbling block to many; but *meek* does not mean *weak*. I feel that Jesus meant by *meek* one who, interpenetrating the minds of others and finding there the seeds of doubt, anger, and fear, still has the meekness or humility to stand aside and wait, knowing that they are all true children of God and will, in the fulness of time, work out their own salvation and become perfect. One who does not possess this spirit of meekness will rush in and strive to change forcibly his neighbor's state, instead of showing the way of right doing by his own good example.

This is real strength—dwelling in meekness, to have a loving knowledge of the rights of others to make their own mistakes, and by those mistakes to grow and become strong. Meekness does not always mean that we must cover our own light and its strength, but rather let it quietly shine, clear and strong, to be a light for others whose inner flame is yet in a state of darkness. Words never have the power of a still center of power, a power from which all may *draw the water of life freely*. There are some people who talk on all occasions, tell their views to everyone, give advice even before it is sought; there are others who express more sympathy in one quiet look, and give more help by silence, to those privileged to know them. This is the true meekness; advice is best received when earnestly sought rather than lightly given unsought. We realize that much of what seems to them helpful activity lies in their sincere desire to serve and to be an expression in word and deed of those Masters above us; but I hold, nevertheless, that to rush into speech unsought is a sign of *weakness* rather than *meekness*.

THE SEVENTH GATE

VIBRATIONAL APEX IN MAN

When the student opens and enters the Seventh Gate the vibrational law becomes the crowning knowledge of the method whereby he gains his first understanding of the resurrected saviour living neglected and therefore dormant amid the gross and subtle polarities of the outer and inner personality. Yet many of us do realize that we are sometimes a mass of high vibratory action, while at others a slow and sluggish vibrational rate is taking place in our make-up. The reason for this is that we each have a note of vibration that ranges either high or low, and why this should be so is rather puzzling. We are all in these modern days trying very hard to increase the rate of our vibrations and evolve into a higher grade of solar light, in order that we may gain both in power and in the ability to aid ourselves and others. This is just as it should be.

Let us understand that the one note that controls and either aids or hinders our life is composed of *all* our vibrations of consciousness. This consciousness, when active, amounts to an apex where all are joined in one complete whole, and it has three different reactions: First this apex is the vibrational note, or ego, and it is also the I AM enclosed in the point within each man or woman. Second, the vibrational note when considered on the plane of body and soul is the *Me.* Third, the apex is composed of the vibrations of the intellect, the material body, and the divine soul, and just how far the spirit is able to quicken these three determines the rate of the apex, or I AM, at all times; our ability to awaken the dormant faculties will enable the spirit to manifest each day or year that much faster. Man is slowly coming to realize this great truth that many of the ancients knew, namely, that the will is the factor which determines whether we shall function in a slow, slothful fashion or shall respond to the spirit as real sons and daughters of the One God. Man is a powerful machine and he is always, both consciously and unconsciously, building towards the future. This activity causes the divine mind to strive also at all times to further that growing third condition of manifestation called the "third person" that man is trying constantly to build. The fact that man is dual, positive masculine and negative feminine, enables him to equilibrate himself in this third person.

We raise our note in manifestation according to the response of the awakened brain cells that we possess on the material plane, those that are able to register the quickened vibration on planes other than the material. For instance, if we study music, painting, singing,—any one of the fine arts—we awaken and start in action our attunement with those artists present, past, and future, and share in their efforts. Our note that comes at birth continues the same through life, unless we become attuned with the angelic or heavenly forces and become channels whereby they may reach mankind. Then they may aid us in changing the main note to one more fitting, one that will respond to the wisdom that is to flow over our instrument. The human being, taken as a unit, is a vast dynamo that is constantly charging and being charged by those both above and below it. Those below receive the cast-off light and overflow of energy, while those above use our energy as their basic force, that they may spring still higher in the scale of evolution; nothing is lost or wasted. The points of fixation in the downward path of involution become the veils man has to raise when he wishes to contact the Oversoul and there overcome the sense of time and space.

The bones play the main part in forming sound vibrations, and sound is the highest vibration which man contacts; this is why the spoken word is so powerful. The bony structure of the outer body, when functioning as a separate unit, uses the blood as its subtle pole or its soul, and thus the human heart corresponds to the vegetable kingdom in nature, the head to the animal, and the lumbar region to the mineral, while the vaporous emanation of the three forms the basic substance of the material aura. The astral body uses the nerve fluid as its subtle polarity, and its emanations form the (light) substance which we know as the psychic aura. These two, the vapor of the outer aura and the light of the inner, when infused by the spirit take on the stability of matter, but at a greater stage of refinement, and the combination of the two auras, together with the stability of matter, forms another gradation of (light) substance which we term spiritual. It is this light which changes the nature of the cell life and finally builds the *spiritual body.*

When the pendulum swings too far toward either the physical or the psychical pole the spiritual rate registered in man is greatly decreased, because of the instability of its manifestation. If the pendulum swings too far towards the negative end the positive rate is of such small quantity that the infusion is not able to stir into activity the slow negative mass; and if the swing is too far toward the opposite positive pole the energy cannot assume that stable quality capable of registering a manifestation in relation to the brain. The real state to be desired is that of equilibrium between the two forces, positive and negative. If we attain that point and can obtain fixation there, even for one minute, we immediately find how rapid is the response of the brain. Our vibrational rate increases according to the capacity of its note; if we strike a mean vibration of, let us say 5, all opposing vibrations even if higher will have to register to the digit 5 unless they be broken up and re-integrated through initiation into the divine forces.

The child comes into the world at birth with three notes which have to be combined. They are first the note of the father's line, second the note of the mother's line, and third its own soul note; the first breath of life and the influence of the planets decide which note will step into prominence. This is the reason why children sometimes show only the traits of the father's line, sometimes of the mother's, and sometimes of neither, since in that case its own soul has the strength to overcome both the other lines. Again the child will resemble the parents in early life and, in later life, throw off the family blood vibrations and attune its blood to the soul vibrations brought over at birth in the light bodies. The line of demarcation for his swing to either the mother's note, or to the father's, or to its own, depends upon the strength of his will, for if the will in the tiny soul leans toward the note of the mother then the soul itself will be drawn to her note rather than to the father's. Sometimes the incoming soul is strong enough and wise enough to do the most advantageous thing, namely, combine all three into one complete whole and thus start with a stronger vibratory apex than it had before incarnating. For example, let us suppose that the mother's note is 7, the father's 8, and its own soul note 3. By combination these become 18 and by divine reduction the note of that child becomes 9, a number in which the law of the ternary is reflected three times. A child so equipped at the start could easily develop the three states of being, natural, divine, and spiritual, while in that one body, for the note of 9 is a very powerful one. A child starting life with a weak note has a much harder road before it—for instance, one with the note of 2. Two is a negative note, one that is hard to manage, one that sticks closely to earth vibrations, a number that has not gone even once through the ternary, as have 4 or 6. But there is an avenue which can be opened by resorting to the first principle as seen through theosophical addition, thus: $1 + 2 = 3$, but this would entail living up to the first trinity. The laws behind the outward symbols of numbers are so simple in principle that we miss their truth by reason of their very simplicity.

The laws in themselves are to be found in the one substance which we call God's emanation, and this one substance or material manifests in so many ways that we become confused; light and darkness, for example, are but two phases

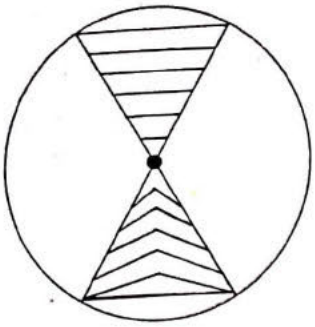

Fig. 1.

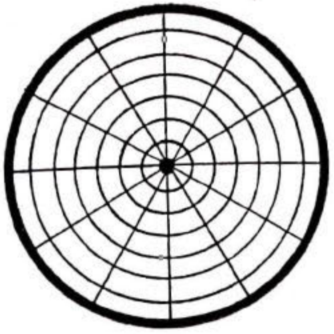

Fig 2.

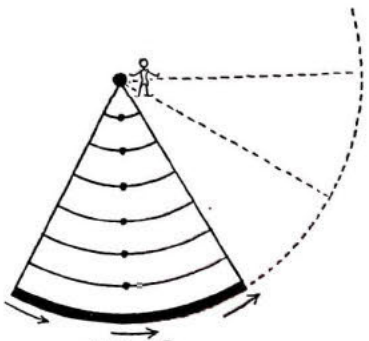

Fig 3.

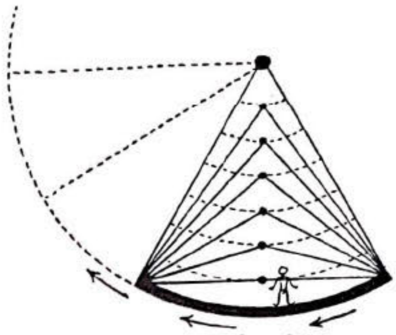

Fig. 4.

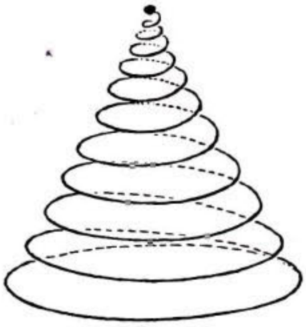

Fig. 5

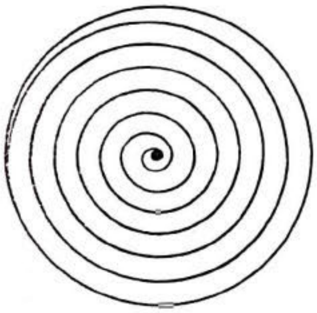

Fig. 6.

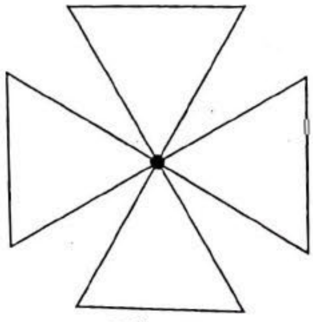

Fig. 7.

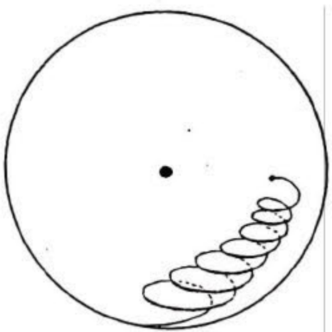

Fig 8.

PLATE VI

of one thing and that thing solar energy. How few of us realize that this dividing line between light and darkness is a solar line! I use this term with the following meaning enclosed: that within even the physical rays of the sun there are all manner of forces, able to infuse the negative part of material man just as fast as he refines it; in other words as fast as he digests the gross material part of his entire nature. Earth, ether, and light substance are all negative in nature, else there would be no visible manifestations. This accounts for our being able to see with the inner vision, light, colors, and scenes ordinarily invisible. The only means of gaining an opposing force which will ripen the inner faculties comes from the sun's rays of positive energy enclosed in the light rays, and as yet there are many of these rays that we are unable to use because of our inability to respond to the eternal center; thus we do not feel, see, or otherwise give them manifestation. The sun's positive emanations form the solar cross in man, for the downpouring of the positive emanations crosses the horizontal line of negative material contained in the nature of each. (Plate VI figs. 1, 2, 3, 4.) If one has the ability to draw up these negative lines in nature by the law of attraction and support them by the positive will, he may place himself on a higher plane of wisdom; if he allows them to sink back into the inert matter once more his brain will again become sluggish in action.

The outside substance which adheres to the rays of the sun force forms the veils on the return to the center, even as they helped to form the points of fixation that were contacted by man on his outward journey. And so these veils must be met and overcome as they occur in octave after octave of color bands, in which rays of white light are broken up into their separate colors by the divine and material faculties in man corresponding to the prism. This prism, which gives man his selective powers, is a movable thing, it responds to his vibrations, and can be lifted until its apex reaches the third heaven; on the other hand it can recede until only its point vibrates, to register the coarser truths of God in nature. Thus the Christ in the midst is forgotten and nature worship begins.

The work of our Order is to raise this prism in each student until he reaches the Portal and receives that efficient training which cannot be given out publicly. This training should begin at the base of the prism, gradually refining and quickening its force and light until it begins to rise of its own accord, pushing its apex upward to interpenetrate each resurrected plane of consciousness in turn; and the base line, the foundation material, must be so strengthened that it will endure the extra strain imposed upon it by this upward climb. We also aim to so awaken the brain that it will register the vibrations of the message dictated by the apex and transmute them down through the entire body just as fast as the rising point of the prism can select and send them. For it is forcing its way steadily toward the central point that resides at the center of each supernal ego, even as the Central Point resides at the Apex of God the Father. By turning the two symbols (figs. 3 and 4) to the right and left respectively we get the perfect circle of manifestation and the Christ apex of vibration, for they represent evolution and involution of man, as well as his journey from the center to the circle, carrying with him the capacity for all form and all vibration. Notice that man has his feet on the material plane all the time that the vibratory apex is rising from plane to plane. The most important thing is to build a base line of material static enough to stand the strain of the power that must be put upon it, and not be rent asunder by the returning apex of consciousness. This is the short cut that man may travel if he has the strength to endure the trials of fire and water, the many deaths and resurrections that will come to him.

In fig. 1 we see the work of the ego as it builds its own ladder of life from the center to the circle, rung by rung (horizontal force lines), with the result that it has its own horizontal steps by which it may return to the center. In the same figure we see also where it carries back, step by step, the thread of life which it gained from its affiliation with the circle. This forms the etheric web as depicted by fig. 2, for the ascending angles are only meant to show how the ego climbs these concentric rings. Fig. 3 shows the reflection of the dot as the crude spirit meets and merges with the mortal soul, for they represent the life line which he carries and knots each time he ascends a grade. Remember that this journey back to the Father is a double one, that his soul must go in to the center to merge with spirit, and that he must then climb down again all the way to the circumference, or physical body, carrying the spirit with him. Fig. 3 is the first half of that journey, and we see the spirit standing at the apex of active consciousness, or vibrational hub. In fig. 4 he has descended into matter again, by the aid of the Holy Spirit, and filled in the gradations between, where only the tiny dots existed before.

Fig. 5 on the other hand depicts the long journey back, the broad and easy path that winds around the mountain, or apex, and that will not respond to the vibration of its peak until the very last. In fig. 6, the front view of fig. 5, notice that the outer line of matter is not shaded, for no particular strengthening is needed, the journey is so slow. The heavy outer base line in figs. 2, 3, and 4, is the cause of man's incarnating so many times: he must acquire a solid foundation that will remain for all time, a fitting vehicle that will reach from point to circle, from apex to base. For if this is lacking and the material part of man (which is his vehicle whether on earth or in heaven) lacks the strength to endure the power of the quickened spirit, disintegration is the result.

The psychic vision, that responds to the true mystic's eyes when the apex is formed, is often symbolized by the pyramid, and he can judge by its distance from him and its size and vibrational appearance just how far that apex has interpenetrated the planes of heaven within; because the things of earth retain the appearance of earth, even as the things of heaven do not hide their light or formation when the inner eyes have once opened to the truth. The symbol of the opened pyramid is the Maltese cross (Plate VI fig. 7) and the original Knights of Malta must have understood the possibility of sending the true intellect, even while living on the plane of the circle, upwards and back over the path travelled to the point within. But let me repeat that it is only possible to do this *in safety* when the outer physical body, the mind, and the soul, have all been carefully trained in obedience, taught to quicken or retard their vibrations at the command of the will, and have become so accustomed to high rates of vibration that they are able to stand the shock when tremendous power is turned upon them. Fig. 8 shows the work of a perverse spirit which builds a self center instead of a God center, and thus takes up his own preconceived flight into the higher ether.

When people are receiving treatments from electric batteries the current must be turned on slowly at first, then increased and stepped up slowly week by week, in order to avoid the intense trembling of the nerves which results from contact with too raw a current. The nerves in man must become accustomed to soul power in the same way, for when a man begins, perhaps at the age of seventy, to develop the powers of the soul and the soul mind, he has no power corresponding to it in his material body and mind, except such as flows sluggishly through the dormant centers. Consequently when he begins to *will* the soul to awake and respond on the earth plane is it not reasonable to expect disaster on the material plane? Usually his nerves lose their equilibrium, his mental condition becomes distorted, and truth on its way from the soul mind to the physical mind emerges warped and twisted from the mental receiver, though there are always exceptions to every rule. This is the reason why the First Work is easier when done slowly and in group form. While the students learn to quiet the outer envelope the instructor turns all those vibrations enclosed in the mass aura towards the divine, and makes them more receptive to the teachings of the laws of God as demonstrated to mankind on the earth plane.

And by this union in numbers is created also the first strength to endure soul power, for by studying the words of those beloved masters, who have given the laws of God to us and perhaps have themselves passed on, we come into attunement with these great souls and learn in time to stand erect on our own feet. Remember that your power may be just the one thing needed to aid a weaker brother in the group to endure this force, for when the divine spirit enters the animal kingdom of our material being, i.e., the head, it causes terror of the unknown; and if you have become one of those strong ones who do not sink under the strain of mind or nerves when the divine approaches, you little know how much good you can do just by your presence in a room full of others who, without you, might begin to tremble. Do you not realize that perhaps you are the only one in that room who has the strength to bring the soul power through to the plane of the sense nature in the physical body?

Returning to the vibrational note as the apex in man,—the true clairvoyant can tell how far one's apex has penetrated the planes beyond the physical by the colors in the prism. That is to say, the white light of the soul shining through the physical aura becomes tinged with color, and as the rays of light increase and the vibrational rate of the apex quickens, the colors, which are transmuted into those of heaven, are much purer than any earthly color and much more beautiful. Even the colors of the psychic plane, that between body and soul, are tinged with the light of heaven.

I feel that we should better understand this study of the apex if we knew that between the material body and the divine soul there is another dimension or plane which has been immortalized in the Song of Solomon (the Sun-god of all three planes, for Sol is sun in the body, Om is sun in the soul, and On is sun in the spirit, each ruling on its own plane of consciousness). This plane is called the "walled-in garden" where the tree of life, which is the vegetable soul force of animal man, goes when refined to the extent that the material body can no longer use it. This digested food goes beyond the material and there meets the light and power of the soul that is slowly filtering down to earth. There this substance becomes infused with the male (spirit) principle, and the feminine seed in this mixture brings forth flowers according to its nature; the first result comes from the water body, as water far exceeds all other energy in man, and thus the water lily is the result. This flower force sends its perfume back and forth between the body and soul according to the will of man, or in proportion to the attraction of either plane, body or soul; which is to say, it affects the olfactory sense and thus the (God) spirit breathes into the nostrils of the Adamic dust-man.

Next in order comes the lily of the air, the Christ flower called the Easter lily. Do not become confused and think that no other flowers are blooming in this garden; many others come forth, and you may read their symbols in their nature, their color, size, and shape. But what I do mean is this: that the main flower of the watery element is the lotus flower, or water lily, and the main flower of the element of air is the Easter lily. These two spring forth from the oily essence combined with the water element and the powers of the air element. Never forget the story of crude (spirit) oil and refined (spirit) oil, and the light or flame that each gradation is capable of bringing forth; and know that all are necessary in fire and light, for where shall we find food for fire except in the oil that is in the heat of all elements, whether they be of earth or of heaven? I shall let each one discover for himself the flower that follows the lotus and the Easter lily; and when it is discovered I charge each one to keep it a secret, holy and divine as it is intended, for it is never disclosed to man except by God Himself, speaking to the divine soul of man. It is the blessed privilege of each one to have these divine truths revealed to him by God, and you rob him of that joy when you carelessly tell the holy Secret Wisdom except in symbolic form or parable. A parable is meant to set forth in vibrational form the truth of God's wisdom, so that the physical eyes—the windows of the soul—may read.

After we leave the garden of flowers and their glowing colors we come to the soul, where the pure white light is ever radiating, and where we are told by the spirit within that the privilege is granted us of wearing the white robe. This is the plane and this is the light that is woven into the seamless robe of white, and these privileged ones are the Company of God known as the *White Brotherhood.* This great Order or Company is but an Order of the soul, and the meetings of this Order are not in physical bodies as so many have claimed, and those who claim to be members and instructors of that Great Order in lodges on the earth plane only prove more clearly their need of training first the material mind so that it will not deceive. These people were doubtless told in the language of the spirit that their task was now to "weave the white robe" and the outer mentality, being untrained, took this instruction literally as belonging to earth. If the First Work had been properly done the message would not have been so warped in transit and they, realizing to what plane the task belonged, would have reaped the great benefits of this White Order and been able to attend the schools in the Hall of Learning. They would have gone there consciously and consciously brought back the wisdom given to those who are ready and are wearing their white robes.

On the physical plane we feel that nakedness is not a desirable thing, and in the same way robes are used in heaven. These robes really exist as the forms assumed by light and power (for spirit always must take form in order to manifest) and this light and power are used by us in forcing our way beyond the gross planes closer to the spiritual. This light and power are our protection against the disintegrating force of spirit which, if contacted too soon and without the protection of these robes, would cause chaos for us, would cause our bodies, minds, and souls, to become shattered and at the mercy of all the lower elements in nature. If students could only realize that time is but a law of earth, which the Eternal temporarily makes use of, they would not try to hurry, leaving partly accomplished work behind them. This First Work must be thoroughly and patiently done, for it is the training and strengthening of the entire body, mind, and will of a human being inhabiting an animal body; and this animal body must be redeemed, through the method of the cross, as only the *risen* saviour can return to His Father's mansions.

THE EIGHTH GATE

THE WHEEL OF LIFE

The number 8 is known to be the Christ number, and therefore this Eighth Gate stands ajar on that plane of wisdom, as indeed does each Eighth Gate in our five Sephirothic cycles; for the Sephirothic Tree is composed of ten globes of light and these, multiplied by 5 which is the number of man's soul, compose our 50 Gates or grades of understanding. The Christian doctrine unites the four worlds of the Cabalistic system by means of the cross, and thus our Christ man enters the crux world when he *knows himself;* here the word made flesh becomes a living reality, for in the physical body are treasures we little dream it possesses.

As said before, the study of alchemy is necessary for the growth of the soul. This statement is based upon certain facts set forth concerning the true nature of sex, that greatly abused and misunderstood life force by which generation is made possible. If man as a whole could understand that the divine portion of himself is vastly different from the animal part, which uses sex but to produce its kind, he then would understand also that the flesh can be changed from its animal nature by its inherent divinity.

Before divine man descended into the animal and astral kingdom creation was not linked to sense, as now, but was a vital part of another faculty lost to present humanity except in rare instances. I mean the ecstatic state, a state which did not descend into matter with the mortal part of man, but remained in the sheaths of the true soul; for the mortal soul is but another layer which is to be later added to the other layers, and will in fact form the husk or shell which will protect the tender life of the divine soul. The organs of reproduction are but parts of the sense mechanism, and so-called sex is not true sex at all, but sensation; and by the excessive emotional vibration there is caused to spring forth a tiny portion of the *true electrifier* that makes possible the reproduced life in the conception about to take place. Excessive temper or irritation of the nerves will also cause the golden light of sex to flow into the life of the animal seed, or seminal fluid. This is why, in those cloistered lives devoted wholly to God, a calm, placid atmosphere is desirable, in order that the precious light of the soul may not be disturbed; by keeping the mind fixed upon the religious life and love of God this golden light may go toward the betterment of the world at large, for one person whose life is bathed in this pure light will cast his or her rays afar and help many sad souls who are imprisoned in foul bodies.

Located in certain parts of the physical body are highly charged nerve centers which, by their very force, penetrate the soul and cause the spirit seated in the material nature to interlock with the soul. These centers are called sun centers and have as their basic life force the true life of the solar light. This is seen in the blood as a pale, straw-colored fluid rather than a red liquid, and at three distinct places in the body the soul, with its sun nature, can be found in its purity. These centers are sometimes called sun stones, about which the spirit coils and lives in either active or dormant form. We live on an astral planet and in an astral earth life; this, as said before, causes us great difficulty in finding the true solar force or bathing in its light, for each ray from the outer sun must be stripped of its astral part or husk before we can breathe the true solar breath. Thus the one who wishes to live the solar life (in contradistinction to the Christ life which entails converse with men) usually isolates himself and enters a thorough course of training, in order to learn to withdraw himself from the physical, animal, and astral life. But this is not necessary for the Christ man, because once entering the astral life he should make use of it, and learn to contact the solar and inner life, bringing it outward through its natural channels, namely, the blood and bones of the outer body. The bones are the vibrational channel and the blood the pure water of life,—one the coarse and the other the subtle.

The three great sun centers located in the astral and physical body—one at the crown of the head or upper brain box, the second (sun center) at the heart, and the third at the extreme base of the spinal column—have their real life in the soul, but by the high voltage of excessive emotion they may be drawn outward, and either debased in nature or exalted through Christ the Lord. This exaltation is best controlled by prayer, a systematic and clearly laid out plan of daily prayer. If this solar force could be rightly understood and used in the marital relation all discord and inharmony would be at an end between the mated pairs. The life of the heart and the intellect of the mind would blend and bathe in this pure light stream, the marital life would be a life of regeneration, and their children be heavenly in nature from the instant of their conception. The sense organs of speech and action would adjust themselves to the love of God rather than to the heated, feverish action which the animal life, mixed with that of the soul, brings to man. No wonder the poor demented soul plunges into an excess of emotion, trying like the drunkard to find forgetfulness in an orgy of sense life, until the wings of the soul or airy powers droop and will not respond either to the heat of animal sense or to the solar life. For each brings a strong vibrant life current to bear upon the soul, lighting its fires and causing the flame of the spirit to leap and dance either the dance of life or of death, for the soul so tortured. Man is angelic by nature and must return, by the aid of the celestial forces, to that state from which he fell. So, if he be wise, he will use the sense channels for the flow of the true light, which is the true (solar) sex force, rather than the bitter waters of the gray astral and animal life.

The soul is the mainspring of life in man; but seated in the material body is a nature, metallic in kind, which will so stabilize the soul and give lasting life that, even though it endanger its divine self, it dares to cross the abyss and drink the poison cup, knowing that the reward of successful accomplishment will mean life everlasting to the tender substance enclosed in the many layers of the soul. This is easily understood when we stop and think the matter clearly out, for vegetable life or even a seed has a very short span of existence, and so likewise has the animal seed. But the metals have a life that lives on and on; so is it not logical that, once the light of this primal metallic force is loosed and refined until it can enter the substance of the soul, man has a sheath which will withstand the ravages of time on any of the known planets? Not until the time comes for man to pass from this solar system to another must the work be renewed, and the next sheath made to endure the ravages of this other life.

You will ask what all this has to do with man's happiness here in the married state as we know it today. It has just this to do with it: in order for you to know what sex is you must know what solar force is, for they are one and the same thing. You are now using astral water and calling it solar water, and such is not the case. The seminal fluid of man is astral until transmuted by the regenerate mind, because it comes from the blood and the average man does not change the metallic nature of the food he eats or the astral condition of the air he breathes. Let us thoroughly understand that until we are able to breathe the solar breath we are but astral creatures, each ray of light from the sun having to come through the astral atmosphere of the starry worlds. This thick fog-like energy wraps itself about the light rays, and the true sun energy is so incrusted and embedded in this astral vapor (which we mistakenly call air) that we are unable to transmute it, even as we are unable to unlock the metallic life in the food we eat. So in the midst of radiant life we starve for want of knowledge of how to reach the enclosed life locked within the light rays we breathe and the food we eat. At the heart of man's solar system are many forms of energy, and these alone would save him if he knew how to manage them. Only the astral can handle the astral, and in the astral aura is the fiery dissolvent which will remove the husk about the solar rays. So we must begin our quickening at the aorta, where the fire of the air and the fire of the water (the blood) meet; these two fires are in constant conflict, as death in the blood desires the life in the air, and the fire in the lungs desires the vibration of the great breast bone. Here is the real battle ground of the human body,—not the organs of conjugal relation. Here at the sun's physical house should we begin the new life, begin to go within where lies the kernel of life, light, and love, in order that the blood stream may be strengthened and purified. Let us pause and see what we mean by purified.

We are solar beings living on an astral planet; then there must be mixed in our blood stream both the solar life and the astral life. A mixture of two things is not pure, but remains a mixture unless we desire a third thing by the blending of the two. But in order to blend the chemical results we must begin with pure articles, and so we must, as solar beings, get back to our original purity of solar life. How? By breathing the vital breath* and by transmuting the vegetable, animal, and metal into their primal energy and substance; for planets, like men, were originally made from the solar dust mingled with the gaseous vapor. Thus we learn to reduce our life to its original purity, in so far as our human system will permit us. This is done first by willing that the outgoing astral light shall reverse and dissolve the lower astral vapor of the breath. This breath in turn will so cleanse the blood that it will be able to manage its foods, causing the digestive chyle to separate the solar life from the various foods taken into the stomach. This gives us at the very start of our new life good blood and clean breathing, for the dirty astral vapor which we breathe is not clean etheric energy which, as solar beings, we have the right to breathe.

When this cleansing process is well done the bones may be taken next in hand; within the great bones is a golden marrow which has in it the golden light containing life and light next in power to the three great solar centers. So we begin with the great bones in the legs and arms, causing the life force, negative in its outer nature, to begin its conscious vibration. This will cause the golden and positive light within the marrow to come forth in light waves and assist the purified blood in the new solar life. Next the life of the brain box must receive attention. This purification comes by the great cleansing of the thought kingdom. Each thought must be keenly watched, that it flow forth in love and harmony; else by the third solar life current our new clean structure might again become defiled, as dirty thoughts attract the thick fog of the astral, and its attendant foul life would enter the mind's stronghold. This would cause us to attach ourselves again to the lower animal life of this astral plane.

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* See First Formula in *Causal Essence Personified,* Part V.

Solar beings should be able to live amidst the astral thoughts, the astral animal passions, the astral lower life, and still remain wholly untouched by this flowing life stream. In our solar life we should use the astral only as basic material, even as we use wood and coal to provide us with warm homes and good clean hot water. We do not bathe in the coal dust but use the heated water; so we should recognize the astral vapor as a carrier of the sun's rays to us and drink the solar energy, discarding the astral vapor which, permeating the lower animal, is its very life. Can you imagine a pig or hen breathing the inner solar breath? No, it would scorch and dry up their very life stream. The thick vapor of the astral is their best breath. So man should know that the solar life is the saviour in principle, the soul life is Christ personified, and Jesus Christ is the Saviour of this Christian nation. When these two streams, the heart and brain, are cleansed, we can with perfect safety hope to enter the regenerate life of sex without having the sense nature pervert pure sex into discord and generation, such as now exists for the masses.

The localized sun center at the base of the spinal column controls the earthly nature of man, and it is this center that the race as a whole has partly or wholly opened and perverted to the sense channels of what they call material enjoyment. But strange to say, according to the material viewpoint the enjoyment of sense, even to the lowest grade of mind, is mixed with sadness and they feel intuitively that something is wrong. They know that their soul is dissatisfied with this abuse of the solar food, but what can the soul do? A starving man in a strange land will eat any sort of food belonging to that country, rather than give up an important mission and return to his native land confessing that he had failed simply because he would not eat of strange food. So the soul of man, with the door of the heart open to astral emotions and forces, and the door of the intellect open to astral thoughts and vapor, has resigned itself to eat the prevailing form of its solar food from the cleanest available source—the generative—rather than starve. This is why humanity has at present over-emphasized sex sense emotion. The male half of the uncleansed race finds that by this door alone can he at stated times unite his soul with his spirit as well as his body; can, in fact, find unity within his threefold nature. The female, who has her feminine, changeable nature outward, has not this same need for expression, as the female nature changes, with the desire of the spirit, to the nature of the spirit; but the male is fixed, else he would not be male, and so cannot change his outer nature except under the stress of extreme emotion. This is the old path of ignorance as trod by generative man.

Regenerative man, on the other hand, will travel a vastly different path. He will have opened the seven doors leading to the seven thrones of the Lords who govern the seven outer energies. Each of these Lords of Life (i.e. Laws) works through the mortal soul and should, at the time of mating, have the chance to partake of the love energy awakened by the dual souls about to blend,—both the outer male and outer female, and the inner female and inner male. These four establish the quaternary, bringing the four basic elements of life (fire, earth, air, and water) into one and blending them anew in one perfect whole, thus establishing between the twain, now one, a new form of energy-food for the seven Lords of Life. After the three main currents are flowing then the seven energies may become a fact. All this sounds complicated, but nature on the lowest plane is always working in multiplicity and then slowly but surely discarding this for unity, blending the many into subtle forms that will act as steps by which the mated pair may journey back to the Godhead and unity.

Shall we pause here and examine the new tools which regenerate man will use in his workshop of married life? (1st) The main door and first current, the solar disk, which feeds the heart and supplies man with all his emotional faculties. (2nd) The directive door and second energy, the disk which controls the house of thought, both voluntary thought and involuntary thought, namely, the head. (3rd) The door of generation, so-called, but in reality the sun center of fiery force through which the soul of man now works. After these come the seven lords, the seven minor disks or energies, through which the substance of the divine soul is built up and a fitting intellect prepared for the immortal guest about to enter the mortal temple; for this is the result brought about through the awakening and completion of the work about to take place in regeneration. With these three main currents purified, the heart, emotions, and blood will swing naturally into their proper places. The emotions will not seek the animal level, but will lift up their eyes toward the Christ who rules the solar disk. The seat of thought will, in the Great Work, need the greatest care for, until all vagrant thoughts are cleared from out their house, the perfecting of a mated pair may not take place. Mean thoughts bring mean results; vicious thoughts, unkind, critical and scandalous thoughts bring in their wake like results, and this grade of thoughts and emotions attends the marital feast just as surely as those which are the good and pure, for all force is powerful no matter on what plane it exists. The virtues and the vices of life are one in this respect, and we may as well reap the good of the virtues as the evil of the vices.

Next must be faced and purified the sense solar channel of generation as it exists today. All emotion and thought concerning this center must be bravely faced, for until the mated pair freely acknowledge the greater danger of the present mass thought and mass emotion regarding the generative act, they only put aside and deny that which *must be faced*. Generation and regeneration are one, even as vice and virtue; therefore this power can be converted by meditation upon its opposite, calling generation the negative of regeneration. This should be carefully gone into by the student, and if he has studied how the positive principle is enclosed within the negative, as outlined by number in these different Gates, he will know that within the murky depths of generation awaits the regenerative spark of life. By constant fanning and care this spark may be brought to a flame that will kindle anew the heart of man, as well as awaken and bring to action the true intellect in the seat of thought. This solar state of being will be studied in all its phases later on.

Astral food is for generative man, solar food for regenerative man; by analogy we know that astral and solar energy are but one and the same thing in different states of expression. But here is the crux, that those who enter by the lower door may not ascend into the upper chambers, but must remain in the outer one; while those who enter by the door of Christ the Saviour may freely travel both upward and downward without harm from the Lamb, or Fire of Life, for they will recognize their Master's voice. The lesser cannot control the greater, but the finer and greater may rule the lesser and always does, in the end. So why not approach life from this angle rather than labor in vain until, the heart grown weary, the mind sad, and the solar force disappointed, the repentant soul, bedraggled and wayworn, has to return through death to her Lord and Saviour, and begin anew the Great Work of redemption. Many people do not believe that regeneration includes generation, but believe that the student entering the regenerative path must lay aside generation and reproduction of his species. This is not so. What he must do, however, is to go carefully over all his tools in the workshop of life and choose keen edged, powerful tools rather than the dirty and dulled instruments. Idle, vicious thoughts; low, unclean emotions; shame and sin; these, wrongly considered as his birthright, have brought their full results. This phase was perhaps necessary as long as the mortal soul was in the building, i.e., in the unclean astral state, but now all this can be changed with much benefit to all mankind.

No longer do we need mortal or astral souls for the divine sons of God. This planet is itself tipped so far toward its return, or evolution, that there is no longer time for the further growth of mortal souls. What we do need, however, is the mating and blending of the immortal and divine soul with the mortal. This is what is meant in this Gate by the bringing of man back to his solar nature, and the lower or astral taking its rightful place as servant to its solar master, the divine nature of man. *Son* is but a personified name for *sun*, and as we see the sun control its planet family so should all sons control all astral matter. It will help you if you understand that on the plane of gross matter spirit has to work through that matter, i.e., is conditioned by it; on the plane of substance, or soul, spirit again works through substance; but on the third plane, that called spiritual, a condition where matter is refined until it becomes radiant light, pure spirit controls. This enables us to see why man is hampered, living as he does on an astral planet and coming under the influence of the moon, which acts only as a reflector of both the sun and stars. How man can expect to come down to the astral and then ignore its laws, remaining just a divine being, I do not know; nor do I see how he can expect or even hope, by obedience and subjection to astral matter, to govern or bring himself back to godhood. Science is very busy aiding him in this Great Work, but the very source of all his trouble he tries to dodge, because he has not the courage to link and correlate the whole and view it with open vision. Emotions, thoughts, and sense, (as sex) rule man, and until he reasons out why, he cannot hope to overcome his base and basic nature.

Shall we now turn to the seven minor lords of life, the seven energies, which we shall study under the names of earth energy, water energy, fire energy, air energy, etheric energy, etherial energy, and lastly celestial energy. All these may be made to work in perfect harmony and become in good time the "Word made flesh". In other and plainer words, man may use his workshop to build a structure which will prove worthy to go on to other and higher forms of life, when the life on our planet has been fully learned and mastered. For the fluid of the soul, the divine essence, is melted and poured into many, many moulds in order that man may enjoy to the fullest, life and still more abundant life. The first rule of all this work has been freely taught, these last few years, in the act called concentration, for concentration leads to meditation and finally to contemplation, and by these three we may blend together all our faculties into one focal point, as a basic power for the unfoldment of the next still dormant faculty or energy, lying just beyond those commonly used. The great wheel of life turns in all directions, and each time the turning takes place various rays of light and energy shoot forth, as it were, from the center, and these rays act according to the energy which turns the wheel. As for instance, a mill wheel, turning in a small stream of water, will generate power only according to the strength of the water running over the wheel, and the power of that mill wheel will do only such work as lies within the radius of its driving force. So also with the main wheel or disk of life, known to man as the sun force or, to be quite correct, the solar disk, containing as it does both sun and soul life. If in the mass life of a certain family or locality only the power of earth is fully awakened, that family will but operate according to that earthly power. The same holds good with the single individual; he (or she) can but enjoy the life and energy of whatever force predominates, whether that power comes from his earthly nature or whether the divine soul is putting forth its rays through the awakened center of life controlling the earthly nature. The result will vary according to the strength and nature of the power which turns the wheel of life for that person; while, on the other hand, many men and women have no real soul life, and function in such a dormant manner (so far as the life of the spirit is concerned) that nature controls them through her mass energy. In other words, the soul and spirit sleep and dimly dream. No real connection is made between the earthly nature and the heavenly nature, in such an one. These two, the material and the heavenly, will not mate and bring forth the true type while this dormant condition exists. It is hard to realize that there is but One Substance of God in the seven grades of energy, yet this is just what we must do in order to come to a state where we may say in truth, "God is love", and have that statement *hold fast*. We must look over our entire workshop and use all its materials before we can say, "I own one good sword, forged and perfected by the smelting of *all* the inferior tools in my shop; and behold, I possess *one* perfect tool, with which to conquer the universe."

At the base of the spinal column there exists, in the astral body, a center of power called by some the *serpents' den*, by others *kundalini*, but by us it shall be called by its planetary name, which is Saturn. The rays or light from this center at their lowest point of vibration interpenetrate the material body, and at their highest the soul. It is a meeting place, as it were, between the soul and body; here is generated the power in the human body called earth, and it reaches from the lowest to the highest. Located higher up in the region of the spinal column is another center. This, likewise, is in the astral and controls the sense emotions of the generative organs. Here is the home of the basic energy of water which, so far as the material body goes, is the spirit of the workshop, that which turns the wheel of life and furnishes the food for the soul as well as that which goes to build the cells of the body. The name of this center is Mercury, the water lord. Again one step further up the spinal column, opposite the navel, is another center governed by fire, and its function is to supply the fire both for the two centers below and those above as they awaken. This fire can turn down (outward) or up (inward), and its nature changes according to the demand. The name of this center is Mars, the war lord.

Next comes a center the function of which is double and which bears two names, Apollo and Jupiter. It is governed not only by air but by ether as well, which is air and fire in blended form. This center is located at the back in the region of the heart. Here is the mixing bowl for the four grades of energy: fire, earth, air, and water. In the center above, located in the region of the throat, is another grade of energy called etheric, differing from the four below, yet composed of all four; its name is Venus. Leaving the spinal column we advance to the head of man and there, located at the forehead, we have another main center of energy called etherial, and this ends man's gradations on the animal and human plane. The next is the blending of these six grades of energy in the birth of another called celestial, this time an energy heavenly in nature, yet capable of direct contact and life in earthly form, called celestial. Here the material energy has been born anew, here the divine has taken on the mortal, and from this energy springs forth the *saviour of man.*

Later on I shall explain these centers, their action and reaction in the fullest terms, but for the understanding of why man and woman must mate at *all seven* of the main centers in order for complete regenerative life to take place, this short analysis is given of the seven grades of energy which lead to the footstool of God's throne. So far as the body is concerned man has but half the physical seed and woman the other half, and their material blending in bonds of matrimony brings the two halves together and allows the soul of each to drink at the fountain of life freely. For, know you, the material which covers the glory of the divine and feeds the spirit is in *material man and woman.* Only the motive and directive power is in the eternal, all else is in the gross plane; the divine soul would never descend into matter if this were not true. Now a truly mated pair, whose mating is taking place as outlined in this Gate, will bring all the heavenly and earthly powers together in the temple of Solomon, namely the Spiritual Heart, where the blood stream may share in all the benefits of these two.

This brings us to the locations (not centers) of the great powers which are at the front of the body. The main location, and the one which will feed all others, takes in the heart, liver, solar plexus, and lungs. Here is the main disk of life, whose rays govern all the body and mortal soul of man. The power of the lungs and the constant muscular power generated by the ever moving incoming and outgoing breath; the heart with its constant motion; the action and reaction of the liver; the solar plexus with its muscular contraction and expansion, these four form a field of attraction for all grades of light and energy contained within their elemental life. Here is the great power house; here is the main wheel of life whose power governs the body, the mortal soul, and the emotional nature of man; here is the house of love, the temple of the sun on all three planes of life, *Sol* (body), *Om* (soul), *On* (mind, commonly called spirit), the temple of Solomon made without hands.

Young lovers, when they are truly lovers and not simply attracted on the physical plane, look younger, more radiant, and more angelic in the first flush of love. Again a truly married pair, after years together, carry something in their faces which the lovers did not have, and which forms a field of magnetic attraction for all who come within their lives. What is the reason for these two phenomena? It is this: The love energy from the rapidly turning wheel of life, in the case of the young lovers, is all directed inward in the hope of the great accomplishment, while the married couple, having already entered the miracle of marriage, are rotating outward, and thus others are benefited by proximity to them, and share with them the outpouring of love and its attendant joy. In the same way the men and women who are not mated may turn to God, through His Mediator and Son, Jesus Christ, and by their love and ardor toward God draw to themselves the complement of their own wheel of life, from the supply of universal love referred to in the phrase "God is love", and may cause the wheel of life within themselves to turn with even greater fervor than for a physical mate. One way is just as honorable in the sight of God as the other and brings the same results, with this difference: the latter's love is limitless and includes all the sons of God and man, while the former may be very selfish and but include consciously the other half or mate. But even so, though the rest is done unconsciously, the world at large and all nature are benefited by this mating. Ardor, it is said, built the "word made flesh" as well as the world and it is the ardor of God, or man, or both, that keeps it whirling. A man or woman whose wheel of life is turning in a sluggish way is not a true image of the Creator, but is sleeping and has only a dream existence. To truly live and know oneself and God one must know the reality behind the veil of Isis, must be mother nature's daughter of wisdom as well as a son of God.

At the beginning of this Gate I said that the first main sun center was located at the head, the second at the heart, and the third at the base of the spinal column; and then I asserted that the main wheel of life was at the heart. Let me explain why, in one of the earlier Gates, the number 1 was shown to be the positive number and 2 the mother number; that all the uneven numbers are but shadows of the father (the positive 1) and all even numbers products of the mother (the negative 2). This law holds good through all planes. The mother is the plane in which we begin our work, and so the heart center or wheel becomes the main wheel or disk of life, and is the one which will bring forth all manifestations. To go fully into this subject of the regenerative life includes a knowledge of the working laws of the entire system of man, and so I shall only touch lightly upon these laws in their relation to the One Law which governs all, namely, the law of the ternary and its cross. So again I say, the Great Work begins at the heart and ends at the heart. Some of the winding paths may be also studied, but the main thing is to start aright.

Some one will say or think at this point: "Why all this talk of the positive or male God if only the mother, or 2, is needed in the work, to insure success?" For this reason: the pure male is always perfect, and needs no aid from man; and again, the awakening of the mother and her perfection always causes the infusion of the male. The greater the function and perfection of the female the more potent the infusion of the positive father principle, whether in relation to the universal storehouse of energy or the personified male in human form. This is why the salvation of the world and man depends on mother-nature and mother-woman. She is the changeable and mutable one, he the unchangeable and fixed one, changing only his abode at her invitation and attraction.

THE NINTH GATE

SALT, THE PILLAR OF LIFE

When we open the Ninth Gate we enter the house of manhood, for nine is the number of man, and by a careful study of the Biblical allegory of Lot and his wife we shall find the key with which to open wide its portals. For the salt contained in the quicklime which exudes from the bones of man becomes the physical basis for the regenerate body, and Lot's wife, in looking back, opened the karmic gate.

Now we all know that without the bony structure we should not be able to convert vibrations into sound or light waves within the human body, but most of us do not know to what extent the bones of man control his spiritual growth. In China even to this day the bones of their ancestors are treated with respect and reverence. Why? Because the bones enable man to *bring forth* the life within and cause its manifestation upon the physical plane of being. If the student sets consciously to work to quicken the vibrations of his bones he will find at once that the life force responds to a corresponding degree in the cellular system as well as in the mentality. Half the stupidity in this world is caused by the dense condition in the bony structure, for this very denseness will not permit the finer vibrations of the soul's intellect, or even the light waves in the outer auras, to convert themselves into life.

Again there exist those who have refined the bones (if we may so speak of this accomplishment) and yet, not knowing of the benefit to be derived from this source, simply feel a nerve irritation which causes them much discomfort. This is because the response in the nervous system should be transferred to the brain and the blood of man *consciously*, otherwise the added life force will push its way inward toward the growth of the mortal soul, causing the soul to outgrow the body and weaken it by this constant drain. If we know, on the other hand, that this fine vibration can be caused to manifest outwardly as well as inwardly, we may keep the outer mind and body on a corresponding plane of life and energy with the soul. While the soul is always ahead of the body in a normal, well ordered man or woman, still the body should be so polarized that it can at will permit the inflow and outflow of life to be equally beneficial to the body and the mind. All vibrations striking upon a proper sounding board (in man's case the bones) will convert themselves into form, light, color, and sound, and may be seen, heard, and felt on all three planes by the well trained outer sense channels. By "well trained" I mean having unfolded the dormant part of the faculties by quickening the brain cells, so that they all respond to the mentality.

While the life of the immortal and divine soul is never contacted in its entirety by the physical faculties, these faculties may become so attuned to the divine that much of the higher life may be known to the lower pole of vibratory action, namely the physical senses. You may well ask what all this has to do with the regenerate life of "man—and his counterpart—woman". Just this, my dear students: the new structure of evolution is always built upon the old, and the new kingdom of heaven to come upon earth will be built up of, and founded upon the divine life of man, entering into and infusing the old. For the negative mother which is not able to contain the positive father will not *bring forth* the child of strength. Regeneration means just this work: that the combined bodies of the mated pair shall build up such an attraction of love and light that the divine will come forth and inject its intellectual life into their physical blood, and that they in turn may not only enjoy the fruits of their labors, but may pass this perfected and intellectual blood on to their children and their children's children.

In this day of so-called modern enlightenment everything is done to rob the blood stream and but little to strengthen it. But by awakening the main wheel of life, and its rapid vibrations, we are enabled to absorb the solar breath, or the life of the sun, in the air we breathe. This solar breath enters and remains in our blood as a result of the awakening and refining of the bony structure and the mating between the centers of life, and after that is accomplished the breath of the Holy Ghost, or spirit, comes to man; for the finer vibrations of the crude spirit enclosed in the material self are going to waste as long as man neglects his spiritual growth, or permits his body and soul to run themselves in a haphazard fashion. This solar or sun breath comes from without, the breath of the spirit comes from within and works itself outward, where the body, through the enlivened blood and nerve fluid, may share in its spiritual life. History tells us of many who have testified to this accomplishment, namely, the spiritual breath. In the Old Testament Ezekiel speaks of the "valley of dry bones" that were "breathed upon" by the Lord, so that they stood upon their feet. Now the spirit is often called the "Lord", because we cannot limit the One God to just one part of man or the universe since God is All in All, in the grossest matter and in the finest soul substance. He is all that is or ever will be. The soul is the woman, the body the mother, but the spirit rules all, as the Lord of all.

In alchemy we read of Sol, the male, being converted into Luna, the female, which is another way of saying that God, spoken of as the male Deity, the Unchangeable One, may emanate outward by will and motivate the changeable one, the woman. Thus by analogy we know that matter is but the thought or will of God made manifest, and any male polarity may change his thoughts or his will, but his real spirit never. This accounts somewhat for the theory of there being no life substance or feeling in matter, and yet we find that all vibrations (or thoughts) may take on form, color, or sound, and may be seen, heard, and felt by man.

And have we the right, without knowing the motive and law-full plan back of these temporary manifestations of God's matter, to ascend recklessly into the divine mind through the will, and carry out our own conception of His motive, changing, and so far as we know even hindering for a time His ultimate scheme? If we thus use our creative will blindly to accomplish what seems to us a forward step in the evolution of another, we should at least be willing to take the responsibility for it and not say that it is God's will. I do not mean by this that we should not try to help and heal our fellowmen—far from it; but I do believe that we should study the *law* of God, so that we can work humbly and intelligently within it. We should not complacently shift His vibrations about without realizing that we may be upsetting a man's spiritual balance by giving him back his material. Bodily health, though greatly to be desired, is not the ultimate goal of evolution, and if the cause of illness lies in the mind and spirit, then to remove the result without allowing the spirit to learn to remove the cause is perhaps to waste a lifetime that would otherwise have brought forth the harvest of an added virtue. A great percentage of physical unbalance is due to a short circuiting of some part of the body and its life force from its opposite soul source through defective wiring—in other words, contact with the soul law.

Going back to the subject of the bones of man: Enclosed within the main bones is the marrow, which in the very young child is rosy red, and in the old is yellow and dry. Here is the great solar or sun substance which, as its vibrations act upon the bones, goes to build up the life of the blood. Could we keep the rosy condition of childhood in the marrow of the bones life would be lengthened on the physical plane, for the gradual drying up of this river of life tends to bring about a crumbling condition in the bones, as they need constantly the oily moisture of the marrow. To avoid this dryness the other pole of life must be tapped, namely, the spiritual breath, which will so strengthen the bones and life of the cells that they will be able to live the life of dry light rather than the life of vapor and its moist heat.

When the spiritual breath comes to man (after the life of the solar breath has been passed) and its benefits built into the entire structure, then comes the strength which will enable him to stand the high voltage of the energy now flowing into his blood stream. The Spirit, or Lord, will bring the sharp sword (the high vibrations of the mind of God) with Him, for He and His Father are one, and this glittering sword or mind will pierce the heart or blood of man, enabling him to expand, even as his Maker, into the life of the intellect. Now mind must have a vehicle even as all things—a form, a light, a sound, a feeling or sense nature. Herein comes the reason for all man's work to train, to quicken, to strengthen, his bodily structure and his mortal soul; for when the Lord of life comes He will need the Christ light, else He will shatter the vase of life.

Here it would be well to analyze why, in teaching the higher life to man, I use such terms as "Lord of life", "vase of life", "temple of Solomon", and so on. This is done to bring to the mind of the pupil or reader all that has been taught by these great allegorical symbols in the past. We cannot even read of the Lord of life without our thoughts coming in contact with those great men who were inspired prophets of God, and who wrote their inspirations that we might reap the benefits of their labors. This is why the ancient language should be merged with the modern in these studies—the wisdom of the ancients is ours by natural heritage. Who can read or speak of the "river of life" without thinking of Revelations as taught by St. John the divine, in the New Testament? Before realizing this fact I felt that all this linking up of man to "Joseph the old man", "Jesus the new type", "Mary the Virgin", "Isis the Queen of Wisdom", the "old dragon", the "serpent", was needless. But after discovering the real hidden meaning enclosed in these terms I quickly understood there could be no modern word used which would have the same wealth of associations as these old terms, for have they not been studied by many, many generations? And there is never a student who does not leave a portion of his or her strength in return for that taken.

Consider for instance the words *Brahm* and *Abrahm,* both ancient names denoting *the sun.* When *Brahm* is used in the East Indian terminology we understand that they mean by it a *sun man,* and they have an entire race of people whom they call Brahmins, to whom great respect is paid. Those of the Jewish religion consider themselves as descended from Abrahm, as sons and daughters of Father Abraham. In the spiritual work, as outlined for our students in the First Formula, we are engaged in the very process of becoming sun men and women, for in the First Formula we are taught to overcome the influence of the astral and moon force in the air we breathe, and get at the kernel of the energy, namely the sun force, which is in each breath we draw into our lungs. What prevents us from getting it always is that about each particle of light drawn into the body there is an incrustation, and only one thing will dissolve it. That is a certain fiery fluid enclosed in the aura of man. This vapor and light contained in the aura will, if reversed and turned in the right direction, so dissolve the crust of the elements that the true nature of each breath may be taken into the blood, which thereby shares its great benefits with the life force within man; for this is the real power of the breath, pouring out like smoke from us with each exhalation and passing out through the aura into the earth's atmosphere to be used by the etheric beings in nature. This sun force in some form is the basis of every great religion, but this is what we should carefully think out for ourselves,— that each race of people and each great religion is getting its formula and its knowledge *according to the evolution of that race,* and each great Master takes this knowledge a step higher up the spiral ladder of both man and nature, as known on this planet.

Jesus Christ was this sun force personified, incarnate in earthly form, the last great male Saviour of this force that will come to our planet during this cycle, for the male growth has reached its highest apex on the earth. The material part, the feminine (variously called the queen, mother nature, the virgin, and Luna) is now ready to advance in the scale of being up to the point where she can bear sons and daughters of the best type of manhood, as taught by Jesus the Saviour, and while this is going on only the feminine type of leaders will be pushed ahead of the race. For remember that man and woman are but opposite poles of one thing, one being, and the envelope may change outwardly for the incarnating soul over and over again. During the coming age each Master will wear the female form, that she may lead the negative pole higher in the scale. Every advance must be through the mother always, and each time mankind is to take a step forward it must first work through the negative or mother side; she must be already present in order to become infused by the male.

This is why, in the marriage tie, we find the home on just the vibratory plane of the wife and mother; the husband and father can advance, so far as family life is concerned, no higher than the vibrational life of the woman he picks out to head his family. This would cause many a man to pause and think carefully, should he be contemplating marriage for financial reasons, or for family prestige, rather than for soul qualities. A loving wife is to be valued far beyond gold and precious jewels, for "as a man thinketh (or is) in his heart, so is he". Always—today, tomorrow, and ever—the heart of the woman will decide her life as a wife, as a mother, and as a future ancestor. The male cannot change this law one whit, except in trying to awaken his wife on the plane of her emotional nature, and in purifying it. The daily life will tell the story. If the (dormant) male would insist that the home life include beauty in all forms, beautiful clean thought, *no scandal* even to be repeated, cleanliness in all parts of his home life, if he pointed out to his wife each day the enjoyment her presence in his home afforded both him and his children, if he were, in other words, the kind of man whom St. Paul meant when he said that woman was to look to her husband for her knowledge, this daily bringing of joy to the female would keep her mutable, and her changeable nature would advance steadily day by day toward God's highest ideal. Permitting of selfishness, such as living beyond the home income, should not be allowed, for our material income is the symbol of our own power, and for a wife to go beyond her husband's supply is a breaking of the law.

Joy is in the heart; love comes from the life of the heart; progress in the blood stream comes from the heart; here is the foundation, here is the source of all future growth. The rousing of the solar life of all the centers, the refining of the sounding board (the bones), the awakened mentality—all are as cold and useless as dead ashes without the heart life, the sun force that comes to the heart and is there given to the blood stream. When the heart of woman opens and encloses the love of man that man is well on the road to the regenerate life of becoming a future Brahma, or sun man, in its fullest sense. He may lead this life alone, as many have done in the past, but this is a very selfish life and not the perfect one. The healthy, normal mode of life, as lived by male and female together in the well ordered home, is the real life, and should be recognized as the one that will lead us most quickly back to God. The heart is the main stalk upon which all the flowers bloom. By this I mean that when the unfoldment takes place at the heart center, all the other centers unfold automatically and lend their perfume and their beauty to man and woman.

The contention as to whether a single life or a married life is most conducive to soul development has been long the subject of argument, and in giving the answer I shall have recourse to the trinity and the law of the ternary. A single being is both male and female, while a married couple has two males and two females. One is a pair of opposites, and two is the quaternary. Now four is the number which acts as the cross, the translator which will take the trinity out of its present cycle and translate it into the next cycle of existence by means of the fourth dimension. The ancients knew this and did not recognize God as active except as the four-lettered One. This planet is called the Planet of the Cross, where the divine soul may descend into concrete matter and again return to its angelic state of purity, carrying with it the stability of material energy. The bones have been called the sounding board of man; I will go yet further and say that the real man comes into animal man by means of the bones, after the purified blood stream is an established fact.

When our physicians come to recognize the power of the bony structure to increase vibration, then man's real mind, working through his will, can begin to direct this vibratory stream of power to any affected part of the body and health will follow. For this power first burns away all infection, allowing the light of the bones to replace the infected cells; and this light, being astral in its purest grade, will begin at once to rebuild the wasted or sick tissue. We are fast approaching this wisdom, yet the great difficulty is this: that the purely animal and human man does not at present respond to the perfected astral light of the marrow, as it filters through the bones. This is the real labor of the healer,—to raise the nature of the patient, through prayer and understanding of the law of vibration, to the point where he will not despise the *animal-human*, but will gratefully thank this ray of life-light-love, proceeding on his way by means of it into the *angelic-human* life-light-love. It is simply another gradation of God's perfect system.

There is a place, a time, and a form for all that God has created, and what man is great enough to doubt the wisdom of God's creation? It is man's fault if, through the carelessness of his forebears, he has lost the exact science of man and his relation to the system. We have gone a long way in the natural laws of healing, but these are only the outer laws. Let the mated pairs in life heal each other, as they should, for no light is so acceptable to us as that which shines for us through our counterparts. See to it that the bones thrill at the mating call of love, else the light within them is dormant and you are not giving your best to that one whom you swore to endow with *all* your worldly goods. Venus, the mount of love, will respond even as did Zion in the ancient days to the prayers of the saints. The fullest life, the way of courage, is to come into the Christ light in the living of the normal life. While the celibate life brings great privileges yet God said, "Be ye fruitful and multiply". Be very sure that your present rest period is a richly deserved thing before you despise the normal quicken.

life of generation. The mount of life is a long climb, and do not expect to go by leaps and bounds through the labor or life, for you would in your haste miss much beauty along the side paths.

One of the best ways to quicken the life of the spirit is as follows, only be sure not to overdo it, for hurry is not conducive to labor well done; be patient, try often, and let the period of effort be of short duration at first. Beginning at the feet and working gently upward, bid the bony structure to awake and give forth good clean vibrations of health and strength. Be careful first to pray, by lifting the thoughts earnestly toward the ray of light intended for man to enjoy. Then place the hands at the great chest bone and again pray for light and love to be your portion. You may do this sitting, or lying down, as you choose. The result is best if you use both positions. The feet should be crossed also during the concentration. This complete exercise of working from the feet to the chest (the bony structure of the head must not be manipulated) should not be done more than once a day, but the gentle awaking of a few bony parts may be indulged in often with rest periods between. Try to pick out such bones as are farthest from the heart.

As the hands of man contain the greatest amount of astral light in a flowing condition it is well to take advantage of this fact to awaken in ourselves or in another the higher vibrations of light. The following exercise is given in the hope that mated pairs will benefit their mutual life by its use: Prayer first, with a loving discussion of the law of love in its highest aspect, and a united determination to avoid the animal call and respond only to the vibration of angelic man. Then, one acting as agent and the other as patient, use the hands to magnetize the entire body, beginning at the feet, by gentle massage aided by the will. This should be done once a day for one week, the same one acting as agent during that time, lest the rhythmic flow of negative and positive force be disturbed and irritation of the nerves result instead of increased harmony. Then reverse the positions of agent and patient and continue for the second week. The third and fourth weeks should take this exercise into the mental realm, stimulating in this way the opposite pole to the physical. Outer magnetization ceases, but each tries to increase the other's radiance. Beginning at feet as before, let the mind travel slowly and prayerfully up the entire bony structure, willing that its hidden life expand into the angelic nature rather than the physical. This exercise, if practised conscientiously and repeatedly, will so purify the love life of the mated pair that animal love will cease and man love replace it.

Light sought for the express purpose of exciting the sense nature brings death in its wake; light sought for greater contact with the divine ecstatic state is living light. I have sometimes compared the changing of the three states of man to the shifting of the three gears of an automobile, bringing out the fact that between each gear and the next there is a place of neutrality, where the engine is disengaged from the vehicle. The same simile will serve very well here. Between the lower animal emotion and the real state of its elevation into man's realm there is a place of neutrality, where there is no response either to the mind or body. Here is where prayer is necessary, and the prayer should be directed toward the great mother, or light of the world, for the negative state of light must always be present first before the positive state of love can enter. Prayer brings light always, and light attracts love, the noblest energy of God. Love without light gives only discomfort, for there is no manifestation, and a high voltage of power such as love will tear down and destroy if there is not present the proper negative force to act as a counterpart; just as man, in a high state of love without a woman counterpart, is in a state of disintegration rather than construction. All humors in the blood denote this state of affairs.

When its opposite pole of light is present on every gradation then the bridegroom enters and all is in a state of joy and harmony. The real hindrance to this ideal life is found in the opposing natures of the man and the woman, one against the other. They do not, or cannot agree on this life of love; selfish desire for the lowest keeps them from helping each other to the highest. If the golden rule be followed and each think only of the other's state of eternal happiness, then the result will be their return in unity to the state of Eden, i.e., without sin. Man sins when he expresses on and in the vibration of the domain which belongs to the beast,—a domain not sinful to the bestial nature, but to the divine nature of man sin indeed.

We are told that man is conceived in sin, and that forty years in this animal state must elapse before he can arise and come into true manhood. It is even so in the old dispensation, but not so in the new, under the guidance of Jesus the Christ. He arose and went about His Father's business at the tender age of twelve years. Children born in the light may live in the light, but those born in the darkness or animal vibration must remain and serve that animal nature for a certain time. Abraham was taught how the children of Israel might escape this vibration of sin. How? The first layer of skin is not the true skin of man, it belongs to the animal and responds only to the animal vibration. So by the symbol of circumcision the men of Israel escaped the journey through darkness. In other and plainer words, circumcision enables man to escape more quickly the vibration of the beast and rise to the ecstatic state of true man. The saints of old knew of this threefold nature and so used the emotional plane of the heart as a lever to soar in light and love to the state beyond separation and come into actual contact with God without the aid of human cohabitation.

This is the highest expression of light and love, to be sure, but such are not complete and we contend that they must return and enter the door through the way intended for man. They must incarnate until they complete the quaternary, else they cannot take with them the four fixed elements symbolized by the lion, bull, eagle, and man. Man alone without his counterpart is but dual, and four is the first number of the cross and the first number which enables man to return to the Father and Mother, the one and the nothing, thus: 1234=10=1. The addition of the four digits gives 10, or the father and mother side by side. By reduction the 0 disappears, or is concealed in the father. This is why we say that until man establishes the quaternary in himself he cannot return to the Father; he may know God but he cannot reach the promised land. He has not immortalized the mortal soul, which is composed of the four elements, and without this sign and seal of work well done he cannot return to the Father. This long explanation is given because so many believe that as soon as they turn to God and say, "Father, I have sinned", they should be given the fatted calf and the ring at once. Not so. They have certainly begun the journey back to their home, if they turn in honest endeavor toward the Father, but they must come into His Presence through the S-U-N and the S-O-N. Both are necessary before fourth dimensional life can be theirs in its fulness. †, †.

Let us study the title of this Gate—*Salt, the Pillar of Life.* The ancient Hebrews taught their Elders that there is a bone called Luz (which is mystically the salt of life to which Jesus referred) and from this bone comes resurrection. Now we believe all bones have resurrective or healing powers, because sickness is caused by the soul's ascending vibration and the body's inability to follow. Pain is the result. When the patient finds himself in great pain he should lie flat on the floor, lightly clothed, shoes removed, and roll from side to side, first on the left hip bone, then on the right. After doing this a number of times, until the bones are released from all tension, the same process should be followed with the shoulders, first with the left and then the right. After five minutes of this, afterwards moving the legs and arms and turning the head from side to side, he will find that all pain has left the body because all tension is now over. End this exercise by rolling lengthwise, toward the feet first and then back toward the head, repeating three times. When the mortal soul of man expands and quickens the body tries to resist at first, fearing for its life, and tension is the result. The tension between the two hips and between the two shoulder joints must be considered first, for these are the two female lines of force, and when these mother lines of force are released the lesser ones take heart and follow.

There is an equilibrate line of force running between the head and feet of man that governs him (as far as negative power is concerned) the greater part of the time; and as this vibration, which arises from the contact of the feet on the earth, comes up the legs it is most likely to be stopped at these two points, the hips and the arms. If this condition is not corrected the journey upward cannot be completed, and the head life is robbed, for it depends upon the feet for its negative force.

THE TENTH GATE

The Electric Nature of Man

We now begin to realize that there is a deep mystery behind all this hidden machinery which keeps the dynamo of the soul from decay and rust, and the tenth aspect of this hidden mystery we shall study as we open the Tenth Gate.

Back of all the so-called animal magnetism of man there is another energy which, if properly understood and handled, may be brought to bear upon the great sex problem which so troubles mankind. We are apt to think that the saving of the seminal fluid is the salvation of man. This is right, as far as the wasteful expenditure of this fluid is concerned, for to give up precious substance without any underlying purpose except the selfish motive of pleasure, is a waste of good material to say the least, because when not used for the reproduction of our species it should go toward the feeding of the body cells, or the building of a finer and better mortal soul.

But this is not the real subject under analysis in this Tenth Gate. What we wish to study is the energy which animates these positive and negative poles in man, the electrifier, for without the acid that goes to charge the battery no life or electric current will result. This is crudely expressed but it is not my purpose to enter into the details of the construction of these two batteries in man, the earthly and the heavenly. Suffice to say that there are two invisible opposite poles which not only throw off a radiant light, but also act as electrifiers for the seminal fluid. The average man and woman use only the earthly electrifiers in the sex expression of life, while the one whose life has become infused by the Holy Spirit naturally uses both the earthly and heavenly poles, either in a blended form or separately, according to the purpose to which the seminal life force is to be used.

Man except in rare cases lives on three distinct and separate planes of life. When the mind of the body is open the soul lies dormant and the spirit sleeps, as it were; when the mind of the soul is open the body sleeps. Only in extreme stress can the doors of the three planes be thrown open at once and the life of the three be allowed to mingle as one, and then only for an instant, as in the culmination of the sexual act. At the climactic explosion of emotional stress these doors open and the electrifier of both poles is permitted to blend in body and soul, thus forming a vehicle for the Holy Spirit which is then free to infuse all. So you see we are mistaken in thinking the seminal fluid is the only saviour at this time. Now it is the base purpose for which the electrifier is released in this act which causes the downfall of the nature of most men and women. If their purpose were high and noble, if it were agreed between them that the purpose of the act should be the infusion by the Holy Spirit rather than just the selfish expression of a base emotion, then the life force would become the saviour, and their emotional nature would respond to the state of ecstasy and not sensuality.

We all recognize the fact that lust debases man and degrades woman. It takes her soul out of its spiritual vibration, causing her negative nature to fall, and then his positive energy, when filled with a low purpose, infuses and fixes that negative in the base state, thereby prolonging the journey of evolution instead of hastening it. Ponder long and deeply over this statement, that the *purpose* is what determines the nature of the expression of all acts. In the case of those children who despise all earthly things and long only for heaven we know that the electrifier of earth was dormant at the time of conception. When the tendency is all toward earth and the things of earth, we know that the heavenly electrifier was dormant. The perfect expression in conception is that both electrifiers meet and blend, giving birth to equal parts of both natures; then we have a sane, well-balanced child, who will give equal love to both heaven and earth, knowing that both fit into God's Body. The mind of that child will grow in strength and beauty even from its birth.

You will notice that we speak of three distinct planes, and then describe only two. This is because arousing the life and strength of the two brings naturally the birth into the three, for three is the perfect expression of the two, father and mother, in the child. This law in generation holds good through all things, three being the first number which is built up by the interaction of the two opposite poles. It comes into being at the given moment of the blending, is, in fact, our first synthetic number. As regards the sex of an unborn child—if there were two parts male energy to one part female at the time of conception the child will be born a male; if two parts female are present to one part male, then the child will be female. This is determined by which polarity of the mother forms the attraction for the male seed, as the mother is dual in nature even as the father. If the seed of the male is attracted to the female nature of the mother then the result is two parts female to only one of the male. (The seed of man is evenly balanced between male and female qualities.) If, on the contrary, the seed is attracted to the male nature of the mother, then the child wears the male envelope outwardly.

Now there is a way by which a woman or man not living in the marital relation may nevertheless bathe the soul and body in the two electrifiers, and the way is through the heart, for the heart is always in constant relation with the psychic heart center, that being the house of the sun and moon jointly. Therefore that power which will open the heart on the scale of body and soul will permit the radiations of the spirit to permeate all. At stated times the divine names, if pronounced in a state of prayer and raised consciousness, will do this for man. In the doctrine of the Christian path Jesus is the earthly half of our Saviour and Christ the soul half; by the interrelation of both Jesus and Christ we may, through this mediator, find God through the released spirit. The following prayerful meditation will bring rich spiritual results, and the best position in which to use it is on both knees, with the hands joined and the five finger tips lightly touching. Find the position in which the body balances without effort, so self-balanced that it seems as if a breath of wind would upset its poise. Pray: "Sacred life of Jesus, abide in me." Stop and meditate on the nature of Jesus as depicted by His life on earth, His love of man, His tolerance toward others, and His renunciation of divine life to incarnate in flesh for mankind. Again pray: "Sacred light of Christ, abide in me," pausing to meditate on the resurrection of Christ and the transmutation of His earthly body into His divine body. Finally pray: "Sacred love of God, abide in me," and render up your will to the will of God, and remain in silence at least five minutes. You will feel a peace, a calm, and a power flow over you which is greater than any you have ever experienced. Why? Because in giving birth in your heart to both the nature of Jesus and the nature of Christ you have caused to be born with these two the nature of the Father, and the will of God is ours for as long a time as we can stand the power which will flood in. In this simple yet mighty formula we permit the two electrifiers to meet and merge in the radiant force which we call the Holy Spirit.

Please remember in reading these lessons that the shortage of terms for the many grades of phenomena which the dual natures call forth limits me in describing the work. If we had a fourth dimensional terminology it would be easier to describe the works of the Holy Spirit in matter and substance, or body and soul.

You will ask why there are so many systems of salvation on the one Path, and the answer is, because of the hardness of our hearts. If our hearts were as the heart of Jesus one law would open all gates—"Love one another" would be all the commandment that is needed. But we have become fixed in matter to such an extent that it takes many keys to open all the doors which we have locked. We must remember that many lives have been spent in building up the gradations of the light bodies, and now comes their separation and the blending of the many into one complete unity, a unity which composes the whole of the solar system to which we belong. In the Seventh Gate we found that each ray of solar force split up into various gradations of color, and from this splitting up resulted the veils of matter. Again we shall have recourse to this same example. The rays, manifesting on the plane of matter in its three-dimensional form as we know it, are fast becoming interpenetrated by the ray of mind beyond. We are apt to think that mind has reached its zenith many times in our great ones, and so it has, in so far as we could bear it; but Jesus told His disciples: "I have yet many things to say unto you, but ye cannot bear them now," so has mind much to give us when we can bear it. And when matter is so stabilized that mind can penetrate it without its utter destruction, then the vase of art, or soul-self, is ready for the precious essence of mind to come forth and teach man. Then, into this purified and strengthened material body and soul, now become one, there comes the Redeemer, the perfect regenerate mind, which can control and guide our ship of life, through the meeting and merging of these two polar opposites in one perfect whole, to its intended goal, namely, unity with God.

The perfect mind of God is in all that is made or ever will be made, manifest or unmanifest. Yet we, as His own children, come to know this only through the expansion of this yeast, the perfect mind; but our mistake is that we try to pull this next ray of the spirit down to us by main force and *make* it blend, whether it will or no, with our unclean material bodies and mentalities, thinking to overcome by force rather than by attraction. This can be done for a time, but the lesser cannot contain for long the greater without calamity as the result. The body is dashed on the rocks of disease and the material mind loses its objectivity, bringing on insanity. If, on the other hand, we would study the laws of matter and mind we would know that these two can meet, can merge in harmony by the perfecting of the gross matter. Do you ask how? By the same common sense that causes us to refine the solid rock before mixing it with cement, for matter acts as a binder, giving form to mind and causing it to flow in certain authorized channels rather than escape unguided and cause destruction.

Mind, or the next great ray of spirit fast coming to man, acts blindly, even as matter, unless moulded and perfected by the will. When we consider the universe logically, without the limitation of the senses, we are able to come into the wisdom life, but we blindly hope to evade the responsibility, trusting to the One God to do all the work for us. He has given us the substance and its controlling factor, mind, and He has wisely told His children to build and multiply the works of His hands. Again let us remember that if we have a plane of matter with three dimensions and a ray of mind, there must be many other rays with many other attributes other than matter and spirit. We dimly sense that below this earthly grade or ray of material life there exists another which many try to describe as hell, a much grosser place than this manifested physical existence. Should we neglect the purification of our bodies and souls we must remember that it faces us before we can progress beyond.

The rays change their direction, or lines of force, in each different gradation of matter and mind, and this constitutes the maze so confusing to man; only the regenerate mind can lead us safely out of this confusion into the clear light beyond the veil of matter. Once our work is done here, we may lift these many veils and enter into the cleared vision which exists for us in the ray beyond the gross material. One of the limitations to individual attainment of manhood is the moral and conventional, man-made law of bondage, so necessary and yet so constricting. When we attain the faculty of discrimination and value we find that there is a moral law for the lesser values and a moral law for the greater values, each important when applied to the value to which it belongs. But once let the lesser moral law be applied to the greater value, and we are at once confronted with the fact of time and its importance. For instance, a man may, in the lesser value of morals, marry a woman whose nature in nowise fits his, yet in the fact of the lesser moral life he sets a bad example if, having taken the vow of marriage, he puts it aside. At the same time, in the fact of the larger moral, he injures his soul growth by continuing marriage relations with one whose value may be great to another but is negligible if not injurious to him. But by attaining the faculty of discrimination we come to know that the greater law can bide its time better than the lesser, which is so important to the time value upon which it is based. The soul of that man may cleanse itself in the flow of his awakened spirit, and so free itself; but the lesser moral, once broken, remains a living sore for all to contact who come within its circle of influence.

So to the mind of the advanced man will come the comfort of the larger moral law and its attendant values, which will heal all the hurts inflicted by the lesser moral. Yet when we deliberately turn to that lesser, ignoring the larger and wilfully shutting our eyes and ears to its appeal, we again use the base purpose rather than the noble purpose. This is why one man's prayer is answered while that of another is seemingly not heard. One prays on the lesser plane and for the value of the lesser, and he is answered according to his measure. Another prays for help, through the lesser morals and value, for that which can only come by means of the larger law of value; and so he must wait for the larger law to work, and its attendant time and value is according to its larger moral life. Thus love on the lesser plane of values works only in small circles, while love on the larger plane works in universal circles, finally becoming abstract rather than confined to the individual family or circle of friends. The trouble is that we refuse to take the time to think or to pray in a manner befitting a God of reasonable sense value. We ask our God to work against His own laws, and then rebel if He silently permits them to work out on the plane within which we ourselves have set them in motion.

Man and woman come together in marriage to gain the life of joy and harmony; then they, for purely selfish reasons, try to wreck each other's health and sanity, refusing to shoulder the blame if the result is sorrow rather than joy, and inharmony rather than harmony. They say to each other in the first flush of love: "I love you with all my *heart,*" then permit the cold *mentality* to enter in selfish calculations as to how each can overcome the other in the race for selfish pleasure. They forget that they have entered the *joint* law of polar opposites (male and female) and its attendant result, which is joy in mutual giving or sorrow in withholding that which the other has paid his price to receive. So the man gives to the woman, not the perfect male attributes but his female traits within himself, and the woman offers her own male, not the refined material of her female traits; she tries to infuse his material nature with her male nature, forgetting that there is the soul which exists just as surely as the body, where these inward turned male and female natures may meet and merge, even as in the physical. They do not, in plain words, understand either the laws of the body or of the soul, but blindly trust to each other to carry them through this troubled sea of matter on which they float hither and thither.

Animal magnetism belongs to animal matter, and the electric ray of mind works through it, for animal magnetism is what softens the raw electric force to the point where we can bear it. The ray beyond the electric, where the built up or synthetic life of the two, matter and mind, comes into its fulness, is beginning to be sensed by man in its attribute of radiant life, where radio activity takes place without diminishing the value of the life force within. In radio activity we have our first glimpse of immortality as it will exist for man in the life of the third person, in the aspect of forces. When we meet any one person who has come into this full life of the ternary, even in the slightest degree, we say that such a person has a radiant personality; we can dimly perceive that his radiant force is raying out in all directions, yet in no way depleting his life. In fact he grows in proportion as he gives. He is a living example of the great solar light.

We have dealt with man in the physical aspect, in the vaporous astral, in the electric astral, and in the radiant astral; later on we shall study the life of the man in whom the wheel of life turns in all directions, through the motive power of the pure spirit. Such an one is indeed filled with the glory of the lord of life, but in each gradation, whether it be physical, astral, or celestial, the law of lesser and greater values exists. The first person positive, the second negative, the third person equilibrate, and the fourth person or rather state passive-active, or a translator which enables man to discard the old and worn out condition of life and come into the new crux type, which is the life of Christ as depicted by Jesus Christ the Saviour of man.

In this Gate I have only touched upon the great subject of prayer, which is a very great art and science, one by which man may become more closely wedded to the life of the spirit. There are many forms of prayer, the most popular being a ritual or prayer which has been dictated by a Master Mind, such as our Lord's Prayer. Then there is the silent prayer in which no audible words are used—just the lifting of the wings of life toward God. Again there is the mental prayer, where the human mind voices mentally his greater and lesser needs and mentally talks with the divine side of his nature. Again there is the prayer of the spirit where the body, the mind, and the soul are all in a state of exaltation, and for a time the spirit is released and turns toward its Maker in glad expansion. This last is the hardest to attain but will bring instant peace and calm to the troubled waters of life. By expansion I mean expansion in all directions, both within and without, until each cell in our entire domain reflects as far as it is able, all the life of its God. We can only realize God in two ways, either through our material or our transcendental faculties, and the latter have very often a far greater life upon the unmanifest than upon the physical plane, where they seem to be dead or asleep; yet the result of those inner faculties is sensed at some time by the physical brain and nerve centers, for there come periods when the entire body and soul interpenetrate each other. Some of the strange results in our thoughts and feelings, as well as in our acts, are due to our prayers and aspirations, which went unanswered as far as we knew. They rush in upon us when we least expect it, when we have even forgotten that we ever put forth such a petition.

Then let us study this science of prayer. Jesus told us to pray and know that our prayer would be answered. This puts the substance into the form of faith because, the instant the mind or soul is raised in the act of the will called prayer or desire, a substance goes forth to act as a vehicle for it. Thus a prayer for a physical need, put forth and set in motion on the soul plane, with soul substance, will remain dormant a long time before the law so set in motion finds its way to the outer physical life. The same prayer, put forth in the purely physical mind as a physical need, will act according to that law and will have not only the motive power but the right grade of substance to bring it to fruition. Again take a spiritual need, put forth without first going within to that same spiritual contact within ourselves: the result will be long in coming into manifestation. We must act as reasonably with our minds and our materials as we do with a common radio set, which all will agree cannot respond without tuning in with the time element and location of vibration. When we learn to act sensibly and logically in the matter of prayer, then we shall get results, and our results will come when we wish them. Our greatest mistake is in feeling that the Most High God should act as an humble errand boy for us His children. The Lord, when appealed to through Law, will humbly serve us, but to appeal to the Most Holy One, the Almighty God, to cure earaches, send rain, give new dresses, or cause an erring husband to return, is not being sensible or logical.

Let us reason about it. There must be different powers and grades of powers to carry on the purposes of God. He exists in All, both great and little, but He does use mediators just as the human body does. No one nerve or electric wire in the human body carries all the messages to the brain box. No, many wires are used, and relay after relay is made, receiving station (nodes) after receiving station passed in order to reach just the human brain, and you well know that back of the brain are still worlds upon worlds of expression. Be sensible in prayer; do not expect to reach the ears of the head of the house when the office boy is the one paid to do what you want done. And know this: for every prayer put forth, each desire set in motion, we pay the price in energy and in substance unless we are chosen servants of the Divine Rays, who work in the vineyard of the Lord constantly, under direction. Even then purely selfish prayers and desires come out of our own reserve fund. In clearer terms, we have a banking fund which we are saving against the day when we wish to return to the state from whence we came, and each useless desire and prayer uses up this energy and substance leaving us depleted—unless, as we said, we can draw from the universal storehouse direct. That can only be done for real constructive work, the purpose noble, and the result something that will benefit the universal.

For instance, should we desire further courage and strength to labor for others, greater beauty to aid in the uplifting of the world's ideals, then we have a perfect right to draw direct from the world's storehouse of power and light substance. On the other hand if we desire a new set of furs or jewels which we cannot afford, we shall not be permitted to take from the common fund; the output comes from our own fund, which we are saving for our personal universe or personal expression. You will ask how this is possible when we are a part of the whole. Upon a portion of God's light and energy our vibrational note has made its stamp, and we call that part ours; and it is ours to use so long as we work with God's law. We can stamp that light and energy as food for our soul growth or as new wearing apparel for the physical body; we can use it as raiment for the glorified spirit which came from the Godhead in the form of yourself, His child, or we can permit that spirit to go forth naked and ashamed to meet its Maker. This sounds very hard and cruel, yet it is but the law. We cannot eat our cake and have it too; that is why service and brotherly love are urged upon all as a quick means of salvation, for "as ye give so shall ye receive." The electric nature of man pays in nerve fluid and light energy for his follies, and the blood stream runs dry and barren because of this depletion, so you see it behooves us to think carefully when we put forth prayers.

Yet to become desireless and passionless seems like lack of courage. The noble way seems to be that each one should look his Lord in the face and say boldly, "I serve, oh Lord. Put me in service this day." By this is meant that each should get in touch with his divine soul and then, under its directions pray, desire, or not desire, according to its dictates, and let each one act for the good of the all. Simply becoming passive will not carry on the work of our redemption any faster except, as a family would say, there is one less mouth to feed, we have stopped useless waste. But Jesus did not teach us to discard suffering or evil, He taught us to endure and make use of suffering and evil by the method of transmutation. All other teachers except our Lord have said that the flesh is carnal. He showed us how to make this carnal flesh into a better body, into spiritual flesh.

If we are to cast aside all this material why did Jesus say clearly that He came to establish the kingdom of heaven *upon earth?* Why did He not say plainly, "Finish with earth just as quickly as possible and then we will go elsewhere and found a kingdom?" No, the kingdom was to be the kingdom of heaven *on earth,* and so our Master taught us how to make earth a fit place for heaven, and how to change our earthly bodies into heavenly bodies by transmutation, or change of vibratory life, causing our bodies and our mentalities to respond to the keynote of the divine rather than of the material. This gives to the purified material its fitting place as the footstool of the divine, the basic force whereon the divine life may rest in perfect security.

And what of evil? The fact is there is no evil, only change of direction; the virtues and the vices are one. Change the nature of the energy used in hatred and love is the result; change the polarity of an evil nature and a good springs instantly into being. And all this leads us back to the one law that the lesser morals, the lesser values, are but a resting place where small people and weak ones may abide until growth takes place. For the larger values, larger morals, and nobler purposes come with growth and expansion of mind. The larger laws are established only by the life of the brave, for only the brave have the courage to push on beyond the mass of small people into the lonely path of the larger life.

You can now see why prayer and morals come under the department of the electric nature of man, for all this expended force is mostly electric force. The Radiant One takes but little or no interest in the life of desire, it rests serene and secure beyond all this unrest and turmoil. Yet its radiant spiritual life was extracted direct from the gross material, it is the result of much toil and labor on the part of the lesser ego. And the reward of such labor is that at stated times the lesser ego, or mortal soul, may rest in the mansion of this Radiant One for a period, before going on with the joyous labor; for all activity rests on joy, and all pain is congestion of some sort.

We know by this time that beyond the vibrations of the animal ray of matter there is another, and this ray is the ray of man; not just animal man, but celestial man, and real mind is its attribute. It is possible for all to reach this real ray. Once they recognize the ray belonging to the animal they can raise their present vibration and rhythm and contact the man ray beyond; then their reproductive nature comes into full play with the Christ nature of living light. This ray contains the regenerative power, and the method is so very simple that man overlooks it in his eagerness to understand the complex laws. If every one, whether married or single, will simply refuse to answer the downward call of the animal man and pray for the upward call of the angelic man, never stopping nor growing weary until the real is reached, then by not yielding to the lesser vibration they will in good time reach the greater life where they may come to know God through Christ the Son.

Let no man or woman listen for one moment to the teacher who says that all sex expression is evil. Such have penetrated only the lesser values and have found that the lesser belongs to the purely human and animal man. I say to you that the angelic-human man and woman may mate and merge into a truly celestial marriage even as the starry and solar rays meet, blend, and merge in the birth of other and greater powers. Even as man must rise above and cross the astral divide before coming into the solar life, so can the mated pair cross the animal divide and rise triumphantly into the ecstatic state of real marriage, where embodiment may be given to those Christ souls who have not completed the Great Work, or who desire to serve man; thus the forty years in the wilderness may be saved them, for man must remain in the animal ray at least forty years, once he fully comes into it. Think what a saving of labor such truly mated pairs give as a natal present to the incoming soul about to incarnate! Think what a noble work to do for others while carrying out the salvation of their own souls! Is this a small thing? Is it not well worth consideration, study, and practical effort?

The fact of the electric nature of all so-called inert matter and the magnetic nature of all organic life has caused many to believe that so long as man lives in a house of flesh he must work always through the animal magnetism. Not so, each ray contains its threefold life of carbon, electricity, and magnetism. Thus the man or woman who crosses the divide between astral and solar life and brings the solar life into the threefold expression of body, soul, and spirit, may advance into the magnetic fluid of the man — into the state of bodily and mental freedom. This is a long and hard way to travel and requires much practice and patience, yet it is possible. Man may rise above the animal ray and yet live in flesh, for the Christ light will burn out all dross and replace such animal refuse with its own threefold life. Thus man may have carbon, electricity, and the magnetic fluid, and yet live in the flesh.

The First Formula is the beginning of such labor, for its pure vibration will cause the atomic radiation going out from the animal body to refine daily and hourly, until man may perceive the Son and Sun amid the refuse, awaiting but the right soil to spring up and expand like the golden vine, until it covers the entire face of the earth. The head of man is the last to yield up the animal life, because the head knows where it has heretofore received its sustenance. The head ever looks outward until it is patiently trained to look within the gross where, amid the refined matter, it may behold the living light. It but feeds on dead light so long as it looks outward for all its food. Every great poet, painter, or writer is carefully aided, yet permitted to tell the story according to his or her own experience, for there are many paths that lead to the main path. This accounts for the many different stories, yet with the same thread of truth in them all. The mother, the father, the child, and the guide, remain ever the same let the story be what it will, if it is told in all its truth.

In summing up the First Work I wish to bring out clearly that so far as this manifested universe is concerned we have four principles to deal with in outward concrete form. They are as follows: (1) the suns, (2) the moons, (3) the stars, (4) space, and from these four great principles all lesser principles spring. These four main principles have their opposite poles embedded in the four main elements, (1) fire, (2) water, (3) earth, (4) air, and it is by the aid of the four great ones, together with the lesser, that man must evolve, combining them in innumerable gradations of power and action.

We on this earth live on an astral planet and must breathe the atmosphere of this earth's astral emanations as they exist, for the rays of the central sun have to pass through all stages of sun, moon, and starry life before reaching us. The only way to overcome this astral life and enter into the life of the sun's vibrations is to take the matter firmly in hand and slowly, yet in an orderly fashion, raise the vibrations of our body and mind beyond this astral earth into the fuller life of the greater gods. So we fix our attention upon the sun's life-giving rays first, and steadily *will* to attune to the solar vibration in each breath of light and air we breathe during the day, and to the moon's watery nature during the night. But the day's task comes first. If we *will* that the astral light and energy of our planetary life shall act only as a carrier for the greater energy of the sun, in the fulness of time there will be born in us the purified substance related to the moon, to lift the solar life to its highest point. This is called evolving in principle, and is depicted on Plate III, Generate Man.

Once this solar life is established we can turn to the Christ life personified in our own species, as depicted in Plate IV, Regenerate Man, by means of the Secret Doctrine as taught and lived by Jesus Christ. The First Work is but the evolution of the elements into their form of principles; after that we must convert these principles into our own species, thus forever divorcing ourselves from the elements as elements, they must forever remain servants, once human man becomes Christ man, for then he has the power to bring forth his own species by the use of the now glorified elements. Thus he steps them up grade by grade into the kingdom of spiritual grace. Man has put away corruption and is in the act of attaining immortality by means of his washed garments, i.e., the purified elements. These are the outer coverings, because man must cover his nakedness once he has tasted of matter. So let us not deny matter, but let us rather weave the finest garment possible for our undying ego, thus permitting that ego to expand and live in peace rather than fear and trembling. For you must know that, once having entered the land of matter and the beast spirit, we must overcome, or be overcome, and the true way is that of alchemy, by transmutation. It is a case of serve or be served, so far as matter is concerned.

By close observation of the two plates of generate and regenerate man we find that the main difference is the absence of the male element in the body and soul of the generate man; only the spirit of earth is responding to the pure solar force or male element. This hampers and hinders man and causes him to fall again and again into matter and its attendant spirit, the beast. What is meant by this in modern terminology? Just this: the moon and stars belong to the watery elements and the earthly elements; only the sun can attain to the fiery spirit and the great etheric space, as all stars and moons must have moisture in order to bring forth animal life forms. This thick vapor and gaseous light and energy is called in modern terms astral light, or astral energy, and much has been written lately along these lines of thought. This is the great sea, the waters over which the spirit ever moves to bring forth; and according to its nature, its purity or impurity, is the fruit thereof.

Now this race as a whole is rising above the thick dense light of the astral (called animal in nature) and coming into the virgin sea, the pure white light which to the eyes of the seer looks like white milk. And when this water of life comes to man then the real regenerate life begins in earnest, for the perfect male is attracted at once, i.e., the pure fire of the Lamb of God that will, in the midst of the raging fire of the Lion, lie down. Then the battle begins. The meek Lamb will, however, devour the raging one. Why? Because by its subtlety and fineness it can infuse and bring forth life in the virgin substance (the higher astral vapor or milky light) while the Lion can but penetrate the outer crust of the gross sea. Then, in the physical life stream (the blood) the ductless glands will begin to work, for these ductless glands with their great life force are but asleep while the gross astral and animal forces are ruling the body and mind.

Yet there ever remains a danger to the newly awakened one, the regenerate one, weakened as he is in his animal nature, and fully awake in strength on the solar line above the animal plane. It is the danger of falling back again night after night into the clutches of the dense astral and animal force. Why? Once the life of the soul begins to push its way out toward the outer sense life, the gross material life is thrown aside by the student and the physical senses begin to rely upon the astral light and energy for their sustenance. This is easy during the day, while the solar force is in direct contact with the student, but when the earth is between him and the solar disk and the moon rules, he does not understand how to shift his control and make contact with the reflected life of the sun by means of the moon. Remember the moon controls all water, and at night the blood and watery fluids in man respond either to the astral nature of the earth, or the solar reflection of the moon or watery element. The astral and earthly nature, in its lowest aspect, is the opposite pole of the sun, and its life and nature are animal and bestial like the earth, and form the negative pole of the sun fire.

Now this may be put in simple and plain words: if the man or woman going to sleep at night will set the *will* in action and say, "I *will* to keep afloat in this great sea of astral light, I *will* to keep up where the water is pure and undefiled," the will, backed by the command of the ego, enables man to lay aside depression and lassitude, for it is the drag of inert matter that causes depression. This accounts for the fact that woman, being negative, has a much harder time in this sphere, and this is why man ever tries to protect her, as his male pole is keeping him erect; for we found that the upright male line was of the same potency as the horizontal female line, except that the male force held the line in upright position. So the woman, wearing in outer form and nature the female and negative garment, has to call upon the male to support her while she brings forth the sons and daughters of man.

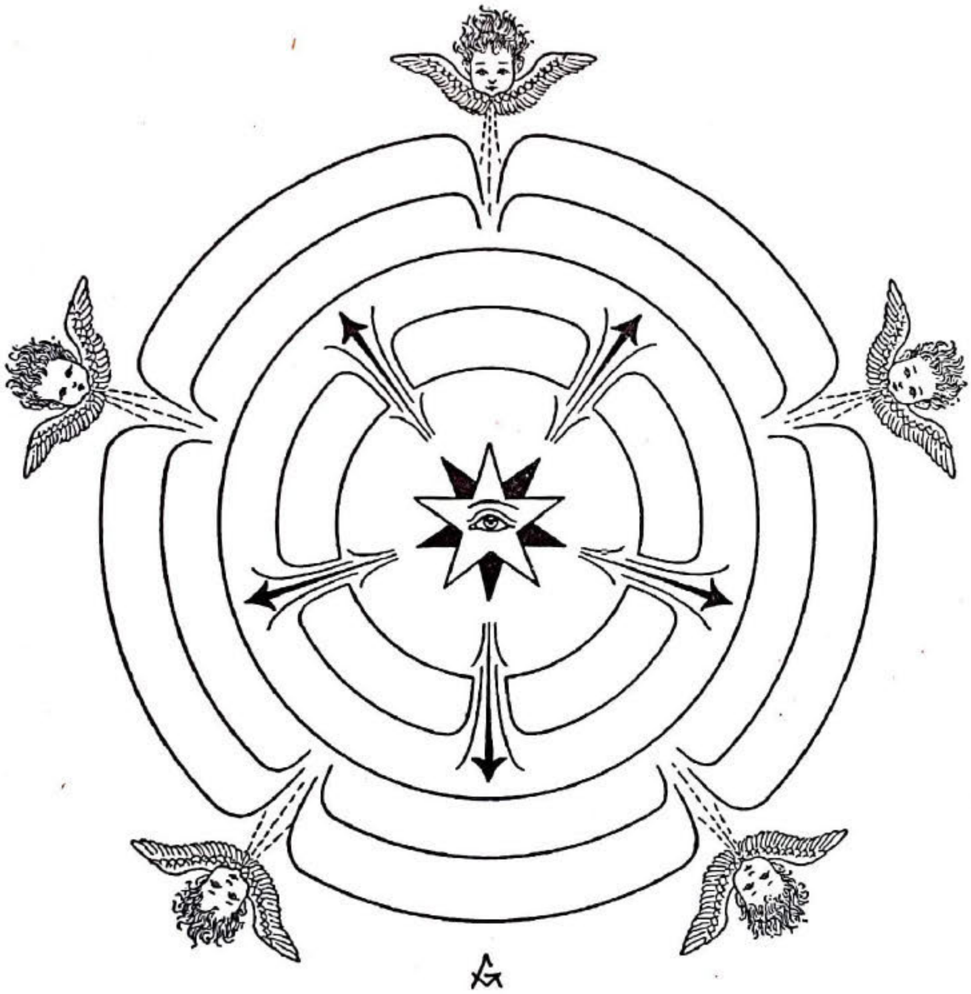
This initiation into the great solar and regenerate life can be made alone or in pairs—either way is honorable. The dual way of pairs is perhaps the greater way, yet the harder, for where can be found many pairs who will agree upon life and how it shall be lived? While the single man or woman can, by using the soul and body and its attendant male spirit, make the journey by calling upon the universal store of materials. In the heart of the female is always the love for the male, no matter what her age, and in the light of the solar and regenerate life we see clearly the reason for this. Man in his pride may also try to discard and disdain the glorified female or the humble woman, yet in death or in his great moments it is the name of mother or wife which is heard on his lips.

One is but the half of the other. There is but one substance, and the north is the head, the south the feet, the hands the east and the west, of that one direction. The four great principles, suns, moons, stars, and space, are but the four aspects of the one substance. The woman of this planet with her male spirit and her female body and soul is but one half, the man with his male body and female soul the other half; one after all, and no vacillation of the mind or juggling can change this immutable law. Yet take this fact without disturbance, for while the mills of the gods grind slowly they do grind exceedingly small. We need this astral light and life, as it is our outer garment, and in its purified state becomes the body of the immortal soul. Thus we should, as St. Francis did, make a pact with this gray wolf lest he devour us before we get to the state where we can bid him good-bye forever, leaving him to his own domain while we give over, in nature and vibration, all our life forces to the divine soul and its life and energy.

The remainder of this journey is depicted in the Second, Third, Fourth, and Fifth Works, the First Work being only the purification of our earthly body and soul, together with the lesser mind.

PART II

SOUL CENTERS AMID THE ELEMENTS
IN WHICH
THE TEN GATES OPEN
FOR
THE SECOND WORK



THE FIRST GATE

THE OVERSOUL

Man needs to get in touch with the divine Oversoul but once during each Zodiacal sign in order to perfect that element, but he may incarnate twelve or more times while the sun remains within that sign. He cannot finish with incarnation in earth material until he builds a perfect celestial body, and this takes one round of the disk at least, even though he takes advantage of each sign; if he skips one of them he must wait for it to come again, though it takes thousands of years. Meanwhile his ego lives on by the astral soul passing its light seed from one body to another, while the divine soul of that ego remains dormant, wrapped amid the bandages of the astral. Man has in him all the vibrations and combinations that our solar system has. He has not only the fire and strength of Mars but the attributes also of Venus, the Sun, the Moon, and each of the other planets in this system. Yet more far reaching than these are the twelve Zodiacal elements—these are what complete man. By these twelve manifestations of the one substance he is able to cover the entire universe as well as this solar system of planets, and without their development and immortalization he loses this completeness. In other words, until the divine Oversoul has played upon him its eternal element, through these twelve elements, man is not complete in the threefold nature necessary to link him in unity with the All.

The sun supplies the planets with heat, light, and electricity, and as there is no giving without receiving the planets return these gifts by supplying the sun with that which runs the dynamo, namely, power. This accounts for the everlasting light of suns. While moons and stars all lose their vitality in time, the sun goes on continually; he has the power to take what he wants in return for his gifts, and what he needs is energy to carry on his work. In the All the centers of power, both above the solar line and below it, contribute to the sun center. The strongest and most vital forces are those which are invisible on the physical plane, and while the sun gives on the material plane with a lavish hand it is also taking the invisible energy from all surrounding stars, planets, and worlds. They give their immortal life up to the sun, and that is why his place is first, why he is called the king. It is an honor and a privilege to die for one's king. We in turn, by the power of our own centers which have a like nature to the planets, draw from the sun this immortal planetary substance and personify it, and this leaves the stars with only the astral light to fall back upon, although that light goes, to be sure, up to the point where it meets the divine emanations. Here we will pause and examine why the stars are so robbed.

Both the sun and man have within themselves the seed of the third person, and this is the strong attraction which draws from all lesser bodies their impure soul food (gross gold) which is so necessary to feed the divine and immortal soul; and the divine soul in turn, after eating, digesting and assimilating it, will convert this gross soul food into its own like nature (pure gold) and with it feed man's spirit. Man, made in the image of God, can control through his dual nature all bodies of lesser light, even though they are heavenly bodies such as the sun, moon, etc. This is the reason why man has experienced (through his fall into gross matter and its redemption) all the trials both of involution and evolution. These trials have so strengthened his moral nature that he can both quicken and slow down his vibratory action, and can thus advance to each plane and there feed on the best it has to offer him; at the same time by his earthly nature he can flee from the wrath of such advanced states and, going into his lower, mother earth body, build that light and energy obtained in the advanced state of consciousness into his own individual microcosm, thus turning its nature into that of his own species—man. If man were not, by right of his fall, both human and divine he could not do this.

You are now beginning to realize why, in order to comprehend God and man, we must understand the Zodiacal signs and meaning of the threefold principle of the four elements. We must so know these four lesser gods, the elements, that we may like the great ones of old, use their materials to rebuild our own body, soul, and spirit, and give our ego a better vehicle in order that its understanding may expand. This has been the work of all the great masters that have incarnated in flesh: to show man, after he had prepared the First Work, how to mould his clay after a better and finer model; to use modern terms, how to make his broadcasting radio activity cover a larger field of action and cause his receiving, reasoning faculties to expand also. Any manufacturer who wishes to increase his company's field of endeavor will lay aside all old machinery and, using the same materials such as iron, steel, etc., install the very latest labor saving devices that money can buy. This is exactly what man does as he advances—he becomes aware that there is no limit to consciousness. The only limit is his own apparatus, namely, his seat of thought, his brain cells, his nervous system, his ability to register in his objective brain box the consciousness which exists all about him in the earth and heavens. This is where the trouble lies. His brain and its attendant nervous system lack the ability to respond to waves that exceed the average vibratory lengths.

Man is becoming aware of this fact and later on he will take himself in hand even as he now does his business and his animals, and will acknowledge that heaven is not reached by the road of the coffin as he formerly thought, but by a new road, the true path of which the old is but a shadow. It is hard for him to realize that death is but a mode of approach to greater life and is caused by his denial of that greater life; for if he only admitted its presence he would build the body necessary to contain it. As he does not, death takes him by the hand and gently leads him down the path which goes through the valley in order to reach the mountain where, with clear vision, he may again view the inter-relation and unity of the whole Body of God instead of a single side of it, as he is now content to do. All lies out in a clear pattern, the purpose, the way, and the result. But the one who wants all the road described to him, and all of the bypaths also, who is not content to have the faith to take the steps in an orderly fashion, will advance but slowly; not because God wishes to punish him for idle curiosity, but because it is in the labor and faith of each step that the power lies to create understanding for the next. A coarse body, soul, and spirit cannot supply the proper materials nor have they the dormant sense sufficiently awakened to know the truth, even when it is plainly told. Only one who by labor and faith has acquired the pure substance and its refined infusion of spirit can comprehend the truths of heaven and use the materials of earth to build a better workshop of life.

We must study the gods and planets in order to find out how the ego uses the materials of the lesser or gross types to unfold the higher refined type. Thus we find that Jupiter was the father of Apollo, who is the perfect male type of beauty coming from strength; the new or refined is always based upon the old or coarser type. This is but one of the reasons why Jesus, the Christ, is greater than other masters—he is the most refined type of earthly man that we have known so far. His type is built upon the foundation of all other types of man, but with this difference: the scales are tipped (polarized) so far toward the divine that the immortal spirit can redeem the mortal flesh. This same state is to come in the future to all humanity and not just in certain cases; man is eligible if he will but listen and obey the voice of his own divine soul. He is formed in the image of the Cosmos, and the germ of correspondence with every principle from the lowest to the highest is in every human being. These germs are all capable of responding to development, which consists in giving them the right polarity. If left to themselves they run riot and the result is either a state of confusion or, worse yet, a direct polarity with the lowest nature of man. When a principle is polarized in the divine nature the lower nature reflects this divine attribute and good results from this reflection, while if the opposite is permitted the reflection is in hell and the divine is cut off from man's nature. Hell is below the human, even as heaven is above.

When we say that immortality of the flesh is possible we mean that the soul becomes as the flesh, tangible—its substance takes the place of flesh. The divine soul is the reality in heaven, the astral its shadow on earth, which by the glory of its marriage with the divine is made in like nature through rebirth. This is the immortality of the flesh, that its astral light become redeemed. When the vibration of flesh is quickened the eyes of the adept can see through it, even as through a pane of glass. I have said elsewhere that the secret of Jupiter lies in causing the mind of the highest gods to manifest to man through his mentality. The sword of Jupiter (symbolic of the objective mind) is double edged and cuts the bonds that bind the outer mind as well as those that keep man from comprehending the divine. Jupiter is the younger brother of Pluto and Neptune, and these three deities must be studied in relation to each other if we are to understand them aright. They are the three sons of Saturn; Jupiter rules thought, Neptune emotion, and Pluto the astral. Jupiter in his highest aspect is divine wisdom, which ever rules the mental; Neptune in his highest aspect is divine love luring the vibrations of the astral or psychic plane, and he is symbolized by the sea; Pluto in his highest aspect stands for divine power and rules the plane of action. But Saturn, or old Father Time, swallows all, as time *changes all things.*

The divine mind is intimately connected with every part of the universe and gives birth to innumerable forms of activity, therefore Jupiter is said to have seven wives (the seven rays which manifest on earth). These wives in turn have many children, both sons and daughters. If we should study the character, as shown in the twelve Zodiacal signs, of one whose sun sign is in Capricorn, whose ruling planet is Saturn, and whose center is the Kundalini herself (the center which has for its twin element Aquarius) we should see that he finds it difficult to live up to his sun sign, and unless he has the ability to rise above all other drags which exist in his horoscope he will not make it except in his spiritual nature. Each of the centers in man forms an independent Zodiacal disk, capable of responding to the entire twelve signs, and yet each can be guided and brought to perfection by the true eternal element transmitted through Jesus Christ.

The reflection of the higher on the lower is a subject that will bear further study on our part. Shall we use an example? Suppose an earnest student desires Jesus Christ to be born in him; all that he may hope for at first is that by constantly turning his thoughts, aspirations and prayers in the direction of Jesus Christ he may cause the eternal light of the Master to cast a shadow upon him; then by his own efforts he may so clothe this shadow that it will form the seed for his own elemental rebirth. In other words, it will ferment and expand in him and cause his own light to take unto itself a like nature to the eternal ray from the Master. It is the Law that all great ideals draw near and take living form in us by our bathing, as it were, in the light of reality; in this way our shadowy idea may take form and grow into the likeness of the real and clothe itself in the elements corresponding to the prototype, the real ideal or pattern. I have explained this law many times in this book in order that we may fully understand how the reflection becomes as the reflected. Until we perfect the four master elements in their threefold nature, and all the gradations between, we cannot expect to have the clothing to protect our ideals or our thought forms. They will go out naked and thus die of exposure to the gross elements, which ever stand ready to swallow the new born child (or ideal) if it be not fully protected.

We see by this law how important it is to back up our creative thought by the following laws: first by the desire to create; second by clothing it mentally in thought form; third by giving it action, imaging it forth (ratio or quickening apart from self). This is done in order that the creation may have separate life apart from the parent self. We cannot cast our image out from ourselves unless we quicken it and reflect it on suitable substance that will clothe it and send it forth, giving it power to realize itself as a new created thing having mentality, form, action, and power. Thus only may we use the elements of God to create our own conditions. There are but 144 elements in nature; twelve times twelve is 144, and 144 reduced is 9, the number of man. All so-called elements above this number are but gradations of these 144, or the twelve Zodiacal elements. Each element has a body, a soul, and a quickening spirit; the body is its gross side, its soul is the subtle, its spirit is the flashing light of the eternal. The body has three sides, the soul three sides, and the spirit three sides, with a fourth as the power which functions in all three. Each of the 144 elements will manifest as having twelve gradations—it would not be an element if it did not have the vibrations in it of all the others.

The study of the inter-relation between the centers, the planets, and the Zodiacal elements will teach us how to get at the practical side in order to take up this work and carry it on. Added to this we should have also a fair working idea of symbols, numbers, and colors. Then our mentality will be better equipped to understand the threefold nature of God in man, and how man may overcome the bonds of matter, thus turning his fall into greater wisdom by which he may bound the higher in spiritual freedom; for you can readily realize now that had man not chosen to descend into matter this gross plane would have belonged wholly to the lower elements and animal nature. We can better understand why God has such love and mercy for man, His best beloved, for had he not possessed the courage to descend matter would always rule spirit on the circumference. We are the true servants of God working in His vineyard, and "God so loved the world that He gave his only begotten Son" to show us the way back by means of the cross. In plainer words, Jesus taught man how to cross matter with spirit and so bring matter higher in the scale than it had been brought before. But man had already refined it to the point where transmutation was possible, otherwise not even Jesus could have taken the initiatory steps and moulded the true type for us to see and follow. The transmuting of a lower vehicle into a finer and better one, strong enough for the spirit to quicken without danger of explosion; and a mind that will register truth in its reality rather than its illusion,—this is the Great Work that Jesus taught man.

In the study of the direct assertions of Jesus such as "I am the door", etc., may be found many of the keys to the Secret Doctrine, and it is their very simplicity and direct statement of truth that leads us astray in our study of His life and doctrine. In this way it is possible to understand on which plane Jesus was talking when He expounded His doctrine to mankind. Sometimes He spoke from the viewpoint of man in a material body, at others from that of a man in his soul body, and still again He spoke to us from the plane of spirit. Thus He took not only the positive and negative poles of heaven and earth, but also the middle plane, that of the soul of man. The latter is where Jesus taught us to make the first cross; later on by secret ways He still teaches how to make the return cross, this time from heaven to earth; and lastly the third cross whereby man may return to God redeemed in body, soul, and spirit. This is not so hard to understand once the mentality of man becomes in nature like unto the true intellect of Christ, perfected in realization.

Again let us take the law of attunement. We know that if we attune ourselves with another, even though that one be a thousand miles away, we may know his thoughts, feelings, and intentions. This is done by sounding in ourselves the same vibratory note that the other possesses; at once that note will cause our personal ego to reflect the same state of consciousness as our distant friend, and our polarity will respond to his thoughts, feelings, and intentions. This is the basis of the Christian religion: by constant thought of Jesus Christ and by meditation upon His life we shall in time reflect His attributes, and His greater power will become merged in our lesser power. Thus the way is paved to follow Him and in the fulness of time take up our cross. Again and again try to understand that the hardest part is the First Work, to so prepare and purify our material that it will be worthy to reflect the image of Christ. Do not be content until you feel the actual presence of Jesus the Christ in yourself, and then do not rest but strive ever to follow Him. Just *finding* Him is not all that is necessary in order to be saved. Jesus said plainly to *follow* Him, and that is why we take up this thorough study of the elements, planets, and centers, and the all-inclusive Christ within them.

Many people cannot get beyond the belief that Jesus and Christ are but principles. Some say that Jesus is the sun, others the moon, still others say that all heavenly bodies depict the principle of the Saviour. This is true—Jesus is both a principle and a personification. The mother of Jesus (Mary), the foster father of Jesus (Joseph), and the angel (Gabriel), all these together are correspondent to the Zodiacal signs (the elements) and the planets. Yet the solar, astral, and elemental forces can but bring forth their own species, and they but assist animal man higher in the scale of being,—still he remains animal man. Jesus Christ the divine man, by His power and His oneness with the Father, took these principles in their higher aspect and gave them human personality and caused them to enter into the individuality of man. This could not be done by the old type of animal man, for these solar and moon principles are the Word of God, and man did not possess the power to make the word into flesh, transforming these principles into the species of man. This was the task of God alone. Thus God said, "This is my beloved Son in whom I am well pleased." It is true that God did enter into close relation with mankind before the incarnation into flesh of His Son, Jesus Christ; did give man the Ark of the Covenant. Yet man remained animal, human, and astral in nature until Jesus enabled him to enter the celestial marriage; thus by marriage does man inherit divinity, and it remains with him what he will do with his divine heritage.

In these spiritual lessons there are Five Works. The First Work is the purification of the astral and material, and the quickening of the same. The Second Work is that the reflection (namely, the material and astral) may take on like nature to the reflected (the divine), and that the light of the two may blend in divine marriage—called the second solar cross. In the Second Work we make a study of all the tools in our workshop, sharpening and strengthening them to such a degree that they will stand the strain of the Third Work, where the reality (namely, the realized) becomes the actuality, takes action in us. For in the Third Work we come to know God through His Son and Mediator Jesus Christ. Thoughtless ones think they can know God direct and so they can, but only in so far as they themselves are advanced. In these lessons it is said that the soul is in reverse position to the body. By this is meant that the gross body is but the reflection, and it is upside down until it becomes as the reflected in nature; then an adjustment takes place between soul and body. Material words are poor tools to convey divine truths to the material senses, and this is why students should try to open the eyes, ears, and other faculties of the inner man, that each may watch these mysteries for himself, and aided by their result, as they take place between the body, soul, and spirit, his higher mind may assist nature in her efforts to depict the works of the True God through the two greatest powers at her command, namely, strength and beauty.

Heaven and *Earth* are but relative terms to those dwelling upon the other planets, for to them our earth is one of their heavenly bodies, being viewed from the standpoint of another planet. In the Second Work we find that the reflection becomes as the reflected, and this is done in man just as in the planets, through the astral or starry fluids, the moon (Queen), and the sun (King). In man the soul is divided into two parts, the mortal soul and the divine soul. He does not function consciously in the divine until he has perfected the mortal and fitted it for marriage with the divine soul. Before he can personify these two in one he must first do so in principle, as the astral is of such an earthly nature, and this is done as follows: the astral light is lifted to the plane of the moon, where a new substance is injected into its material substance, for the moon is the reflection of the sun and is in nature both heavenly and earthly; thus the moon is the meeting place between the astral light, or stars, and the solar light, or sun. So in man the moon center should be unfolded and put actively to work in order that the divine soul principle, solar in nature, may there meet and merge with the astral.

In Revelations the figure that has intrigued all is the woman clothed with the sun, crowned with the stars, and with the moon under her feet. This symbolizes the earthly nature of man; the moon under the feet means that the earthly portion is, like the moon, a reflection of the sun; being crowned with stars means that at the corona or place of brilliance the stars of wisdom forever shine; while it is the sun or divine principle which clothes the woman—the pure male always clothes the purified woman. Not all astral souls can make the celestial marriage necessary to accomplish the Great Work, yet they can in each incarnation transmute some divine from the astral. The divine energy and light thus transmuted and personified is used to form the lesser angels that act as messengers for the higher angelic and Christ men, and they may, if they will, return to the astral plane and mate with an astral soul whose aspirations are high but who lacks the driving strength to carry the work on alone.

THE SECOND GATE

THE SEVEN LOCKS

There are in man certain centers that act as locks, binding him not only to the lower elements but also to the base metals; if managed rightly they will also loose him into true freedom, for these locks or soul centers will permit him to make use of his lower (earthly) elements and at the same time to enter the higher (heavenly) elements of his nature. It is by these centers that he becomes either mutable or fixed; in other words he can, by their right management, not only remain on earth but also contact and enter into the glory of heaven at the will of his divine nature. This has always been considered possible only as the result of death—that man could not pass from earth to heaven until he had tasted death and entirely laid aside the material body; and so in this lesson I shall take up the relation of these soul centers not only to the elements but to the planets as well.

Each planet in our solar system plays its ray on a certain part of man's nature, and I hope by means of diagrams to show how these planetary influences affect him and also how he may, by the closing of certain centers, keep such planets as he deems harmful during particular days or weeks from playing their direct rays upon his nature. For the mind of the student can safeguard the material body from many unnecessary obstacles by closing or opening these doors, but it must be sufficiently trained to know where to look for trouble before it arrives. I do not intend to enter the field of astrology or draw from the already known works along this line, but shall dwell only on the particular phase that is related directly to the Great Work. Now man himself has closed the door of communion between his elemental mind and his divine intellect, and his material body goes blindly along disregarding the Law and its workings; the only reason he is not entirely annihilated is that during sleep the soul has a chance to get its message through to the body. To be sure, its words of advice are not always brought through straight by the material mind, yet enough comes to the body so that it may still live, though mostly in misery, for all disease comes as a result of the life of separation which must be endured as long as man lives only in the law of polar opposites.

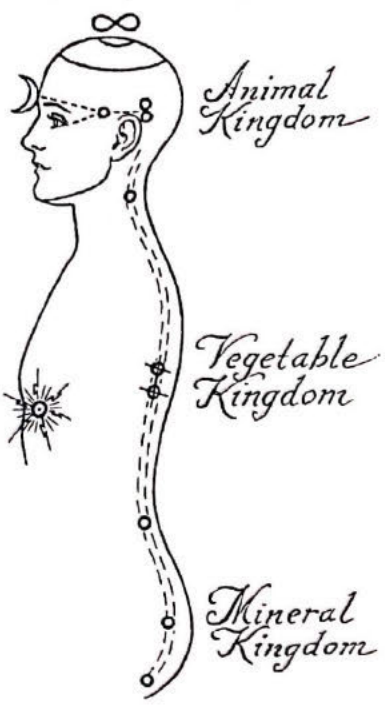

Animal Kingdom
Vegetable Kingdom
Mineral Kingdom

Fig. 1.

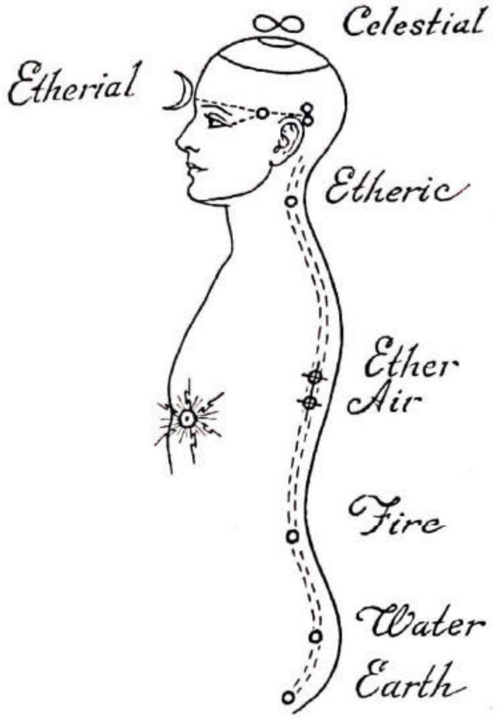

Celestial
Etherial
Etheric
Ether
Air
Fire
Water
Earth

Fig. 2.

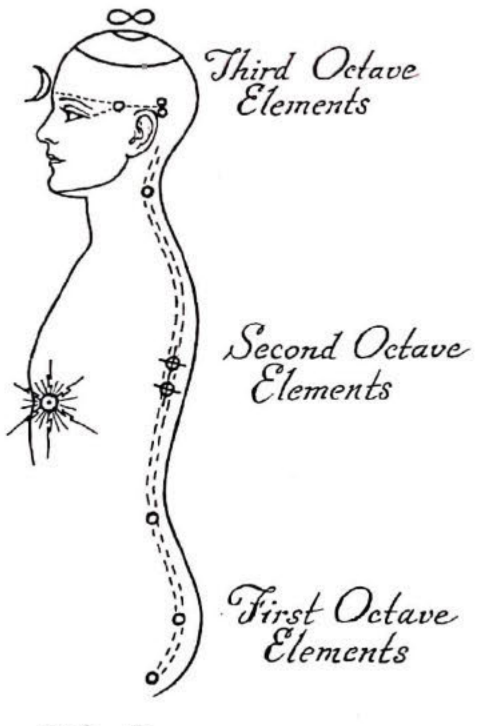

Third Octave Elements
Second Octave Elements
First Octave Elements

Fig. 3.

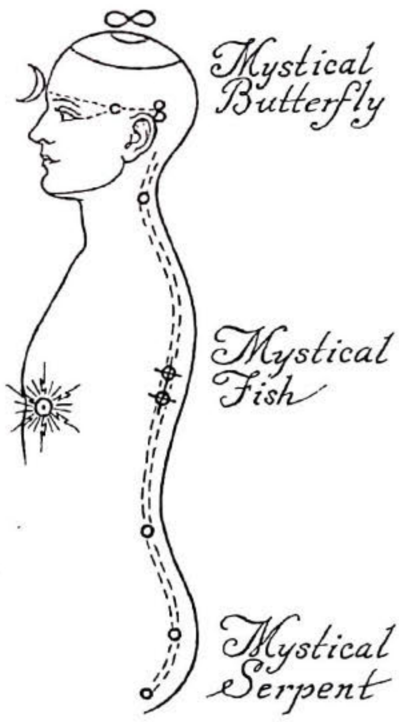

Mystical Butterfly
Mystical Fish
Mystical Serpent

Fig. 4.

PLATE VII

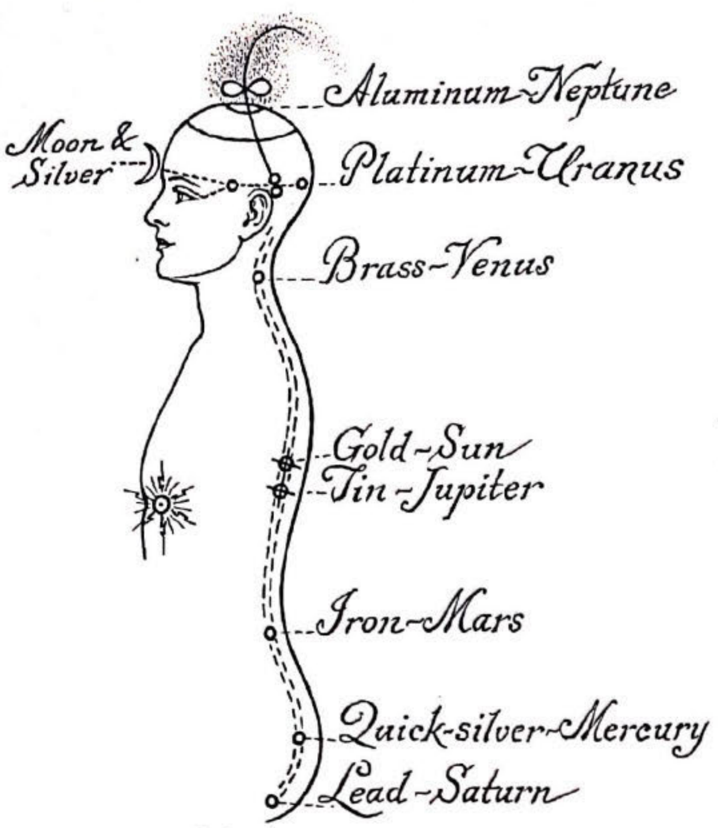

Aluminum-Neptune
Moon & Silver
Platinum-Uranus
Brass-Venus
Gold-Sun
Tin-Jupiter
Iron-Mars
Quick-silver-Mercury
Lead-Saturn

Fig. 1.

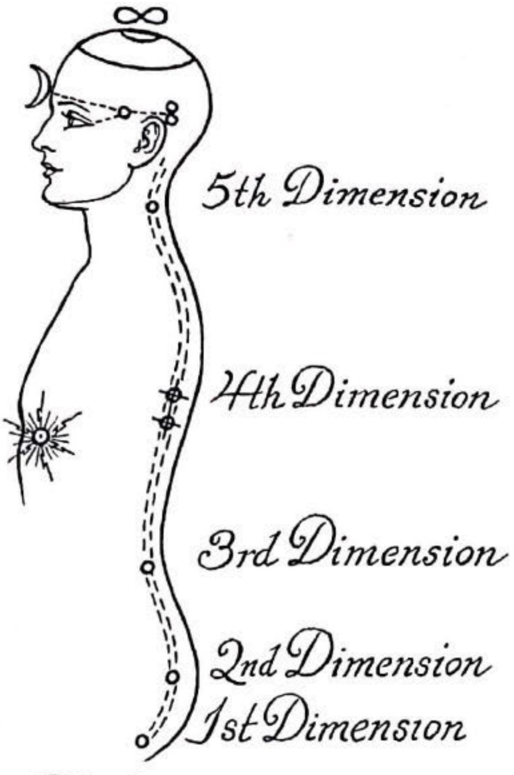

5th Dimension
4th Dimension
3rd Dimension
2nd Dimension
1st Dimension

Fig. 2.

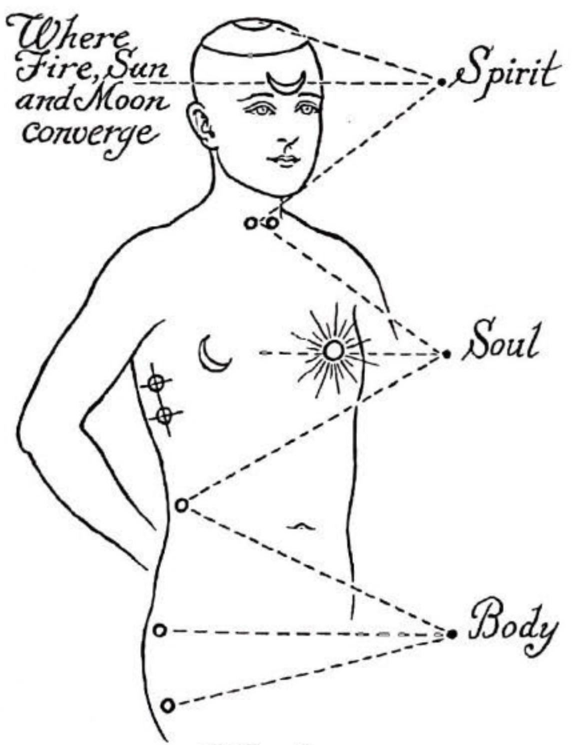

Where Fire, Sun and Moon converge
Spirit
Soul
Body

Fig. 3.

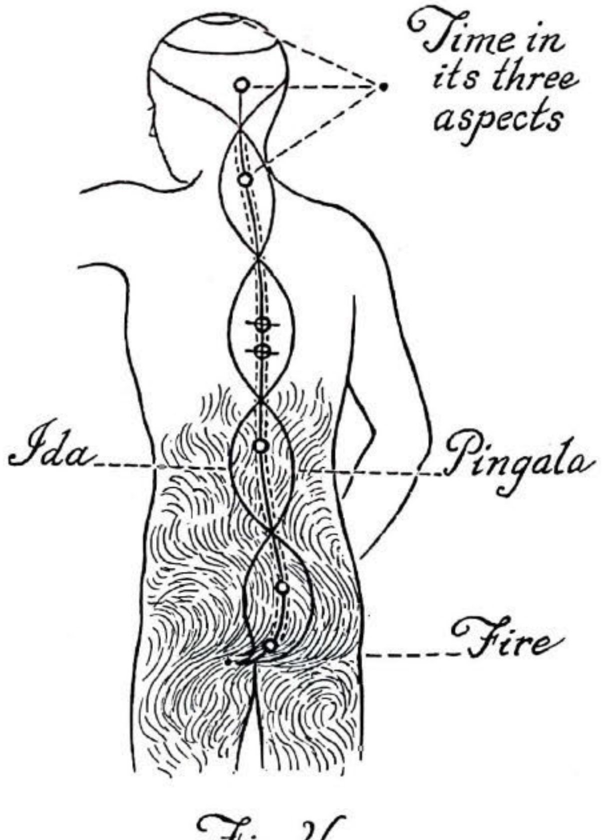

Time in its three aspects
Ida
Pingala
Fire

Fig. 4.

PLATE VIII

Each center determines the nature of the elementary life, and the main organs of the body are always located in such elemental power as is best suited for their purpose. As for instance the heart of man, though located in the region of the vegetable kingdom (Plate VII fig. 1), is energized by both air and ether, air being the subtle atmosphere of the first octave of elements (Plate VII fig. 2) and ether the grossest of the second (Plate VII fig. 3). The head, though controlled in its physical life by the animal spirit (Plate VII fig. 1), is energized by the ethereal elements of the third octave (Plate VII figs. 2, 3), while the organs of generation, which are located in the metallic kingdom of the lumbar region (Plate VII fig. 1), are energized by the four gross elements of the first octave (Plate VII figs. 2, 3). The strength of these last four tends to upset the eternal soul-spirit, and to the inner eyes of the student it is seen to be upside down. But by rousing these four strong elemental centers and transmuting their base metals (Plate VIII fig. 1) we reverse our hanged man, who is the true soul-spirit, and then the head of the body and the head of the soul are in alignment. Such an one has the power to dream true and get his wisdom direct from the soul through the channel of the brain and the five physical senses. In this manner he is saved the danger of assuming the trance condition and the unlocking of his soul centers each time he wishes to commune with the divine soul-spirit within.

The alchemist tells us plainly that when we transmute the base metals we have pure (solar) gold, which is another way of saying that we have the electricity to run our (magnetic) dynamo. This is why sages in all times have told us to transmute our base metals, for when these elements are raised to the head their natural essences replace the animal nature manifesting in the physical, just as manual labor is now being replaced by modern machinery. A thorough study of the eight figures on Plates VII and VIII will enable the student to understand the physical locations in which the three kingdoms of nature, animal, vegetable, and mineral, are working; also the metallic nature of the planetary powers and which element each one is working through (Plate VIII fig. 1, and Plate VII fig. 2). When the open vision comes the student can see these centers and locations of power, and then he can have first hand knowledge of how and in what places the planets energize the body through the centers, and how the forces of the elements also play their part in the same process.

In Plate VII fig. 2 we see that, beginning at the base of the backbone the centers are (1) that of earth, (2) water, (3) fire, resulting in the (4)' and (5), which are joined into a double one, the power of air and ether. Using the law of the ternary we know that the merging of three forces always gives the quarternary, or the fourth, which is not only the result or power of the three, but also becomes the material and foundation for another substance, hence another octave* of elements higher in the scale of being. This explains the double aspect of these connected fourth and fifth centers, and why they correspond to both air and ether. Starting again then with air in the fourth and ether in the fifth, we have in (6) etheric substance, and in (7) ethereal substance and its attendant energy, each in turn becoming more subtle because having as a basis the power of all those below it. The tree of life has the double action of good and evil and stands midway in the garden, having access both to the physical man and the soul-spirit. It may be said to have one root but two tops—to be capable of bearing fruit at both ends. The material man calls forth its wild fruit (evil), while the heavenly man calls forth its true fruit (good). When the attunement is made which brings the material man and the heavenly man into alignment, so that they both call forth the true fruit, or good, this tree folds over at the center and the two tops (the reflected and the real) become one.

I have already outlined the locations wherein the animal, vegetable, and mineral life have their physical centers of activity; on the plane of the soul these locations are not only reversed but changed somewhat, for physical vibration never passes beyond the seventh grade of light, while the soul, because of its affiliation with spirit, has ten. This is because the body is chained to the animal spirit within the blood, while the soul has access not only to the blood but to the volatile nervous energy as well, through the sympathetic system. The animal kingdom in man becomes the basis or body for the avenue of sense, the vegetable becomes nerve fluid by means of the astral water (i.e. aura) as it is transmuted, and the mineral ascends in nature by means of oil or heat to the metal which responds to the sun force, namely gold. For Plate VIII fig. 1 shows that gold is at the double heart center, or vegetable plane, where the gold of the Sun and the tin of Jupiter form a *mental* force; the *intellect* is allied to the Moon center in the head, in conjunction with the metallic force of silver; and the astral light of the stars converges in the center at the throat, with the etheric elements and the metallic force of copper (though it manifests in this octave as brass, which is an alloy of copper and tin). Now intellect, mentality, etc., are only phases of mind, just as we found that the aura was not the real man but an offshoot.

The true man is capable of commanding *all* elements in his nature, both those

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* The four powers of the ternary remain forever linked with the three permanent principles of the Godhead, and when brought down into the outer manifestation reflect as seven powers. This is why we have seven days of the week, seven colors, and seven notes in our scale.

PLANETS AND ELEMENTS IN THE CENTERS

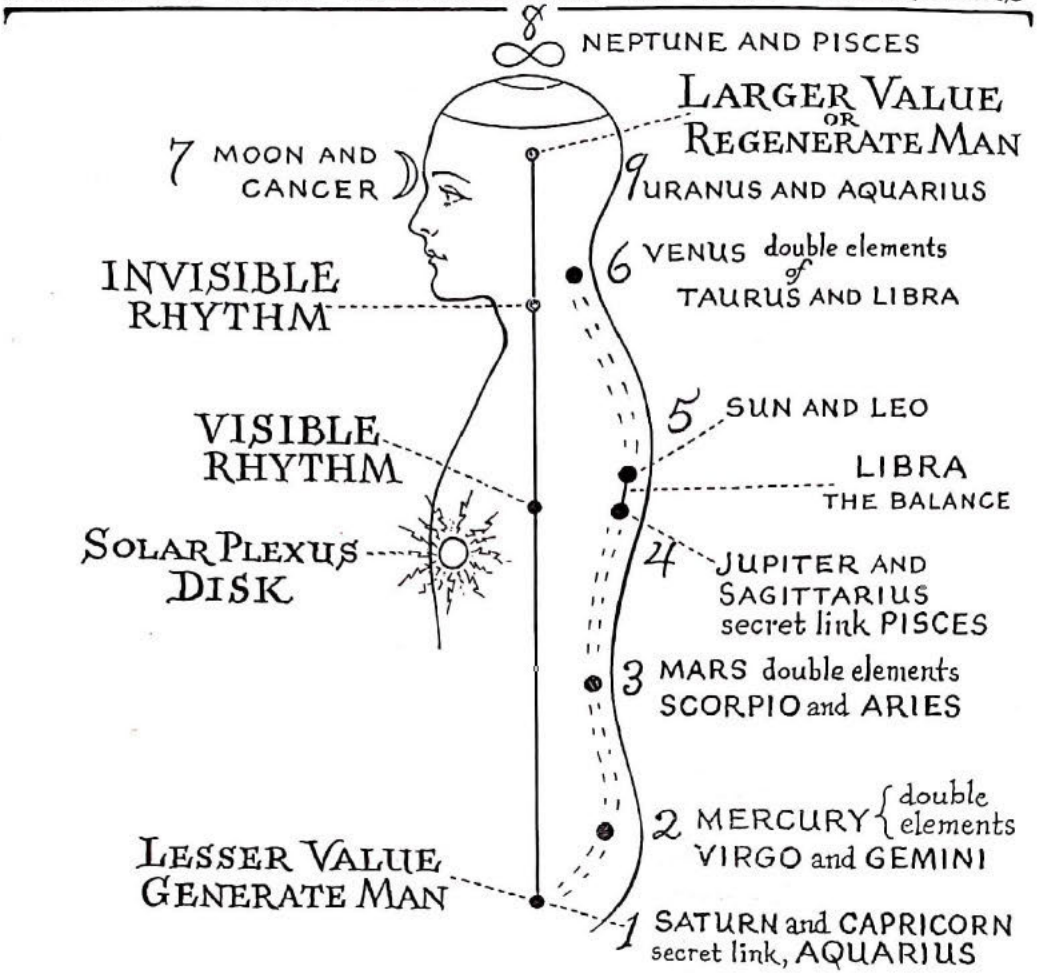
8
NEPTUNE AND PISCES
LARGER VALUE OR REGENERATE MAN
7 MOON AND CANCER
9 URANUS AND AQUARIUS
6 VENUS double elements of TAURUS AND LIBRA
INVISIBLE RHYTHM
5 SUN AND LEO
VISIBLE RHYTHM
LIBRA THE BALANCE
SOLAR PLEXUS DISK
4 JUPITER AND SAGITTARIUS secret link PISCES
3 MARS double elements SCORPIO and ARIES
2 MERCURY { double elements VIRGO and GEMINI
LESSER VALUE GENERATE MAN
1 SATURN and CAPRICORN secret link, AQUARIUS

FIG 1

FIG 2

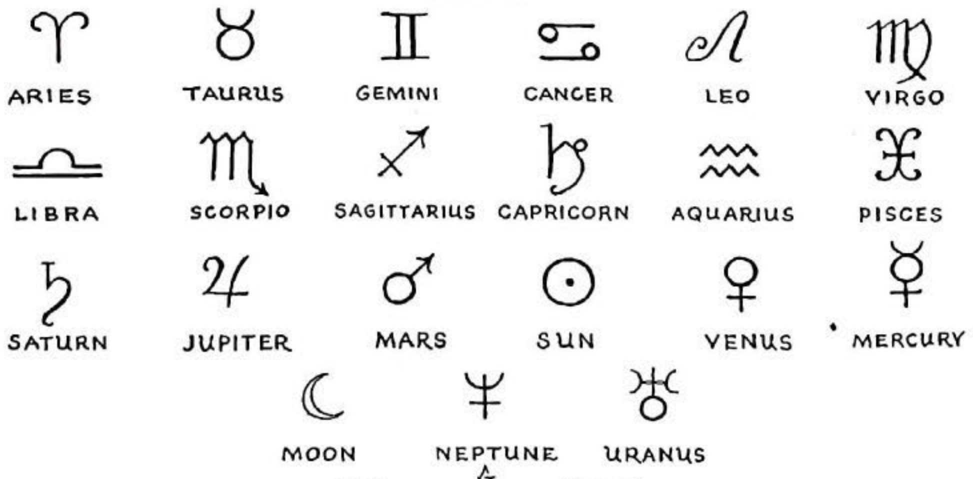
ARIES
TAURUS
GEMINI
CANCER
LEO
VIRGO
LIBRA
SCORPIO
SAGITTARIUS
CAPRICORN
AQUARIUS
PISCES
SATURN
JUPITER
MARS
SUN
VENUS
MERCURY
MOON
NEPTUNE
URANUS

PLATE IX

of earth and those of heaven, because these soul centers are threefold in nature and when unlocked and the proper power applied respond to all three planes in man. The plane of the body, the plane of soul, and the plane of spirit are each governed by the law of the ternary—threefold in their nature and four in manifestation. Following is a list of all the centers with the nature of each in regard to elements, metals, planets, etc. (Plate IX fig. 1).

1. Saturn center, element earth, metallic force lead, gives power of fixation in time, manifests as waves of fire.
2. Mercury center, element water, metallic force quicksilver, attribute mercurial mind in man.
3. Mars center, element fire, metallic force iron, attribute bravery.
4. Jupiter center, element air (substance for thought forms), metallic force tin; connecting visible sun with invisible moon.
5. Sun center, element ether, metallic force gold, attribute intelligence.
6. Venus center, element etheric, metallic force copper, attribute love.
7. Moon center, element ethereal, metallic force silver, connecting visible moon with invisible sun. Attribute intellectual translator.
8. Neptune center, element celestial, metallic force platinum, attribute equilibrium. Manifests cosmic and Christ mind.
9. Uranus center, substance light soul, metallic force white gold (sun and moon in one form or metal), gives initiation, regenerate mind.
10. Solar plexus or no-thing, contacts with the Logos by means of Christ.

You see by this list that Saturn, the lowest center, plays its influence upon the fixed part of man's nature, namely the earthly part, and when we ascend beyond the realm of gross earth he cannot reach us in his harmful aspect. In the higher substance of soul Saturn is a good friend, however, helping man to make a fixation of the heavenly nature, the nature that without him would exist only in volatile form in the earthly part. Therefore we must recognize the fact that without Saturn we could not, after the transmutation of the gross, remain in the divine plane, but would at once be drawn back to earth by the drag of the lower elements.

Next comes Mercury, the water lord and the messenger of the gods. This planetary force is able, by its association with the watery part of our nature combined with the creative and generative center that it plays upon, to reach every kingdom in man and assist in bringing to either the body, the soul, or the spirit, just the right material needed by the silent alchemist ever working in man for his redemption—that he may be lifted back to the pure state from which he fell when he descended into gross matter. We all know that 85% of man's body on the material plane is composed of water. This being so, must not the essence or watery elements and the nature of these elements go also to feed the soul, and make up the substance of the soul and the radiant matter and light of the spirit? Mercury is a direct mixture of both Sun and Moon, with Moon predominating. The serpent force in Mercury forms the three mirrors in which can be seen the threefold drama making up the life of the third person; he is the messenger of the gods with the rod of power, the caduceus (Plate VIII fig. 4). Its two serpents are the dual powers of the passive earth and the active heaven. A close study of the signs that represent the planets shows clearly that the positive and negative lines, combined with the broken or closed circle, are the only symbols used in all of them. These four tell a complete story in themselves, if studied with understanding.

The third center, Mars the fiery warrior, is the glory of the former two. Fire is always heavenly; in its nature is the power to purify and cleanse all impurities that may come into the composition of man, and from its ashes springs anew the winged one of life, light, and love. If the basic nature of earth, called sometimes the "old serpent", did not have to pass through this fiery center before going on to the heavenly planes we should never have the essence which clothes the soul of man and of which light bodies are composed. This center symbolizes strength, victory, glory, and all that goes to uplift the soul; but this same power which lifts man so high can, if reversed toward earth, also turn him back in weakness, defeat, and darkness. Mars makes possible the fire of Kundalini that, when flowing over the two nerves above the eyes of the true mystic, is called in eastern philosophy Kundalini raised, or the celestial serpent power of fire raised to heaven, where it becomes angelic in nature. This fire of Mars is the saviour of man, giving to him the furnace, the fire, and the resulting pure substance. Its symbol is the lamb and this is the place of sacrifice. By the study of these higher truths we see plainly where some of the earthly crimes spring from: from the material and lower mind of evil ones who have reversed the truths of heaven toward earth, for this fire can be turned either toward the earth below or to the heaven above. In other words, the power of this planetary force and the transmuted essence of the serpent may go up to the head of man or be dragged again below into the den of the serpent. If it goes upward into the head center (following the path of the western mysteries) its form is changed into that of the fish, for it is the Christ symbol. On the earth plane the fish symbolizes the fact that Jesus was born in the sign of Pisces, and during the term of two thousand years Pisces has been the sign under which the earth has remained. But there is still another meaning to the fish, and a reason why the disciples of Christ used to draw a fish on the ground when asked whether they were followers of Jesus. (Plate VII fig. 4.)

At the heart center is born the next octave of elements after that of the serpent; to the eyes of the mystic this symbol of the Earth can there be seen, in the second octave, shedding the nature of the serpent and taking on the form of a fish. (Elements are changed from one octave to another by a vortex in which the spinning disk quickens until it passes beyond the vibration of its former elemental life.) The fish is in form like a brook trout, and by its size do we know its strength. This same power, first serpent then fish, takes still another form as it rises into the third plane—that of the butterfly, showing that it now has an airy nature and can function at will in three forms. The serpent, the fish, and the butterfly are but one, the Eternal Spirit force manifesting on three planes, or in three grades of elementary life. By means of the three gross elements, i.e., earth, water, and fire, and their interaction, do we get the fourth power air, which would be an invisible element if it were not for their permeating presence. (The fourth is always the result of the interacting of the three.) The planets which control the fourth and fifth centers are the Sun and Jupiter; within the Sun center is that positive emanation which holds and guides the planetary forces as they work through man, and this is why we place Christ in the Spiritual Heart, or mystical Sun center, and why so many call him a sun-man.

The center of Jupiter is just below, and joined to, the Sun center (Plate IX fig. 1). It is closely related to the material mentality of man and is the one our race as a whole is laboring so hard to develop just now. It is controlled by the planet Jupiter, and those lucky persons whom we call Jupiter people always have what they desire on earth, because they have the mentality to understand the laws and workings of the affairs of earth. It is related to air and is the force that gives wings to the elements that these fourth and fifth centers govern and energize. (Wings are always the symbol of volatilized energy, and denote the ability to fly above the clutches of man's gross nature.) Jupiter forms the first cross man has to make when, in his evolution, he mounts to the place of power (i.e. the aorta), where his blood meets his breath in close relation. When the serpent power comes to this crossing man leaves behind him the lower elements and is ready to permit the gross power to overflow and mount higher in the scale of being. Here he is confronted with a great problem in the law that the lower cannot contain the higher, and that he who has functioned only in the powers of gross earth, water, fire, and air, has no higher elements that can contain the lesser. What shall he do?

There is but one thing possible, and if you have closely followed the law of the points of fixation in involution (Plate VI fig. 3) you will know that the soul of man, in its journey from the point to the circle, paused at stated times to make a fixation and there weave a soul body of light. Man's only hope now is that, by using his will with that of God, he may go within his own universe and find the light body and the power which correspond to the light and power of this second grade of elements; there he must imitate his Creator and image forth the necessary power of will, combined with the necessary soul exaltation or influx of spiritual power, to make this cross. In other and plainer words he must make the cross by permitting the soul to mate with the body, and by regeneration bring forth the child or vehicle with power enough to enable him to function in these higher elements, though at first simply in the mind and body of the soul substance. But by constant interaction of the mind and substance of both soul and body there will finally be created, and next generated, the vehicle and power to permit not only the mind but the corporeal body as well to share the joys of these divine elements. I do not deny that the soul mind alone sometimes has the power, during the deep sleep of the body, to mount upward into the angelic planes if the body has not bound these locks too tightly about the soul; but if it has, then she remains a close prisoner on the earth plane and partakes only of the food of death. That will bring her death also, for the things of earth have not the necessary stability of spirit light to give the ego lasting personality, as the soul substance has.

Here, at this heart center, is a direct connection with the physical heart, and therefore this is the logical place for the beginner to try to go within, entering first at the western gate and going toward the east. Start with the Spiritual Heart (i.e. aorta), contacting the power of the positive and negative currents which meet at this point, and there try to realize what the Master Jesus meant when He said: "Whoso eateth my flesh, and drinketh my blood, hath eternal life." This is the first meeting point with the Master Jesus—at the heart. Beginning with the outer, the animal blood, we journey on into the finer forces and the light that will enable us to find the Saviour Christ. This is the First Work—to prepare the heart. "As a man thinketh in his heart" applies to this law and to another also, for the power at this point determines whether a man shall remain a creature of earth or shall, like his Creator and his Christ, become both earthly and heavenly at one and the same time.

I have given elsewhere* a simple Formula, the practice of which will prepare the material self to become the stepping-stone by which to transcend the powers of the lower elements and enter into the divine nature. Too many have tried to climb up by strange ways and enter the kingdom of heaven by so-called easy methods. There is only one way. Jesus said that His sheep would know His voice; also He told us of the door that opened into the sheep fold, and we know that the lamb is the symbol of fire, and what feeds fire but air? Without air fire would smoulder and die out; so is it not reasonable to expect the power of fire to rise to the heart center, where the wings of air will enable it to fly beyond the drag of the earth below? If we, like many others, feel that we want to run the risk of being carried downward rather than up, we may enter at the fire center located at the navel and there become more closely wedded to earth than ever. Jesus Christ came to this earth that He might point out the right way, and by His symbol of the lamb and the fish, rightly understood, we know that He did not intend that we remain in the power of the earth serpent.

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* In Chapter V of *The Causal Essence Personified.*

Symbols supply us with secret keys, for the eyes of the soul behold all force manifesting by means of form. Each mystic has written his message in symbols, that those who awaken their dormant faculties and behold the symbols may know what they mean. Thus the student may use the wisdom of those before him and carry the banner of truth yet a little further in the great research work ever going on. Man must find and retrace the path that his feet trod on the outgoing journey toward gross matter, and thus be able the more quickly to clothe his spirit in radiant substance, that he may aid his slower brothers in the pilgrimage of evolution. When this planet reaches its point of dissolution and reintegration these slow ones must not be left to perish but, by the strong aid of those already advanced, find inspiration and courage to brave the terrors of the way. We see by the list that at this light center air is the element, gold the metal, and Sun the planet. Also notice I have said "visible sun and invisible moon". By this is meant that here the positive power dominates and the moon, or mother, is invisible but nevertheless present.

I shall again digress from the subject seemingly but not in reality. In the birth of Jesus, who was the perfect Son in whom God was well pleased, we find that He was born of the Blessed Virgin Mary. We know that Mary means mother, and that she differs from Isis in that she is the Blessed Virgin, where Isis was the Queen of Heaven. We also know that a thing that is blessed has greater power than one that is not. So by the angel's assertion that Mary was blessed among women we know that the invisible mother at this soul center is invisible only to the material eyes. To the pure eyes of the divine angelic soul the mother of the god-man, or virgin substance, is not invisible, while the sun force at this point is. In other words, it is a material emanation capable of bearing in its depths the invisible mother substance that will, if rightly overshadowed by the Holy Ghost, bring forth in man the Saviour of the world, or man's earthly nature. Again I say, Jesus lived and portrayed the perfect way of the cross. Born of the blessed virgin mother, this child of the visible sun and the invisible moon brings forth a power childlike in nature but capable of growing and of saving the lower man, giving to him the grace and courage to endure death in his earthly substance called matter, that life shall come to him in the risen Christ powers.

Jesus exists today as surely as two thousand years ago, and as soon as the power is born at this Sun center, just as surely will man or woman contact Him, and by means of vibration establish in the soul the constant influx of the Christ ray. All power, either in man, Christ, or God Himself, manifests as rays of light, and these rays take form according to their nature, their power, and the ability of the one to whom the light manifests. Thus we know that always, at the birth of Jesus in man, the blessed virgin substance will take the form of the Child Jesus. Whenever man sees in himself the powers at work they always take symbolic form, and therefore we can be greatly helped if we open the inner faculties of sight, hearing, and feeling, that they may tell us the story as we progress. This is not so in every case—many pass over these planes with but little knowledge of what is taking place until death opens the eyes of the soul; but where we are able to behold these earthly and heavenly powers at work, either in peace or warfare, we have the courage to go forth and boldly declare the truth of God's miracle, the unity of all. The entire Christian mystery is depicted in the birth, life, death, and resurrection of Jesus Christ. That was His mission on earth,—to be the true pattern, for some one must always draft the first pattern, else the garment will not fit true.

At this point we will have a short summary of the first four soul centers and the four lower elements, as I introduced the subject of the birth of Jesus in this connection simply to show that the mother was present within the positive form of the solar (spirit) father. In Plate I fig. 10 we found that 1, 2, 3 was the first trinity of the ternary, and 4, 5, 6 the second; and that 1, 2, 3 was related to spirit and 4, 5, 6 to matter. Let us go a little deeper into the mystery of these numbers. In the first trinity (1, 2, 3) we find that the starting number is 1, the positive and father; 2, the soul or mother, is negative in nature; and 3, the child, is positive in nature. But in our next octave we have 4 as our starting point and basic foundation. Now 4 is negative in nature and related to matter, while the center number, 5, is positive. So in this trinity the mother is positive in nature and the father and child negative, while in the trinity related to spirit the father and child show the positive and outer form. We know that all things are both positive and negative, and that if the outer vibration be positive, within its depth the negative is enclosed. In other words, the father has the mother within and the mother has the father within. If you go back to the fifth soul center, which is the Sun center, you will find that enclosed within its positive bosom is the blessed virgin substance, for the positive nature of the father's power will refine, and purify, and bless the material or mother so enclosed. I speak of this that you may have some idea of the nature of the elements and soul centers in the second ternary, and also the third ternary, the spiritual or celestial.

The outstanding difference between the western method of handling the static power (i.e. Eternal Spirit seated in matter) and that of the east is that the western school believes in the personification of spirit through its descent and final redemption of the matter polarity, while the eastern exalts the Eternal Spirit and discards the material, considering it carnal. This is the *cup* which the western adept drinks to the last drop, and the easterner, in contradistinction, rejects because it is a cup of death. Now if the Eternal did not desire to merge with the carnal flesh man would never have been created a living image of God, and the mystic who has not considered birth and death as the door to rebirth has not become in *nature* divine, but has only raised the eternal soul-spirit of the earth to its highest place of power. This is a noble thing to do, but Christ taught the divinity of *man,* and how this divinity might be brought into the *corporeal body.* Do not forget that when they asked Him for a sign He gave them the story of Jonah and the *whale,* or fish. There are many earthly advantages in raising the serpent and bringing the astral light to its highest point of perfection by this method; but the way of the divine soul, which must come forth in man in order that he may copy the Master Jesus, is a path of thorns and one that requires not only moral courage but great physical strength, backed up by the divine will. Overcoming death in life *consciously* is a labor requiring such endurance that it is no wonder the saints said they suffered the torments of hell in life. But the reward far exceeds the labor.

You will notice that the solar plexus is not called a center. It is rather the dynamo that supplies power to all the centers on the physical plane, and acts as a shock absorber for the higher mind on the spiritual plane. It enables man to carry with him, when he enters the soul centers, the physical power that will give him a manifestation on the outer plane of mind. For if we enter the soul centers without the necessary light and substance to give form to the forces within, what means have we of bringing these soul centers back to the outer brain box or mind? The solar plexus also has direct communication with the centers on the third plane of elements, namely the heavenly centers and heavenly elements. The transmuting and harnessing of the muscular force enclosed in the solar plexus is the First Work, and opens the main entrance into the Jupiter polarity of the heart center. The solar plexus is the recipient of the power that we should inject into the blood, and is the entrance through which the stored up energy of the outer aura should enter. This plexus responds to the divine will of man because of its response to the Sun's emanations, and to the material will because of its strong muscles. It has the ability to reverse and permit the soul power, stored in the heart centers (4 and 5) to pass out into the outer aura, where we can use it on the material plane either to heal others or to inject into the material blood.

There is a story of the seven main centers and the relation of the solar plexus to them, in which they are called the seven sleepers in their caves. Outside at the door sleeps their dog, the solar plexus, and when he wakes he will, by his barking or quickening powers, awaken all the others. The solar plexus has inherent within it the power of the fixed star Sirius, commonly called the dog star, and it is also the entrance into the higher mind, the explosions of which are so tremendous that they would overpower man if they were not softened by this shock absorber. Here is where contraction and expansion make possible the circulation or momentum of the energies coming in at this point on their way to the door of Jupiter, where they must purify themselves before entering the King's presence in the Temple of Solomon (Sun center). Jupiter thus holds the sword of justice and the scales of Libra, allowing only that energy which has perfect balance to ascend. All other must remain in the avenue of time.

Centers 8 and 9, those of Neptune and Uranus, never sleep—it is simply that unevolved man cannot respond to their power.

THE THIRD GATE

THE MIDDLE PATH

We now begin the second octave of elements, those which compose the substance of the divine soul, the plane where spirit and the true intellect of the soul manifest through substance (the middle plane). We have by this time fully grasped the fact that objective mentality is the inherent mind of matter, in which the spirit quickens the material portion of the elements through the somewhat dormant functioning of the four lower centers (see Plate VIII fig. 1). I have also explained how the planets Saturn, Mercury, Mars, and Jupiter are the dominant planetary forces which energize this lower cycle of elements, though this does not mean that the horoscope of each person on the material plane would show these planets in the foreground. What I do intend to show is this: that even though Jupiter or Neptune may shine in your horoscope plainly you will not be benefited by the great strength each planet may give you unless the center within yourself which corresponds to the planet be unfolded and working on a high plane of activity. Humanity as a whole has developed somewhat the three lower centers; the foremost of the races have gone further and developed the fourth and fifth centers; but only the adepts or leaders have developed all the centers and learned how to govern them.

In the second octave of astral elements we come to a very strange fact—strange to the material mind but not to the mystic. You will have noticed that the four lower elements had gross earth for their base, and that matter rested in the lowest center (1) the Saturn center (Plate VII fig. 2), which has for its metal lead and for its planetary force Saturn. When we come to the middle octave, the plane where the soul rules, we find this condition completely turned around, and so with this in view let us go back to Plates III and IV for a moment. In Plate III, Generative Man, we find the form of the soul, symbolized by the Moon, turned toward her higher lord the spirit. Only the emanations of her divine mind which are capable of penetrating the wall between her and the material plane can come through to generate man. In Plate IV, Regenerate Man, we notice that the spiritual has come forth and the material gone in; that the divine soul has now turned her horns outward or, as we say when speaking of earth and heaven, the divine soul's horns are turned downward. This reversion is very confusing at first, but I hope to put it into such plain and simple language that students may understand it.

Going back again to Plate VII fig. 3 we see that whereas the first time as we advanced we worked for a higher power and that power air, now in the second octave (fig. 3) though still using the three basic elements (earth, water, fire) and their result air, we *begin* with the airy power of the 4th and 5th centers, which together form the etheric one, or the 6th. This octave of elements and planetary powers manifests as a finer higher force than air, but still retains its volatile quality. Through this quality Mercury, the messenger of the gods, in his watery envelope ascends higher in the scale of being and changes his heavy fixed vehicle for a lighter and more vaporous one. We have quicksilver in the second mirror controlled by Jupiter, whose metal is tin, and we have the pure solar force at the heart center, which is controlled by air.

The sixth center becomes, in the spiritual octave of elements, the means of further expression, for it is known as the gateway to heaven; it is controlled by Venus the love planet, and is the mouthpiece of the angelic spirit and center of expression for it. These three powers, 4 Jupiter (mental), 5 Sun (solar), 6 Venus (etheric), change in the 7th center to an etherial *substance,* controlled by the Moon and it in turn forms the basis of the third octave.

The planetary force of the Moon always energizes the watery elements of man's earthly nature; thus we find that the second octave has earth in it, but here we do not call it matter, we rename it and call the entire octave mortal substance. This mortal substance is the body of the divine soul and is quickened into the form of intellect by the divine spirit. In plainer words, this mind is higher than that which gross earth controls, and has taken on the attributes of spirit rather than matter; this phase of the mind is dual, capable of turning to both heaven and earth, and is a go-between forming the connecting link between pure spirit and gross matter. This explains somewhat the reversed positions of matter and substance; the tree of heaven, has its roots (in unevolved man) in the airy elements, while in the evolved man it turns around and is reversed in all its former state, having its roots in Saturn. All these middle elements work either way, up or down, out toward earth or in toward heaven; but the *lower* elements must be polarized toward heaven before they can ascend. Without this polarization they will be dragged down toward hell, which is a still grosser plane than our planet now manifests, but through which all have passed, for Saturn is the grossest planet in this solar system and controls all the primal instincts in man. Remember, in our lesson on the drag of those lower planes now behind us, that we learned how our cast-off light and energy belongs rightfully to them—that which is dross to us becomes their higher light and energy.

In this middle octave 4 is the basic principle as well as the starting point for this octave and the beginning of the second octave of the ternary, and it has the negative on the outer plane, therefore must have the father, or positive, within, while 5 is the soul of this octave, or the mother. You will notice that the mother of this second octave of the ternary is enclosed in the father or positive, principally because 5 is a positive number; and that the child, or 6, is also enclosed in the negative. Therefore in this octave we have two negative numbers to only one positive, while the substance of this ternary, or the result, is functioning under the positive number of 7. This may seem contrary to all the theories already taught, but what I wish to bring out is this: that on the plane of the soul the outer principle is not the true one, but merely the covering that holds the true elements, and *all is reversed on this plane*. We know that the Moon is negative but what we do not know is that the moon center, on the plane of heaven, is governed by the power of heaven, the spirit, and spirit is positive in essence and negative in manifestation. Isis wore the sign of the moon outwardly, but to the initiates this negative symbol represents the spirit resting within the vehicle of the moon.

Take 5, the soul number or mother of this octave; it is a positive number with the mother resting within. This mother (or negative) has the power, when blessed by pure spirit (the Father of all) through the agency of the Holy Ghost, to bring forth virgin substance. This substance is free from the taint of animal, being overshadowed by heaven alone, and having the power to take the male principle of gross earth and weave a better, stronger, purer envelope for it than the earthly mother nature could ever weave—a body that has stable qualities, one that will bear the heat of the heavenly fire without disintegration and dissipation of its powers, one that will bend but not break. Now take the child of 4 and 5 (the father and the mother); this child is the etheric element controlled by the center called 6, the love center at the base of the throat. This is the center of expression of all the love in man (the love in the lower octave controlled by generative man, the love in the soul octave controlled by divine soul, and the love in the spiritual octave controlled by pure spirit). There is a cross above this center and a cross below it, and it is the last to fully unfold in the earthly vibration. This center is the gateway to heaven and is the center (when in manifestation) that causes prophets to speak the true wisdom aloud, that all may be benefited by their knowledge and their awakening.

We are all children of the One God, the only difference being that some are still asleep and not dreaming true. The prophet is simply one who has awakened somewhat earlier than the rest to his heavenly origin; he it is who keeps alive the Light of the World and tends the fire of the Vestal Virgin.

We will now turn to the mystery that encloses spirit in the third octave. We found that 1, 2, 3, the first octave of the ternary, was related to spirit, and knowing that pure spirit is of God we are much surprised to find that it is related to the first octave of the ternary and to the lower elements. Let us pause for a moment and consider this, for it is a point that troubled me considerably. I once told a pupil that spirit was below the solar line and *Nous* above it—they were the same thing but manifesting in a different manner. Then I remember that I worried for days about my answer until God revealed the explanation of the mystery, as the fact itself was all that I had known before. We are apt to think of the vehicle as the thing itself, and this has been the case with regard to the spirit. We have been taught that "God created heaven and earth", and if we reason over it we shall find that it was the *thought* of God that went forth—that which in actual manifestation becomes the *Word* of God, even as we have just found that the throat center controlling expression is the Word of man. So spirit is the Thought or Word made manifest in matter. Spirit is to the mind of God as the vehicle, the carrier, the light. Matter is but spirit in a seemingly static condition, that is, static to mankind on this outward animal plane. When we speak of the Spirit of God, the Nous of God, the Wisdom of God, we but say the Mind of God on *three planes* all *one,* but different in manifestation to man His child.

1. Father.
2. Mother.
3. Mind in spirit form, resulting in
4. Will of God, or force and power of God.

1 is the All, or first movement; 2 is the second movement, bringing forth the mother that was hidden in 1, and resulting in the birth of 3, the child or mind of the 1. These three, when in motion, enable the will of God to manifest, that which was the motive power behind the birth of the father, the mother, the child, and the power of the three in 4. What must be clearly understood is this: that in true unity mystics are able to see the One, the All, in every form that manifests, and sense it in all invisible forces. People in general say *spirit* and think they mean God in His entirety. The abuse of the word from the monotony of its use has caused it to lose its great power in our ears.

In India these centers are called chakras, only they are divided into seven principle centers and some minor ones, and I will give the Indian names in order that you may know the relation between the eastern and western definitions.

(You will remember that in the last lesson I held to the planetary name of each center.)

No. 1. Muladhara, near the sacral plexus, at base of spine. Has in its center an earthly form of tattva, or energy.

2. Sradiaithana, at the base of the sex organ. Water is the form of energy for this center.
3. Manipura, in line with the navel. It is called the City of Gems, and connected with clairvoyant faculty. Power over fire is acquired by development of this chakra, called the Lord of Fire.
4. Anahata, at the heart. Seat of prana and has power over levitation. Sound is heard here. It is the critical point of development.
5. Vishuddha, at the throat, below the larynx. Seat of akasa tattva, the gateway, liberation. The three forms of time are here perceived, (i.e. past, present, future).
6. Ajna, between the eyebrows. Has connection with the pineal gland. Subtle mental tattva is here, where awakened man receives his instructions from the inner plane. This is the meeting place of Sun, Moon, and fire, where Ida and Pingala cross. Place prana here before death.
7. 1000 petalled lotus within the brain (but some say within the aura). The Moon fluid of immortality is here; cosmic consciousness attained when this is awakened; brings freedom from incarnation.

There is within the spinal cord a canal which in Indian terminology is called Sushumna. This canal connects the chakras by physical means, and through this canal flows the finer nerve fluid as it winds upward by means of the nerve cords Ida and Pingala—positive and negative nerve fluid. These two meet and cross in the spinal canal several times, through physical means, in their journey from the base of the spine to the head. It is in this canal that the energy rises which is neither negative nor positive. This third energy is called Kundalini, it feeds both Ida and Pingala, and is referred to as "pure gold without alloy", "the seed of gold", "the basic energy", etc. Let us see why this energy takes the form of a serpent in the first octave of the cosmic circle. In the Bible we read that the serpent is the most subtle beast of earth, and surely it is the most feared. Now we do not fear any weak force, and so we must conclude that the serpent is the strongest of the animal kingdom, since it is the most feared. This is why the energy of the first center takes the form of a serpent (the Kundalini), for it is the soul-spirit energy of our earth. In other words, when man gets his static power interlocking with his animal essence (the strongest animal force of earth), it takes unto itself the form of a serpent. Then it is not a divine force but an earthly one, capable of being raised through all the stages enclosed in all the centers of man, taking on at last the golden nature. Royal ones in Egypt wore the golden serpent bound about the head, showing that they sprang from the earthly king in its highest form.

Many students have seen the serpent in psychic form and thought it was evil; it is evil if turned downward, but good if turned upward. It is the power that woman, clothed in virgin substance, may crush, using its essence to aid her in springing higher in the scale of evolution. Therefore we must clearly understand why the serpent means both *death* and *life*. If it remains in its lowest state, amid the lowest elements, it will bring death to the divine soul by allying the soul too closely to earth. I have elsewhere explained that the divine soul must not always have the task of transmuting earthly food, or of forcing the soul to change its nature of divinity to the nature of destructible earth. Isis wore the golden serpent not only about the head but also about the abdomen, thereby showing that she was pure gold, or divine, both above and below; that on all planes she was Queen of Heaven; that her divinity ruled the earth. The initiates of Isis knew this secret of the golden serpent, and how to take the highest force of earth and raise it to its apex, the head of man. But Christ taught, in His Secret Doctrine, how to link this serpent force with the water body, thus transforming it into the form of the fish; and in this fish form reach into the subtle soul, thereby bringing the two, the power of earth and the power of water, up to their highest apex in man. Jesus also told us plainly that if we did this First Work an angelic force would guide us the rest of the way.

In the ten labors of the First Work I have clearly marked out the place at which to control this watery element in man—the aorta, and the method of its accomplishment. The trouble is that present day man tries to skip the primer class and begin in the advanced class with the spiritual forces, before cleansing the material part of himself, but by this method he only adds to his misery, giving power to his animal nature rather than transmuting the animal into the divine virgin substance. That must be done before he can go on to the spiritual, even though man seems to think that by changing the vibration of his mind he can change the condition of his entire system as well. This helps greatly, but faith without works will not fix matter in a higher state, it will only exalt the spirit for a time through the emotions, not change the nature of the earth. Only the fire of heaven will change the nature of the metalline forces given us by the earth and planets, for we know that our earth is negative in nature and rules the spirit enclosed in its depths. This also applies to Mars, Saturn, and the rest of our planetary chain; they are in nature base, and remain so until the inner fire of the sun is applied to them by the proper dynamo, *man*. For man has in him the spark of life direct from the Godhead. He is made in the image of God, he possesses the true nature of the One God, and is endowed with the intellect to bring all his forces to a focal point, in order to play upon the base metals power enough to cause them to disintegrate and reintegrate, according to his will.

God creates, man recreates, using the materials that God gave him; he cannot create one single element or particle of spirit—God only can create. Man but uses his Creator's mind and copies Him, rearranging the materials anew according to his own pattern of heaven or earth. He may even, if he wills it, carry them down into still grosser form and make his pattern in hell, the hole, where fire and water, and the other elements torture the divine soul.

I have said that electricity comes from the north, and in man the north is the head. This electric force that is born in the north comes down through the two nerve cords of Ida and Pingala, the two wires which carry the electrifier, the positive and negative currents which will, if conserved and used for this purpose, so charge the Kundalini that it will feel the impulse to arouse itself and spring upward. In unevolved man the regenerative force in Ida and Pingala is wasted—it is part of the stone that is rejected. Most of the subtle forces in man escape, with their highly charged powers of energy, because he can neither see nor sense them with his gross faculties. Ida and Pingala cross and merge at certain centers during the journey to and from the head, and at these blending points they receive the power of the planets and the elements in man. But if the fire center Mars is fully developed and the remaining ones functioning in a dormant fashion fire will rage in the body, and instead of purifying and helping, will destroy all before it. It is by an orderly awakening in *all* the centers that we get balance of energy, and this is why we are asked to do the First Work and contact the angelic guide within, that will direct each one.

No instructor can direct an entire class in these matters because all are at different stages of development, and so only Divine Guidance is wise enough to show us the way. If for instance a class should be instructed to concentrate on the throat center, all together, perhaps that united power would be sufficient to open this center of love in a body of hate. Can you not see how divine love would upset one who is on a material basis of antagonism and discord, just because it could find no proper vehicle in which to work? The universal love comes down in response to the call, it finds no body awaiting it, no place in which to dwell; the temple which should be there is lacking, and therefore the divine force begins to tear down and destroy, driving out in anger the "money changers." This is not orderly progression. An instructor might, in individual cases, study the pupils thoroughly enough to know how to aid them, but the true way is for each to find his own angelic guide, the divine soul, and in love and harmony follow her direction closely, walking in the footsteps of the Master Jesus, in the perfect way marked out by Him.

THE FOURTH GATE

THE FIRE SPIRIT

As we open this Fourth Gate we shall study the centers from the viewpoint of the eastern philosophy, quoting freely from Arthur Avalon's book *Serpent Power,** in which he deals with a form of Tantrik Yoga named "Kundali Yoga". These names refer to the Kundalini Shakti, or static power in the human body (by the arousing of which the Yoga is achieved), and to the purification of the elements of the body. The Yoga is accomplished on the outer plane by the piercing of the centers (or chakras) of the body through the agency of the Serpent Power, and on the inner plane by meditating on the Christ inherent in each. The outer Serpent Power is the Goddess Kundalini, or that which is coiled; her form is that of a coiled and sleeping serpent in the lowest bodily center, at the base of the spinal column. The Tantrik theory regarding the chakras is concerned, on the physiological side, with the central spinal column comprising the brain within the skull and the spinal cord within the vertebral column.

The vertebral column itself is divided into five regions. Commencing at the lowest is the Coccygeal, consisting of four vertebrae, often united together into one bone called the Coccyx, consisting of five vertebrae united together to form a single bone, the Sacrum. The Lumbar region consists of five vertebrae, the Dorsal region of twelve vertebrae, and the Cervical region of seven vertebrae. Roughly speaking these correspond to the First, Second, Third, Fourth, Fifth, and Sixth of the soul-spirit centers.

The central system has relation to the periphery through the thirty-one spinal and twelve cranial nerves, which are both afferent and efferent, or sensory and motor; arousing sensation or stimulating action of the cranial nerves. The last six arise from the spinal bulb (Medulla); and the other six, except the olfactory and optic nerves, form the parts of the brain just in front of the bulb. The spinal nerves, after their exit from the intervertebral formina, enter into communication with the gangliated cords of the sympathetic system which lie on each side of the vertebral column. The spinal cord in man extends from the upper border of the Atlas (below the Cerebellum), passing into the Medulla and finally opening into the fourth ventrical of the brain; from there it descends to the second Lumbar vertebra and tapers to a point below into a highly sensitive gray matter. It continues in this for a short distance and then ends blindly, as far as the physical is concerned.

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* The reason I have chosen Mr. Avalon's book is that he has here translated into the English language the most comprehensive diatribe to which I have had access.

Within the bony covering is the cord, which is composed of gray and white brain matter, the gray being the inner of the two. The reverse takes place in the encephalon. The cord is divided into two parts or halves, which are connected together by a commissure, in the center of which there is a minute canal. (This canal is said to be a remnant of the hollow tube from which the cord and brain were developed.) It contains cerebro spinal fluid. The gray matter, viewed longitudinally, forms a column extending through the whole length of the cord, but its width is not uniform. There are special enlargements in the Lumbar and Cervical regions which are due mainly to the greater amount of gray matter in these situations. Throughout the whole cord the gray matter is especially abundant at the junctures of the spinal nerves. The white matter consists of tracts or columns of nerve fibre at the upper border of the Atlas, or first Cervicle Vertebra. The spinal cord passes into the Medulla Oblongata, below the Cerebellum. The center canal opens into the fourth ventricle of the brain. The spinal cord is not merely a conductor between the periphery and the centers of sensation and volition; but is also a center or group of centers. There are various centers in the spinal cord which, though to a considerable extent autonomous, are connected together with the higher centers by the associating and longitudinous tracts of the spinal cord.

All the functions which are ascribed primarily to the spinal centers belong also to the cerebral centers. The centers influence not only the muscular combinations concerned in the volitional movements, but also the functions of vascular innervation, secretion and the like, which have their approximate centers in the spinal cord. The cerebral centers control these functions only in relation with the manifestation of volition, feeling and emotion; whereas the spinal centers with subordinate, sympathetic system are said to constitute the mechanism of unconscious adaptation in accordance with the varying conditions of stimuli which are essential to the continued existence of the organism.

The Medulla Oblongata is both a path of communication between the higher centers and periphery, and an independent center regulating functions of importance in the system. On each side of the vertebral column there is a chain of ganglia connected with nerve fibre called the sympathetic cord. (Ida color is white, element moon, negative in nature; Pingala color is red, element sun, positive in nature.) Extending all the way from the base of the skull to the coccyx this is in communication with the spinal cord. The sympathetic nerves have their connection at the solar plexus.

Center 1. Saturn. Smell.
2. Mercury. Taste.
3. Mars. Sight.
4–5. Jupiter and Sun. Touch and action.
6. Venus. Sound.
7. Moon. Mind. Place life here at time of initiation.
8. Neptune. Place of equilibrium.
9. Uranus. Initiation.
10. Solar Plexus. Transition, linking head and feet.

The Chakras are the bodily centers of the world of differentiated manifestation, with its gross and subtle bodies arising from the causal body and its threefold planes of consciousness in waking, sleeping and dreamless slumber.

The Indian believes that Kundalini is the astral soul of the earth in man which, in rising, pierces the centers responding on the astral plane to the astral influence of this planetary system. Thus, by piercing each center on the astral plane and rising to the head, this serpent force becomes strengthened by its contact with not only the elements in man, but the planetary and metallic nature in this our own planetary system. This is done that the lower body of man and the astral soul light may become purified and strong enough to hold and respond to the overflow of the divine light of the divine soul and its attendant spirit. It is believed that this serpent, or soul of the earth, will rise in its metallic nature to the plane of pure gold by its contact with the planets, and then later on control sun and moon by its contact with the cosmic mind. By the rising and falling of Kundalini each element is in turn brought to its highest power of purity and efficiency, receiving the influx of gold, or love, that lies in the Sun center—the *heart of man.** As this serpent is lifted, so also is the wisdom in the great mother element released (i.e. water) and brought to the heavenly nature of Isis unveiled, the "Mother of Heaven" with the Moon and crowned by the stars on her head, while the Sun infuses the earthly portion, or "under her feet". The moon and stars thus raised depict the perfection of the mother, or negative part of man, and the sun under her feet shows that this negative is supported by the perfect positive or male principle.

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* In the Christian terminology called "spiritual", in the tantric terminology called "spherical".

Going back to our summary of the *Serpent Power,* Arthur Avalon says: It is noteworthy that there is in the thoracic and lumbar regions a ganglion of each chain corresponding with great regularity to each spinal nerve; though in the cervical region many of them appear to be missing, and extra large clusters of nervous structure are to be found in the heart, stomach, and lungs—the region governed by Anahata, Manipura, and Vishuddha. From the sympathetic chain on each side, nerve fibres pass to the viscera of the abdomen and thorax. From these, nerve fluids are also given off which pass back into the spinal nerves; and others which pass into some of the cranial nerves. These are thus distributed to the blood vessels of the limbs, trunk, and other parts to which the spinal or cranial nerves go. The sympathetic nerves chiefly carry impulses which govern the muscular tissues of the viscera and the muscular coat of the small arteries of the various tissues. It is through the sympathetic nerves that the tone of the blood vessels is kept up by the action of the vasomotor centers in the spinal bulb. The sympathetic derives the impulses which it distributes from the central nervous system; these do not arise from the sympathetic itself. The impulses issue from the spinal cord by the anterior roots of the spinal nerves and pass through short branches into the sympathetic chains. The work of the sympathetic system controls and influences the circulation, digestion, and respiration.

We pass now to the Nadis (nerves). The conduits of pranic force are the nerves called Nadi. Some are gross Nadi, such as physical nerves, veins, and arteries; but they are not all of this gross or physical and visible character. They exist, like all else, in subtle forms, and are known as Yoga Nadis. The latter may be described as subtle channels of pranic energy. Through these channels the solar and lunar currents run, hence the importance of the physical purification of the body and its Nadis. Purity of body is necessary if purity of mind is to be gained. Purification of the Nadis is the chief factor in the preliminary stages of Yoga, for as their impurity impedes the ascent of Kundali Shakti, their purity facilitates it. There are fourteen principal Nadis and of these fourteen the most important are Ida, Pingala, and Sushumna. Of these three Sushumna is the greatest and to it all others are subordinate, for by the power of Yoga, Prana is made to go through it and pass the Chakra, where it leaves the body through the Brahmaranohra. It is situated in the interior of the cerebral spinal axis or spinal column, in the position assigned to its interior canal, and extends from the basic plexus—the tattva center called the Muladhara—to the twelve petalled Lotus.

Outer material body of man.

Bone	Muladhara Chakra.
Fat	Svadhishthana Chakra.
Flesh	Manipura Chakra.
Blood	Anahata Chakra.
Skin	Vishuddha Chakra.
Marrow	Ajna Chakra.

In the pericarp of the Sahasrara Padma, or thousand petalled lotus, the opening at the end of Chitrina Nadi is called the Door of Brahman, for through it the Devi Kundali enters to ascend. This is called the royal road. Outside this nerve are the two Nadis, the pale Ida (or moon) and red Pingala (or sun). The first, feminine and the embodiment of nectar, is on the left. The second is masculine and on the right. They both indicate Kala, and Sushumna devours Kala; for on that path entry is made into timelessness. The Muladhara is the meeting place of the three rivers. Note that they are the blood, the oil, and the nerve fluid. Proceeding from the Muladhara Lotus they alternate from right to left and from left to right, thus going round the lotuses. The sun generally represents poison (carbon dioxide) and the moon nectar (or vehicle). Pingala is the conduit of positive solar current, Ida of the negative lunar current. There are also, as we have seen, interior solar and lunar Nadis in the fiery Sushumna, where the two currents meet—the sun, electric energy and positive, the moon electric energy, negative. When they meet they blend in the advanced element of fire, by chemical explosion and carbon dioxide.

Nerve cords, forces, and spinal nerves, in fact all the Shiras and such of the Dhamanis as are not vehicles of vital current, metabolic fluid, (lymph, chyle, or blood) are cranial nerves and proceed from the heart through the spinal cord to the cranium. These cranial nerves include pairs for the larynx and tongue, or the understanding and use of speech; for the raising and lowering of the eyelids; for weeping; for the sensations of the special senses of the adept. The fourteen principal nerves are:

1. Sushumna.
2. Ida.
3. Pingala.
4. Kuhn, the Pudic nerve or the sacral plexus.
5. Gandhara, back of the left sympathetic chain, supposed to form below the corner of the left eye to the left leg.

6. Hastijihva, situated to the front of the left sympathetic chain, stretching below the corner of the left eye to the great toe of the left foot.
7. Sarsvati, located to the right of Sushumna and stretching up to the tongue (the hypoglossal nerves of the cervical plexus).
8. Pusha, situated to the back of the right sympathetic chain, stretching from below the corner of the right eye to the abdomen, (a connected chain of cervical and lumbar nerves).
9. Payasvina, between the seventh and eighth auricular branch of the cervical plexus on the left.
10. Shankhina, between the fifth Gandhari and the seventh Sarosvati auricular branch of the cervical plexus on the left.
11. Yashasvina, placed to the front of the right sympathetic chain and stretching from the right thumb to the left leg (the radial nerve of the brachial plexus continued on to certain branches of the great sciatic).
12. Varuna, the nerves of the sacral plexus between Kuhn and Yashasvina, ramifying over the lower trunk and limbs.
13. Visvodari, the nerves of the lumbar plexus, between Kuhn and Hastijiha, ramifying over the lower trunk and limbs.
14. Alambusha, the coccygeal nerves proceeding from the sacral vertebra to the urino-genitary organs. Inside the spinal column are the six main centers of tattvic (energy) operation.

Below are the locations of the six centers already mentioned.

1. Muladhara. This first center or Muladhara Chakra, which is so called from its being the root of Sushumna where Kundali rests, is at the place of meeting of the Kanda (root of all the Nadis), and midway between the genitals and the anus. It is thus the center of the body. It is not meant that the Chakra proper is in the gross body at the region described, but that it is the subtle center of that gross region,—such center existing in the spinal column which forms its axis. Muladhara has four petals and is the yellow prithiva (or earth) tattva. At this center is the earth energy which is the expression in gross sound of the subtle sound made by the vibration of the forces of this center. So again the subtle tejas tattva (fire energy) and the gross fire are in the physical belly which the subtle center governs.

2. Svadhishthana. The Svadhishthana Chakra is the second lotus proceeding upwards. It is a vermilion lotus of six petals, placed in the spinal region at the root, and water is the tattva (energy) of this Chakra. Its animal nature is symbolized by an animal like an alligator.

3. Manipura. Above it, at the center of the region of the navel, is the lotus Manipura, so called, owing to the presence of the fiery tejas. It is lustrous as a gem, and has ten petals. This is the triangular region of the tejas tattva (fire energy). Its animal vibration is the Ram, the carrier of Agni the Lord of Fire. This triangle has three Swastika, these three centers 1, 2, and 3 being called the meat eating Chakras, thus denoting that they exist on the animal plane until purified and governed by the spiritual centers. From these three centers the gross waking body is evolved.

4. Anahata. Next above the navel lotus is the Anahata, in the region of the heart. It is in this place that sound is heard without the striking of any two things together (temple of Solomon in the Sun center) which is the pulse of life. This lotus is to be distinguished from the heart lotus of eight petals, which is represented in the place below it, where in mental worship the patron deity is meditated upon. Here is the tree which grants all desires, and the jewelled altar beneath it. Anahata is the great Chakra in the heart of all beings, and is the lotus of ten petals. The animal symbol is the Black Antelope, which is noted for its fleetness and is the Vahana of air. Here is Isha, overlord of the first three Chakras. This center is in the form of interlaced triangles wherein is the golden linga, which Atma is so described because, just as the flame is undisturbed by the wind, so the Atma is in itself unaffected by the motion of the world.

5. Vishuddha. At the spinal center of the region at the base of the throat is the Vishuddha Chakra with the sixteen petals of a smoky hue. Here is the center of the white circular Akasha or ether tattva, and it is symbolized by a white elephant. Here too is the lunar region, the gateway of the great liberation. It is the place where the pupil sees the three forms of time. Also it is the abode of the god of speech. As all things are in the Atma, the student who has realized the Atma has seen them. Above the Vishudda, at the root of the palate, is a minor center with twelve petals, color red. So far the tattvas (or energies) have been those of the matter side of creation.

6. Ajna. Progress is next made to the last or Ajna Chakra in which are the subtle tattvas of mind. This Chakra is so named because it is here that the command of the Guru (master) is heard from above. It is a lotus of two white petals between the eyebrows. In the pericarp is the great mantra "Om". In this center are the inverted triangle or Yona and the Itra Linga shining like lightning. The three Lingas (male principles) are thus in the Muladhara, Anahata, and Ajna Chakras*, and this is the point (Ajna) where each of the three

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*** These are the three who die upon the tree of life, i.e., the cross. One is good, one is evil, and the other is the Son of the Sun.**

groups of tattva associated with fire, sun, and moon converge. The phrase "opening the doors" refers to passage through the three Granthi. Here in the Ajna is the seat of the subtle tattvas, here the Atma shines like a flame. The light of this region makes visible all which is between heaven and earth. Above the Ajna Chakra there are two minor Chakras called Manan and Soma. The Manan Chakra is a lotus of five petals, on the petals of which are the sensations of hearing, touch, sight, smell, and taste. Above this again is the Soma Chakra, a lotus of sixteen petals. In this region is "the house without support". The Kundalini energy is also threefold, in order that she may create the three gods (Brahma, Vishnu, Rudra). Thus the supreme energy is everywhere triple.

The moral qualities of the three lower Chakras are bad, but these bad moral effects pass away as Kundali ascends through these Chakras and mounts above them. In Sahshara the thousand petalled lotus, Ishwara or cosmic condition dwells on the macrocosmic plane, while in the centers below this great equilibrium (the 1000 petalled lotus) dwell those of the creation on the microcosmic plane. Man has the ability to link and blend his attributes with the attributes of God through this center. This lotus is called the "Supreme White", meaning that ray of light which splits up into the highest colors manifesting on the plane where we may go in this cycle. Supreme White includes all colors.

Here in the region of the Supreme Lotus is the Most High Master, the Shiva Himself. Here also is the Mother of all the three worlds. This feminine light is spoken of as follows: "She is above all tattvas". Every one of the six centers represents a tattva, and every tattva has a definite number of rays. The six centers or Chakras are divided into three groups, each of which has a knot or apex where the Chakras converge which constitute that group. The centers Ajna and Manan are represented in the physical body of the Cerebellum and Sensorium. Lastly the 1000 petalled lotus, Sahasrara, corresponds to the upper Cerebrum of the physical body with its cortical convolutions. Just as all powers exist in the seat of voluntary action, so it is said that all the fifty letters which are distributed throughout the spinal centers of the Sushumna exist here in multiplied form. The nectar-rayed moon (mother) is the under part of the brain, the convolutions or leaves of which resemble half moons and are called Chandrakala. The mystic mount Kailasa is in the upper brain. The ventricle connected with the spinal cord is also semi-lunar in shape.

Msnovaha Nadi, a generic name for the channels along which centrally initiated presentations (as in dreaming or hallucination) come to the sixth sense of the Manas Chakra. The Soma Chakra is the seat of altruistic sentiments and volitional control, i.e., compassion, gentleness, patience, reconciliation, meditativeness, gravity, earnestness, resolution, determination, magnanimity, etc.

The Sahshara Chakra, or Thousand-Lobed, is the special and highest seat of Jiva the soul-spirit. Ajna is the Mental Eye, and Lalana, which is called the hidden center, connects the mortal soul with the Divine Soul.

THE FIFTH GATE

The Twelve Directional Forces

As we open this Fifth Gate into the Second Work we shall study the form of the four main directional forces as they manifest in the twelve elements, which are the expressions of the twelve signs of the Zodiac; and we shall take them in the order of their appearance, as shown on Plate X fig. 1. The four main directional forces raying out into the twelve elements cause a seeming shifting of the actual law of the ternary. I have said *seeming,* for the polarity which is set up by the action of the twelve elements works under the laws of time and space, and when the eternal and universal law begins to operate in man all these multiple directions obediently follow in its wake. Again it would be well to understand that when we characterize an element or a center in terms of the lowest, or highest, or middle, we also speak under the time aspect and the consideration of the ego, as it journeys through the avenue of the elements and planetary forces under the law of involution and evolution.

The twelve signs of the Zodiac represent the elements of fire, earth, air, and water, in their triple aspects (Plate X fig. 2). We have already found that by the law of the ternary all air signs represent actual power, as the result of the combined energies of earth, water, and fire, and therefore in this figure Gemini, Libra, and Aquarius, being air signs, are the most powerful along the journey of Mercury, who is both the reflection and the messenger of the gods, for he constitutes the three mystical mirrors of the body, soul, and spirit. Gemini belongs to the first or physical round of elements (gross); Libra to the second or soul (subtle); and Aquarius to the third (spiritual). We shall study all the different signs in their formation both by the elements into lines and circles, and by the animal force into the various animals and man,—all of these symbols being grouped together in Plate IX fig. 2.

Gemini, first air power, Plate X figs. 2 and 3.

Gemini is the combined energy of the three lower elements earth, water, and fire, which produce the power of air. It is symbolized by two upright lines (connected top and bottom by horizontal lines), and by the twins. Both denote that it is dual, for its two male children, just alike, mean that this center responds not only to the first round of elements, but also has equal power to respond to

(The Signs as they appear in the Zodiac)

ROUND I Aries ..... Taurus ... Gemini ..... Cancer = GROSS
ROUND II Leo .... Virgo ...... Libra...... Scorpio = SUBTLE
ROUND III Sagittarius..Capricorn ..Aquarius ...Pisces = SPIRITUAL

Fig. 1

	FIRE SIGNS	WATER SIGNS	EARTH SIGNS	AIR SIGNS	RELATED TO	RESULTING IN
FIXED	Leo	..Scorpio ..	Taurus	= Aquarius	Spirit	= BODY
CARDINAL	Aries.....	...Cancer...	Capricorn	= Libra	Soul	= SPIRITUAL NATURE
MUTABLE	Sagittarius...	Pisces ...	Virgo	= Gemini	Body	= MORTAL SOUL

Fig. 2

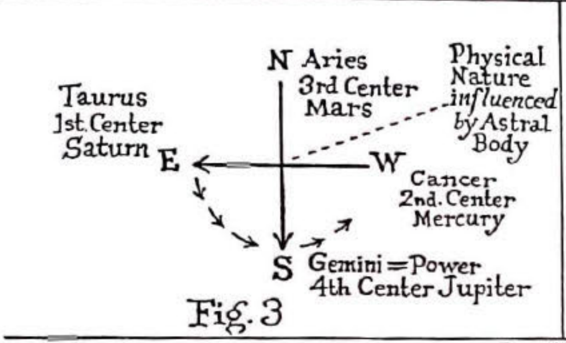
N Aries
3rd Center
Mars
Physical Nature influenced by Astral Body
Taurus
1st. Center
Saturn E
W
Cancer
2nd. Center
Mercury
S Gemini = Power
4th Center Jupiter

Fig. 3

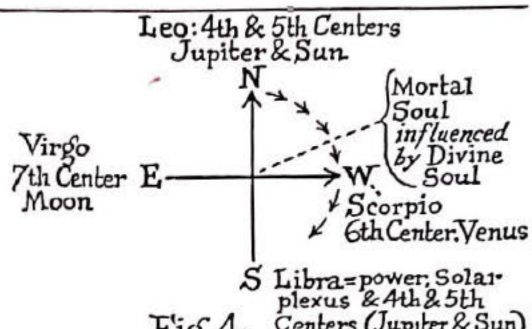
Leo: 4th & 5th Centers
Jupiter & Sun
N
Mortal Soul influenced by Divine Soul
Virgo
7th Center E
Moon
W
Scorpio
6th Center. Venus
S Libra = power; Solar plexus & 4th & 5th Centers (Jupiter & Sun)

Fig 4

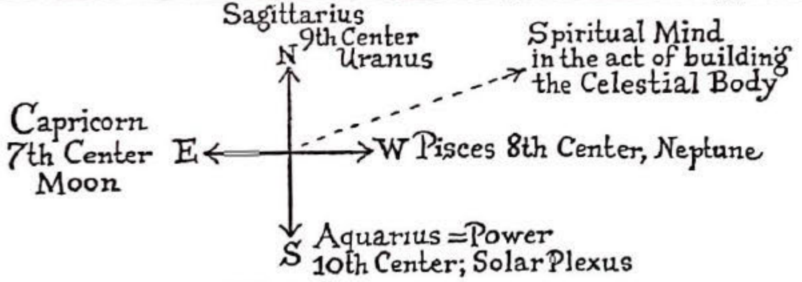
Sagittarius
N 9th Center
Uranus
Spiritual Mind in the act of building the Celestial Body
Capricorn
7th Center E
Moon
W Pisces 8th Center, Neptune
S Aquarius = Power
10th Center; Solar Plexus

Fig 5

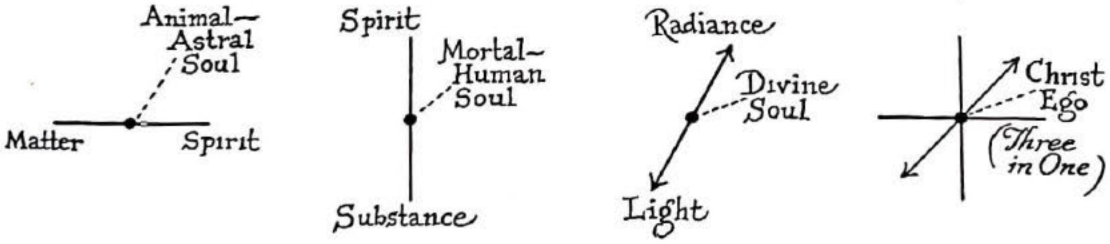
Animal—Astral Soul
Matter
Spirit
Spirit
Mortal—Human Soul
Substance
Radiance
Divine Soul
Light
Christ Ego
(Three in One)

Fig 6

PLATE X

the next, the reversed or soul round which, like the tree of life, has its earthly nature or roots in the air. The Gemini twins stand with arms interlocked and hands clasped, symbolizing that this power of air will make response alike to earth or heaven. In the soul state the right side is negative or feminine in nature and the left side positive or masculine—just the reverse of the material and spiritual planes.

LIBRA, second air power, Plate X figs. 2 and 4.

Libra, the second air power is cardinal or spiritual, and but a repetition on a higher plane of the twins, for the scales of Libra balance the two twin powers, positive and negative. As it is cardinal it will succeed in reversing the polarity once more in the next round, so that the right will again be positive and the left negative. Notice that the Libra symbol (not the scales but that most commonly used) on Plate IX fig. 2 is the horizontal lines, the lowest purely negative and the upper broken in the center by the cosmic half circle, open toward the lower negative line. As the balance, or scales, Libra not only has the power of air but is related to the Sun center and its energy, which is ether. It is the weighing element that balances the material power of Gemini and the spiritual power of Aquarius, which is related to the pineal gland and has as its force the Light of the World, for the universe in man (the word or microcosm in this planetary system) has for its substance, like the macrocosm or big world, radiant matter or the water of life, symbolized by the water bearer. Libra is doubly centered, first in the heart center (the sun-man on the physical plane), and second in the Venus center; yet it is clothed in the virgin (Virgo) earth, with Leo (the symbol of the blood) as its fire element and Scorpio as its water element.

AQUARIUS, the third air power, Plate X figs. 2 and 5.

Next take the spiritual air sign Aquarius, that resulting from the third round, depicted by a man with the limbs covered, thus showing that the earthly part has not as yet reached manifestation. He has on the left side (negative) a water jar from which is pouring the water of life, which is the ethereal lunar power that Jesus used when He transmuted the water into wine. This sign has two lines (Plate IX fig. 2), each made up of three angles, points up, all the sides being on the same slant—that balance, or connecting link between positive (upright) and negative (horizontal).

In the study of Plate X fig. 2 we find that there are three types of energy: fixed, mutable, and cardinal, which modify the twelve elements. All the fixed signs correspond to the crude spirit and material body; all the mutable are related to the body and mortal soul; and all the cardinal are related to the divine soul and respond only to the spiritual nature of man, first through the regenerate mind and second (reaching outward into the second and first rounds) by acting as energizers of the body itself. For the cardinal elements are themselves spiritual, having in their nature all that the material body and mortal soul signify (in so far as the first and second rounds of elements are concerned). As said before, the word *spiritual* denotes a mixation of both matter and spirit, each brought to its highest point of manifestation before blending.

ROUND I. Plate X fig. 1.

In Round I of the elements as they appear in the twelve signs of the Zodiac, namely Aries, Taurus, Gemini, and Cancer, there are two cardinal signs, one fixed, and one mutable. Thus Round I has two parts of spiritual energy (cardinal signs Aries and Cancer) to one part of material energy (fixed Taurus), resulting in the air power of mutable Gemini, for energy always manifests as power.

ROUND II of Plate X fig. 1.

In Round II, Leo, Virgo, Libra, and Scorpio, there are two fixed signs, one mutable, and one cardinal, giving this round two parts of fixed energy (Leo and Scorpio) to one part mutable (Virgo), resulting in the air power of Libra. This arrangement is necessary because the middle, or soul power, in order to respond to each of the other three energizers, must have in its composition the nature of all three rounds of elements, so as to be a feeder for all parts of threefold man, because the soul feeds not only the material body and divine soul, but also the spiritual side. The power of Libra is in nature celestial and destined ultimately to rise to the highest plane of all.

ROUND III of Plate X fig. 1.

In the third Round, Sagittarius, Capricorn, Aquarius, and Pisces, there are two mutables (Sagittarius and Pisces), and one cardinal (Capricorn), which result in the fixed power of Aquarius. This is clearly as it should be, for if the spiritual nature, energy, and light of man and of the universe were not capable of becoming fixed and stable, we could not hope to obtain a saviour, because there would be no materials capable of gaining and retaining immortal substance; therefore they would perish when the true infusion of spirit took place. In other words, if man could not build for himself a bodily structure out of this particular grade of spiritual light and energy, it would perish the moment it came in contact with the true fire of God.

The elements in spiritual man must cover the entire range from gross earth to the highest, or God, in order that they may not only supply the base body but control and find expression in the astral, the divine, and the spiritual bodies as well. The Zodiacal signs but depict, in their triple form earth, water, fire, and air power, those grades which man must master in order that he may return to God clothed in the radiant garment of the spirit to be found enclosed in the heart of all earth, all water, all fire, all ether, in order that the multiple forms may be brought back to unity in the One Substance, and infused by the pure Word of God, undiluted by aught save the Logos Himself. Such a vehicle or body must of necessity be composed of all the elements of the Body of God, in order to stand the vibration of the Ineffable, the True Name of God. This is man's mission, man's work: to build this body and bring it before the throne of the Father.

When we study, in the Third Work, the birth of Christ as He comes down into the natural body as in Plate IX fig. 1, using the earthly as a basis for the astral influences, then we shall learn the true use of energy and find how simply the laws of man and the planets work together, amid these soul centers and elements as they work in the astral, divine, and celestial rounds; we shall have less fear of life, and shall go about our transmuting and quickening spiritual exercises with much more courage than before, knowing what notes to play to bring about perfect harmony. For the centers of man act as the stops of an organ—certain ones are pulled out and others pushed in to change the musical harmony, and just so should man adjust his centers; certain ones should play upon the divine, and certain others be brought to bear upon the physical body. If Saturn is too powerful in our astral field his power can be stopped by opening the center that liberates Saturn, i.e., Uranus, thus by attraction permitting a greater amount of Saturnine energy to be transmuted toward the upbuilding of the celestial rather than the material body.

The astral (soul) emanation coming from each planet, sun, and world, plays upon the astral (soul) body of man only, and in no wise affects the divine soul, for man completely transmutes, by digestion and assimilation, all such astral substance and energy into divine light and essence, thus entirely changing all its nature. In this manner and by this means, i.e., by initiation, the divine soul wholly escapes the drag and pull of the planets and astral influences, once it disengages itself from the astral body. Initiation has to occur while the physical nature and astral body are subject to planetary influences, for it is by means of the finer nerves and brain cells or gray matter that the planetary influences are enabled to play upon the physical and astral portion enclosed in each center. Beyond these planes of the nerves and outer brain cells the astral influence of the planets may not go, for man has already built the magnetic field that protects the living divine soul and its spiritual light and essence. My hope is to show students, in these lectures on "Soul Centers Amid the Elements" how they may short circuit the astral from actual manifestation at stated times, and in place of its influence enjoy instead that of the divine soul, because when the seals are once opened the divine soul influences are permitted to swing toward the earthly nature of man, causing regeneration to become for him an established fact. But as long as the centers act only in dormant fashion and the divine soul has to turn all her activity toward the spirit, the physical body is open to all the astral influences of the planetary system in which it lives. It is swung hither and thither by all their forces instead of controlling them in an orderly fashion.

I have dealt with the air signs first, and for reasons which you will soon see I shall now go back to the earth signs (Plate X fig. 2). All earth elements are sex signs. Notice first fixed Taurus—the bull is an animal that belongs to the lowest form of earth and is fixed there; this is what gives it sufficient strength to stand the strain of becoming the foundation, the stepping-stone for the solar, for its strength must endure and stay fixed while the Great Work of alchemy is going on in threefold man. The sign of Taurus is the sealed circle surmounted by the broken one, or upward turning horns of the moon. That which man thinks base is depicted by the great mother sign, the circle. (Plate IX fig. 2.) Next comes Virgo, mutable earth, that soul part of base matter which will bend either toward earth or heaven; she is the virgin Virgo with wings of power and sheaf of wheat. She is the *wheat* for the bread of life, for she embodies within herself the harvest of the physical, which will go to feed the mortal soul. Third in our earth signs is Capricorn the mountain climber, the sturdy one among the high mountain districts. Of the three earth signs (Taurus, Virgo, Capricorn) two are masculine and one only is feminine in nature—Virgo. These three earth (sex) signs clearly symbolize the fact that earthly (sex) nature is strong enough to extend from the grossest earth to the highest mountain the spirit may climb. This is the story of the creative nature of man and God—it is not only of the earth but also of the spirit of heaven. Ponder long and deeply over this fact.

Next we take the three water elements in this same figure 2, fixed Scorpio, cardinal Cancer, and mutable Pisces. Scorpio and Pisces, the two elements blended to form the fiery (living) water that we are now about to study, are the two real elements that spring from one focal point, the one primal pair of opposites, the noble gods who make possible all the lesser gods. If it were not for the vaporizing and gaseous elements of nature there would be naught for fire to burn, and if there were no spirit of flame, no quickening fire, water would remain as Scorpio, a fixed creature of earth with the poison and sting of earth, for Scorpio is chained to the earth and has the fiery nature of earth (in man), wherein the passion of earth rages until it is transmuted and becomes the eagle. When we remember Pisces, the fish, (the redeemed serpent), the sign that the Master Jesus used as His symbol and the element under which He chose to incarnate on earth, we know that this terrible insect Scorpio can also rise in nature and become the soaring eagle. Cancer the crab, secure in its shell, has for its sign the two great numbers 6 and 9, both of which are dual in nature, belonging both to earth and heaven, for whenever a symbol has the same form repeated you may know that it will work in the two planes of spirit and matter equally well. Now it is a mistake to think that a man born with the Sun in fixed Scorpio must of necessity always remain in that fixed and poisonous state. This is not so—man is threefold and may contact each element in its three states of being, either above him or below. The fact that the Sun is in a low sign outwardly does not hold that man back—the Sun is threefold even as man, and if outwardly it is on the poisonous plane of Scorpio, inwardly on the soul plane it is in Pisces, and on the spiritual plane in Cancer.

The last and greatest element of all is fire, which is the flame of God's love, the spark of genius, the fire of eloquence, the torch of truth. Fire is the one element that quickens, frees, and transmutes all others, which tests our strength and gives us the grace through which to find the flame of God within ourselves. Fire in its fixed state is depicted by the king of beasts, the fiercest animal known to man—the Lion; but fire in its heavenly state is Uranus-Aries, the Lamb of God, that element which Jesus exalted and made worthy to be borne on the shoulders of man. Leo the lion is the ruler of the blood, and by fire the blood may become the soul saviour, for fire is the one element which can be brought through the four stages. The fire signs are fixed Leo the lion, cardinal Aries the lamb, and mutable Sagittarius the archer. Uranus the ram is the planetary force working through these three elements which in evolution must begin in Leo, advance to Aries and Sagittarius, and then be brought back to fixed Leo again, in order to burn the dross, called the sticky film, from out the nature of the blood.

Advancing and retreating through all the elements in the lesser or greater values is the supreme fire of love. Love rules the universe even as it rules man and all the elements in both man and the universe. How little we can conceive the mighty power of love and its strength! It is like the mighty Aries, its power can be sent around the entire Zodiac and upward to heaven, falling again upon the earth and thereby receiving not only the strength and beauty of the superior elements but also the strength and stability of the inferiors. This divine flame may ascend into the third round in Aries and there, in this flaming element show the true powers of sex, raised and glorified, because Aries belongs to the head of man and by its animal force shows that it is clearly a sex symbol, as the bull, the goat, and the ram all lead in their own domain and will brook no competition in their flocks. They, as male, rule in whatever plane they may be placed. The element of fire is outwardly a male element, wholly positive, and always active in nature.

Let us think for a moment how it is that any one of the elements can be in manifestation without the other three that go to make up the quaternary. For example, earth can manifest visibly without water, fire, and air, but nevertheless those three are just as much present within as though visible to the eye. Water may manifest alone, but it is dependent for its body upon earth, for its volatile qualities upon fire, and for its power upon air. So in turn each element has of necessity within it the qualities of the other three—they are but the One in perfect manifestation by the law of the ternary, that is, the trinity finding manifestation in the quaternary. Love is clothed with light in its various forms to bring forth life, and in the final analysis love is the last extreme state possible to man as he enters godhood.

We shall now study the three rounds of the Zodiacal disk in their relationship to the ten centers of man. Plate X figs. 3, 4, 5 show how they change from the gross, subtle, and spiritual rounds in fig. 1, by their interaction respectively with the astral body, the divine soul, and the celestial body which absorbs them all, as it passes on into the kingdom of God. These three (ternary) figures also show how this state is accomplished by the volatile power of the three air signs which, when so fortified by the interaction lift man, as it were, above the drag of inertia—his most deadly foe.

The first round of elements, existing in man and emanating out into his aura, is controlled by the astral body (fig. 3) working through the elements Aries, Taurus, Gemini, and Cancer, and it is most instructive to note how the directional force inherent in each element in nature permits them to change their order in manifestation to fit man's construction. Thus we have first the earthly element Taurus, whose place in the disk comes second; and second the water element of Cancer, whose place in the disk is fourth. But if you will recall the lesson learned as we opened the First Gate in the First Work, you will see the reason for the change, because the horizontal force must of necessity be spiritualized before the upright spirit force can be materialized. These changed locations form the secret positions (in the astral body), and act as polar oppositions from their accepted place of interlocking with the planetary forces, as for example in the natural body shown in Plate IX fig. 1, where we find the element of Taurus placed in its own house, which is Venus. This is why the sixth center must liberate the first principle, inherent in the first center, as it passes over its seat of operation.

ROUND I (fig. 3).

The following list shows where the first four elements work in the astral body of man: Taurus, fixed earth element in conjunction with the 1st center Saturn (energy of earth); Cancer, cardinal water element in conjunction with the 2nd center Mercury (energy of water); Aries, cardinal fire element in conjunction with the 3rd center Mars (energy fire). These three, when blended, find their resultant power in the mutable air element Gemini working under Jupiter, and thus as said before, become the energizers of the astral body, giving it the power of projection through Gemini. Otherwise the astral body could not overcome space.

ROUND II (fig. 4).

The second round of elements, as they interact with the more subtle centers, pass out of the range of the astral body and enter that of the soul of man, thereby being reversed in action (in so far as the astral body is concerned). The locations of these elements are as follows: Leo, fixed fire element in conjunction with the 4th and 5th centers Jupiter and the Sun (air and ether); Scorpio, fixed water element in conjunction with the 6th center Venus (etheric); Virgo, mutable earth element in conjunction with the 7th center Moon (ethereal). These three, after entering the law of the ternary find manifestation through the power of the air element Libra, which also acts as an energizer, this time of the divine soul, thus giving the higher mind an opportunity for better expression (for the soul always uses the mind as its instrument). Thus Libra endows the higher mind with its projective power—otherwise the divine mind would not operate so that the mentality of man could understand, and its *still small voice* would be lost because unheard.

ROUND III (fig. 5).

The third round of elements reaches even beyond the subtle polarity of the divine (mind), entering into the spiritual, for the elements now begin to use the two poles of matter and spirit as they enter the third round. Thus the spiritual (light) body descends, because of its affiliation with the gross vibration of matter, and builds the celestial body, for the spiritual (mystical) body is controlled by the heart center, or the Sun and Jupiter, in conjunction with the solar plexus or 10th center. This, strictly speaking, is not a center at all, but the location where all chaotic life (or no-thing) is joined to the first principle, i.e., father polarity, thereby receiving form.* The following list shows which locations influence the spiritual nature: Capricorn, cardinal earth element in conjunction with the 7th center or Moon; Pisces, mutable water element in conjunction with the 8th center Neptune (golden bowl); Sagittarius, mutable fire element in conjunction with the 9th center Uranus. These three, blended in Aquarius, find expression in the regenerate and celestial body, which means that in both the mind and body the laws of opposition have ceased to act and, like good friends, *agree* to act under the One Law—Christ.

I have considered, in the above, the life force as it segregates itself into different rates of vibration, and have hinted that these also find a common denominator. This common denominator is the natural body, as shown in Plate IX fig. 1, and this natural body is the one we shall study in our Third Work, for the law of Christ levels all distinctions, divisions, and partitions, into a mean vibration.

Perhaps it will help to clarify these rounds if we analyze the three states of the soul once more, this time in their relation to the three force lines of time,—horizontal, upright, and slant (Plate X fig. 6), and the state resulting from their unification, when the three lines have been placed one on top of the other with their centers merged (fig. 6). In other words, when these three divisions of the stairway of evolution have been surmounted by the soul and it is free at last to enter the House of the Father in the final plane of consciousness for this earth—that of a true Son, a Christ ego.

As fig. 6 shows, there are three main currents of energy, each dominating one of the three states of soul (horizontal, upright, and slant). Each of these currents, being threefold in nature (the two ends and the middle of each line), must be developed in all its triple aspects before these can be unified into power, or the four. And all three of these resultant powers, or fours, must be brought into manifestation before the lines can form one single figure, with one rotating, radiating center—the three times four, or twelve. This helps us to a further understanding of the twelve Zodiacal signs, and the twelve elements in man, for the mystery of number controls the manifested universe. By the reduction of the twelve (12=1+2, which is 3) we get the three again, ready to work in the law of the ternary, and once more three becomes the expression of the one point.

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* The solar plexus is energized by the head and feet of the adept.

Man's material nature can advance in spirituality only as far as the 7th center; then, if he wishes expression on the plane of the 8th and 9th centers, which are passive, he must silence the activity of all seven, for both the 8th and 9th act only when the seven others have become receptive and subservient to the Neptune center in the golden bowl and the Uranus center in the pineal gland. This enables the upper brain to become filled with the light of the pineal, whose tiny grains of sand are then replaced by a constant flow (at the will of the student) of refined oil—oil of such nature that ignition into fire and light is instantaneous with the passivity of the seven powers in the seven bodily centers. When this happens these quiescent lower ones find their opposite poles in the head and become reflected in the heavenly soul-mind of man. Otherwise how could the body and soul overcome the separation and restriction of the astral substance and animal spirit? We shall find, when we come to the Fourth Work, that the centers have blended both poles, the subtle and the gross, and are working as one in spiritualized mind substance, being enabled so to do because of the Christ mysteries in the natural body, as outlined in the Third Work.

The elements, planetary forces, and principles of each domain belong to the governing spirit of that plane until converted into man's species, which is in turn governed by Christ, the Lord God of man. Thus the natural elements of the material kingdom belong to the material pole of nature and return to her unless wrested from her by man; and the angelic and heavenly elements belong to the heavenly pole of nature until they too enter the door of the middle path. The kingdom of matter extending downward into the very depths of hellish fire, and the kingdom of spirit extending upward to the heights of heaven, meet and merge in the middle kingdom and must pass through the astral door. Here it is that the substance of both kingdoms is converted into animal spirit, and thus man, when he descends into matter must drink of this cup, which submerges both his material and his heavenly self until such time as he transmutes the animal-human into Christ spirit and substance.

Once man descends or falls into the material trinity of forces the order is as follows (Plate X fig. 6): His ego enters first the horizontal state and through the opposing forces of astral matter and animal spirit builds an astral-animal soul (or the dot, symbol in each case of the soul's activity). His second step is to build the higher polarity of this astral-animal, or the upright, where his tools are spirit and substance instead of spirit and the grosser form of matter.

Therefore his resultant soul is a subtler form of life and is called mortal-human. In order to link these two together he must enter the force of the slant line, where light is the densest material basis and the radiance of spirit its other pole, forming a luminous envelope worthy to clothe his divine nature until this higher trinity of resulting powers (astral-animal, human-mortal, and divine) obey the law of the ternary and coalesce in their turn and become unified through Christ—the twelve have become united in the One.

Purification is the only method by which this can be accomplished. The astral-animal self is cleansed until it is pure enough to be absorbed by the human-mortal, and this, as its rate is quickened, will lose its life in that of the divine spirit of the immortal soul, which bestows upon the other two its spiritual radiance. Such an one is then ready for birth into Christ the Lord. But in order to accomplish the Great Work, the elements which compose the natural body must be purged before the astral light becomes locked in the grave, for of all the elements earth alone has no seed, but does have a consuming fire, which will purge without mercy. And if the ego waits until death, then only another incarnation will give it a chance to try again, until finally the ego succeeds in bringing over into the following life the memory of the pain death brings to the laggard, and so it is driven to greater labor, that it may find its purification while still in the flesh, for when the three divisions are complete in the natural trinity the fire spirit in the three, now one, will weave a new and living fire body, which will prove to be the saviour of man because it purges *constantly*, and thus no karma is laid up against another day.

So is man led out of the wilderness of matter into the splendor of the radiant light which ever surrounds the Godhead, and his appearance is as if clothed in new garments, so pure have the old elements become in the sight of God the Father. If progress in the first labor is delayed too long and the soul drawn back too often into the natural life, it sickens for the upright life of the spirit, and constantly hungers and thirsts for the return, so that disease and pain are the direct result, for our sins of omission are of far greater importance than those of commission. The virgin substance, capable of bearing in its womb the perfect male child, must not have a causal body whose grossness will permit this refined energy to slip through, so the second labor solidifies this etheric sheath by the use of the primal light of the metalline substance loosed in the first labor, giving us the *golden vase of life* which will prove to be an envelope worthy of bearing our precious oil. Furthermore, we can take it with us at physical death, for its nature exists above and beyond the four basic elements. In the third labor the metalline matter within the intestinal tract, called in mystical language the "old serpent", or the "tempter", must be thoroughly digested until all the life force has been extracted from its three natures, animal, vegetable, and mineral, because this mineral strength will supply the power to withstand putrefaction long enough for the adept to get at the one seed which controls the three. It is the law of the ternary again, which finds completion in the quaternary. Through the death and putrefaction of the third labor there is born another substance, the fifth essence, the basis of the *first matter* in which man may re-create the original stone of transmutation, for now is placed in the adept's own hands the power to change his own basic nature, step by step, back toward the Central Source, or One Point.

Moses taught the Jews this law of raising the "old serpent" until it attained the brazen state, a subject which is further treated of in this same book under the head of the power of the Venus center, working in opposition to the center of Mercury. For the two are interchangeable in their creative work by means of the interlocking of the separated body and soul at these two points; Mercury goes into the reproduction of our kind, while Venus creates by means of speech in sound vibration. But it remained for Moses' brother Aaron, together with Abraham and the other noble prophets, to fully complete the saviour in the solar principle, and this labor reached personification in the birth of Jesus, for the same saving grace works in both planets and man, once they enter the earthly elements. When the intestinal tract becomes lifted in power to its very highest, it will give to the blood a glorified earth, or virgin which, when infused by the golden solar light of the heart center, will become like the blood of Christ, capable of reaching and overcoming both the horizontal and upright life, crossing them in the crux life. Then may man rise again in the scale of manhood, becoming one with the Father.

There are two kinds of perfection—that in principle, and that in manhood. By *principle* I mean the outer and visible negative garment, and by *manhood* the perfect and immutable male which changes never, except when enclosed in the mutability of the feminine nature in her various kingdoms. I am drawing attention to these facts and giving outwardly only the First Formula which contains the dissolvent, the gaseous fire in the lower pole of the human aura; but the method whereby one may learn the Secret Doctrine of Jesus is reserved for those selected students whose patience and labor have proven beyond doubt their readiness for this wisdom. In each decade some are selected whose ears and eyes are open, so that again this secret path which leads to the main thoroughfare may be revealed to a few, who will light the lamps of the many.

Do not get the impression, by this talk of the redemption of the body, that I am claiming students may escape physical death in one belated attempt to accomplish the Great Work—that is not possible. But what I am trying to make plain is that each day you can extract from this noble body of yours the hidden light of the primal essence, and when death overtakes you your soul will be clothed in this redeemed light and be as the shining stars, luminous in itself. If you were well started on the path before this life began you may finish in this incarnation, by building the body celestial and moving into that at so-called death, and giving nature back her own; for the body gross belongs to our mother earth and should be returned to her, glorified beyond its former state when taken from her bosom. Not all can reach in one struggle the greatness of our Lord and Leader and transmute entirely the gross body; but how far we shall attain depends upon our selfish or unselfish motives. Jesus was working under grace in divine service and therefore was privileged to have His dross transmuted in the great melting pot of nature.

THE SIXTH GATE

The Rhythm of Oscillation

As we opened the gates in the preceding lessons we laid the foundation upon which to build our structure. The First Work of purification dealt with the lesser life and the vibrational form of its attributes; now in the Second Work we begin the larger life with its subtle substance and energy located, in its lowest form, in the etheric fluid of the nerves, and in its highest form in the purified (permanent) aura of man. Here, in this Sixth Gate of the Second Work we must establish rhythm for the movement of the life pendulum, as it swings back and forth between the smaller values and the larger values, or the lesser and the greater life, and by so doing form a tie between these two polar opposites which will enable the mind to function safely between the two.

In the Third Work the fire of God is raised, welding the flaming sword which will pierce the dragon of the sun and cause it to render up its life in the four principles, thus enabling us to bring that life down into the species of man through the middle life of Christ the Saviour. Only through this middle source can man hope to blend the earth with the heavens in the birth of the celestial man, and all this is to take place while man remains incarnate on earth. For the divine man is fitted only for heaven and the earth man for earth, but the middle or celestial may partake of the life both of earth and heaven and, having God's purpose in mind, establish the kingdom of heaven on earth. In plain words, bring forth a type of man with an earthly body of such purity and strength that it will permit the mighty emanations of the Logos to play upon it, bringing all the wisdom of this cycle, in so far as man may be allowed to know it. And all this, remember, while *incarnate in the flesh*, for until this is done the divine returns to the divine and the earthly to earth, over and over again each time death breaks the bonds. But let man once become like unto Christ and no severance can be made, for by rebirth man is then enabled to go on into the larger life, joining those strong ones who have already made the trip. This explanation shows the great danger Jesus the Christ encountered when he turned back to earth, for He had become united with God in the larger life, and it was a fearful task to step back and take unto Himself the lesser life of physical man.

We shall now review the centers, linking them up this time with the Great Man in the heavens (called the Grand Man), which is done through bringing the Zodiacal signs of the elements and planets down to the lesser life of the corresponding elements and planetary forces in man. Astrology was first revealed to man for the purpose of explaining the elements within his system and their relation to the heavenly systems. The five keys, alchemy, astrology, cabala, yoga, and the tarot, when linked with the Christ life are but One Science, finding different values in different races.

How shall we begin to establish, in the centers, the rhythm between the elementary forces and the planetary forces? First by recognition of their values; by this we mean their relative value, relative to the physical body and mortal soul. In this relation Saturn and Uranus hold the polar opposites, Saturn being the electrifier for generate man and Uranus, working through the pineal gland, the electrifier for regenerate man.* We must establish a direct rhythm between these two, and yet not fix (make permanent) our life stream here. How then shall we establish this rhythm and avoid causing the lotus buds to unfold amid this second round of the work? We must firmly decide this point before going on, for here is the crux, the turning point of life for us. Return with me to the lesson in the First Work on virgin substance.

What is virgin substance? Just what any virgin is—that element (or elements) which has as yet in its present form received no infusion of the male. Virgin substance, in this case, is that blood, light, or nerve fluid, which has not been infused by the male potency of either Saturn or Uranus the ram, and infusion by either can, and must, be avoided at this stage of the work, and that is our object now. Why? Because in the Third Work the male child will be born of this perfected virgin substance, *if it is left virgin.* Therefore the virgin lotus buds must not be allowed to blossom at this time. All through this Second Work we strive, through our solar breath, to procure the virgin materials for this new type of man about to come to us; in clearer terms we aim to bring this solar one through from the world of spirit to the world of matter, then blend both in the spiritual body and mind of the Christ man. This is a hard task, for the student is eager to grasp the fruits of his labor; yet we know that nine whole months must elapse before we can be sure that all seed in our substance, in both nerve fluid and aura, is entirely banished, for even *one seed* of Saturn at this period is fatal to the birth of the sun child. While Saturn may care for the virgin he may not infuse her, she being the handmaiden of the Lord and destined to bear the saviour of man in her womb. So we establish the breath from the virgin's home, the center at the throat called Venus, the etheric one. This is done through the glandular life, first by forcing our spiritual breath downward, and second by willing that the light of the pineal gland shall also descend with it, for the pineal is the king of all the ductless glands, and governs all the lesser ones. This is why, in this phase of the purification of the body, we awaken the king and permit him to rule; in this way the other glands take their attunement from him.

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* The lowest works through the highest and the highest in the lowest whenever human effects are to be obtained, otherwise only cosmic activity results.

The Venus center has for its latent force etheric energy which, to the mortal soul and its attendant bodily forces is wholly virgin, for this center exists only in the inner life of man until drawn outward by his will; and it remains virgin light and virgin life force so long as the two electrifiers (Saturn, outward body, and Uranus, primal soul) keep to their respective planes. The Venus center generates the purest astral light and is therefore called virgin milk. This astral and pure virgin life force must be gently allowed to overflow its banks, enlarging its beauty and strength until it grows in grace sufficiently to be overshadowed by the Holy Spirit, which will descend through the angelic source.

In the Second Work each department of threefold man is reaching out to God on its own separate plane, so that when each department is perfected in its varying gradations, all we need to do is open the flood gates for all to be united into one perfect whole, or great seamless garment. In the Second Work we also awaken the sleeping serpent force, feminine in nature and as yet coiled about the sun stone. We permit her to ascend through the middle path (the spinal column) and mix the life and light of all the main centers, yet without fixing the energy at any point along her path. She is but churning the sea of the permanent aura, giving to it the nature and attributes of the seven main spirits of the seven planets and their attendant elements. Why is this necessary? Because our virgin must be the flower of the entire race of man, and only by the reception in her of the combined help of all the centers will she give birth to the saviour of man. Only by bringing together the strength and beauty of all life in man, according to his progress, may he advance further into a new type or form of energy. Form denotes qualification and shows to what department the renewed energy belongs.

As has been previously explained, the elements of the great Zodiacal disk are threefold as each element must be, in order to interlock with and act as carrier for, the three separate divisions of man. Thus we have terrestrial fire, soul fire, and the fire of the spirit. This same law holds true through all the elements, for the mind of God must have a messenger in all departments, and so our virgin must partake of all elements as well as all metals, all colors, all forms of life, light, and love, that she may have the ability to conceive a son whose body will be a fitting receptacle for the new type about to be born in Christ. This fact has been depicted in all great religions—that the feminine must bear a son whose greatness will save the race, lifting the people to a larger life; and this is true of the individual as well as the race. How many students are aware that the great feminine serpent power, as it rises, does likewise? That its nature changes from the female to the male, and that the river of fire flowing over the eyes, though male in nature, is female in man? Yet if you study the diagrams in Arthur Avalon's book "Serpent Power" you will see plainly in the background of the moon center the male symbol of flashing light, the sun stone in moon substance, and again at the thousand petalled lotus the male sun stone, bearing aloft the moon as its crowning glory. These three, sun, moon, and stars, are as heat, light, and electricity—convertible one into the other, if the way be known and the student follow the laws of transmutation.

The sooner we lay aside the hope of miracles and realize that the life of the spirit and the spiritual world both obey law and both move in a logical manner, the sooner we shall come to understand the nature of man and its relation to the planet earth, for we are after all linked with the planetary life of this earth (at least in the present existence). Students who have tampered with the life of the centers without an experienced guide to aid them have found themselves in grave danger, especially those who aspire to the divine mind and have not cleansed the lower mind and body. By aspiration they have forced open, in many instances, the center of Venus, the gateway to the divine world, and the result has been that they find themselves unable to handle the divine mind in the old mortal vehicle. Again others begin at the base of the spine, arousing their static power, and as it is drawn upward it becomes infused with the electrifier of earth, whereby the material state becomes so fixed that this incarnation is wasted, so far as their heavenly nature is concerned.

There should be more occult schools in the western world dealing with this problem and explaining the fact that the new Christ doctrine is firmly founded upon the ancient Wisdom, but modifies the old methods to fit the changed nervous condition in the west, with its more highly developed objective mind. Mind is a cold energy, and in this new age it must be softened and warmed by the higher vibration of love, which alone has the fire that will burn out the dross in the human vehicle. Jesus introduced only one new command: "that ye love one another". Pure love will change all impure natures to purity because pure love is

God, and God has in His love the entire substance. We lose sight of the fact that the One Substance has been divided many, many times by the journey of involution, and that all these separated parts must be brought together again before we can return to unity. Is this not reasonable? Would any divine nature consciously take unto itself a bride (or mortality) whose inadequacy it realized beforehand? The ancient alchemists knew this fact and not only strove to bring the One Substance into their own spiritual mind and body, but brought about its correspondent, the material metals as well, uniting them by raising one to such a high state of vibration that it would draw all lesser metals to its own plane. Just so will the birth of Christ in us (and the exaltation of the Sun) draw all lesser values in us up to its higher value and virtue.

Men, and even great men, are apt to leave all practical sense and logic behind them when they turn to the divine, hoping some magic will do their spiritual work for them and forgetting that as every man must stand on his own feet on earth the same analogy must hold good in heaven as well. Otherwise heaven would be a place of great disorder. So in this Second Work the sun-heart (and its secret heart opposite, the moon-heart) must be awakened to the larger life.*

There are four main locations of power in the front of the body, below the head and above the knees, which respond to the minor centers: the first is at the chest depending upon the bony structure for its vibratory life; the second and third on the left and right sides respectively, both on a line with the heart; and the fourth is at the navel. As the solar plexus is the door into the Greater Light, responding always to the major centers (Jupiter first, the Sun second, and Neptune third) we do not count it as a location or center like the others; it is rather a transmitter, forming a connecting link between those in the front and those at the back.

We have learned by this time that the lesser life and morals are ruled by the attributes of man and nature, and the larger life by the principles. For example, kindness is an attribute, love a principle (solar). The attributes easily personify themselves, but the personification of a principle belongs only to the larger life of God working in the natural body of man. This means the changing of the type, as the lesser mind and basic structural force of an unevolved man could not enclose the dynamic forces of the larger life and would break under the strain of the great principles. Therefore the Christ type, the mystical middle man, must be born, he who will control both the earth and the ether. Attributes belong only to the planet to which they are linked and do not interpenetrate the ether, while prin-

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* The spiritual heart of personification and the spiritual heart of nature.

THE SEVENTH GATE

THE SECRET DOORS

As we open this Seventh Gate the reason will be explained for our prolonged study of the centers and attributes of man. It is because the centers and attributes serve but as stepping stones leading to the natural body, even as the natural body leads to the spiritual body; the centers, together with their attributes, create the invisible body within the visible. This constant swinging of the pendulum between the lesser and larger values builds up an inner man dual in nature just as the outer, male in so far as it has lived in spirit and female in so far as it has lived in matter. The ego swings between the two poles (matter and spirit) and does not, as so many suppose, enter its real or third existence until it has perfected the outer polar opposites, refining the gross and coarsening the subtle.

By this constant spiritualizing of matter and materializing of spirit on the dual plane of life we beget the materials which, at a final union, will meet and merge into one substance, neither all spirit nor all matter, but spiritual. This constitutes the ten labors of the Second Work, the means employed being rhythm. The refining of matter increases its force of attraction, causing the male element (spirit) to rush toward it from its opposite pole, thus permitting a fusion. In the life of physical man this is easily understood in the generation of our species, for just as the attraction of the male for the female and the union of the two (in truth but one) gives birth to the child, so it is in the unlocking of the centers of man—the invisible life rushes into the visible material body and mind, and if the body be ready for this fusion an improved condition of the two is the result. But if this unlocking takes place without due preparation they will drive out the life of the body and its attendant mentality, forcing the crude spirit back to its naked state and rendering futile the soul's descent into matter. Thus all will be lost which was hoped for in enduring the trials of birth and rebirth, in the resistless surge of matter and spirit.

At this point the student must choose. Shall it be the path of the cross, or shall it be the delights of a return to the Absolute without the individual expression of the I AM? The first is visible man centralized in God, the latter invisible spirit returning to God. Both are possible to the man who is reborn in Christ, for he chooses the way of the cross; but only one is possible to the student who *represses* the flesh in material form rather than *purifying* it before inviting the divine man to come forth. When man realizes that the value of the material body and its mind lies only in their being the instrument and abode of the Holy Spirit, then he will fit them by gradual transmutation for its final overshadowing, for his birth into gross matter is of the animal spirit in nature, and his birth into the polar opposite of that matter is of the angelic spirit in nature. Now both animal and angelic contain good and evil, or subtle and gross natures, according to the accuracy or inaccuracy of the spiritual image reflected by them. Thus students of the heavenly science in its practical application must firmly face this fact: the inner man must pass through purification as well as the outer. Only the Christ man, born of the balance, is a perfect image of God—all that exists on the outer, as polar opposites, must be cleansed.

Each center or window of the soul will work in either direction, toward the outer material (woman), or the inner spirit (man). The impurities of the inner man are caused by the substance which holds together the particles of his spirit body, the action of all cellular life being exactly opposite to the cells in the material body. Any student who has seen his own or another's astral body can well understand how this is true. The lower astral light body is a gray, floating, mist-like body which has in the center of each cell only a tiny, vibrating point of matter, just as the material body has denseness for its outer layers and for its center a tiny vibrating point of spirit energy, which is great enough, however, to hold fast all the particles of spirit and matter forming the outer incrustation of the cell. Each grade inward has the same law of polar opposites, matter and spirit, working in the same way. The fact that you cannot see them does not prove that they do not exist—it is because they are so subtle and your vision so gross that your senses do not register their action and reaction; though one year's real effort to train the vision will result in sight beyond the physical. Once the student grasps this reality of invisible life within visible life he will not let death overtake him before he enters the path of attainment, for the constant shifting back and forth between visible matter and invisible spirit in birth and death is labor lost without the laying up of treasure in heaven where neither moth nor rust do corrupt—heaven being a condition relative to the middle nature.

The following is the order in which they lead one into another in the evolving process: animal nature, human nature, angelic nature; the blending of these into one, which in the Christian religion is called the rebirth, lifts man out of his threefold nature into the fourth dimension, where he unites himself with Christ. Now our Lord at His ascension became one with the Father, and in His descent, or second coming, He clothes Himself in the purified garments of the purified elements. These pure elements, thus lifted by grace, connect man with the Grand Man in the heavens, and still later on with the pure sphere of radiant glory. This is also man's path; such an one becomes a lamp in the midst of darkness, even though the darkness comprehends it not. In each step of this evolvement there is established the opposite pole, according to the first expansion of the will of God in His first creation, and this enables the evolving one to again build up another gradation of the third person and again cause all to blend in the birth of the fourth dimension. This is in its turn but the first rung of the ladder beyond, into the fifth state of the superman.

When I made the claim that one polarity of man is angelic I did not mean that there are no angels in heaven. There are many who discard the human and animal and cling only to the angelic, thus evolving as angelic beings; others discard all but the animal pole, remaining animal in nature; but when there is activity in the center both outer polarities will be absorbed in its quickening. This is why all our students in the Order of the Portal begin the First Work in the spiritual heart, for it is the pivot of the central source which not only feeds but absorbs all lesser values. This is why the heart center *must* be the first, rather than any center of lesser value; and the door into the heart center is linked with the solar plexus, thus forming a double door whose stream of threefold energy leads straight to the tiny bell-like center of Jupiter, directly connected with the heart center. This is the narrow gate which leads into the temple of Solomon. We begin with the heart center and its opposite pole so that our rhythm will not have a great distance to cover, for only the intense vibratory action of either devotion, exaltation, or real prayer will bridge the distances between the planetary power of the universal Sun, located in the center of Neptune at the crown of the head, and the material vibration located in the element of Pisces, at the feet; for it is only after Neptune, our man of the sea, has risen that his element will respond to the rotations of the center at the crown.

When the centers of man are working in the purified elements they are able to bring the pure planetary forces to bear upon this location of intense nerve vibration (solar plexus, Jupiter, and the heart), and each of these undiluted planetary forces, together with the life of the element in correspondence with it, establishes a rhythm. This swings the vibration from pole to pole, and the period of rest between the oscillations gives opportunity for expression of both planetary and elemental life force, in the nature in which this rhythm takes place. If the nature be an animal nature then the best in the animal responds; if it be of the vegetable then the best in the vegetable responds; if in the metallic then that nature responds. This is the reason for so much study about so simple a process —we must know our polarity, our planetary forces, our elements, and the nature of the kingdom we wish to enlarge. We must know which will enclose the next step and act as a shield against those below, for in man as well as in nature there stands ever ready one nature desiring to absorb another, and destruction is bound to result to the student who works blindly. All things, whether they be centers, attributes, or principles, work in pairs or else establish polar opposites. The female desires unity with the male, the male desires unity with the female; the feminine nature of the soul desires the male spirit in man, and the female material energy desires union with the fiery male. If care be taken we can establish rhythm and thus attain perfect poise between all parts of our being, once we enter the central source, i.e., spiritual heart.

At first we work only by reflected light, yet this reflection will in turn take unto itself the true nature of that which it reflects, namely the divine spark. This proves to be the lever which will open the way to the castle of our dreams, leading us finally to entrance through the solar door. Those who endeavor to enter the solar door before purification takes place knock in vain, for the central source is in divine darkness and light is necessary in entering any cave or castle. We light our house of the heart by the very materials which have hindered our entrance—thus our darkness gives forth light. And how could this fail to be so? Is not the opposite of darkness light?

It is in this, our Second Work, that the seed of life no bigger than a grain of mustard seed is found, that the substance of things hoped for is compounded. How? By the action of the etheric nerve fluid, (after the blood has been revitalized) working in the dual polarities of the Ida and Pingala nerves on the right and left sides of the spinal column. These two may, in this Second Work, be so controlled as to act in connection with the solar plexus and form in the pineal gland a tiny grain of sand each month. Man's present method of utilizing the nerve fluid is incomplete, for unless his heavenly nature takes part in the forming of these seeds of faith only the awakened animal nature responds, thereby quickly depleting the nerves and blood. They become like jaded horses, unable to respond to the voice or even the lash. In this age of desiring immediate results any exponent of a new method for quickly acquiring prosperity finds many ready pupils; as ever, man hopes to procure gold without labor. But the etheric light body must have (solar) gold also, for it requires the purest energy the nerves are able to offer, and when this precious substance is wasted in quest of material gain the heavenly body is starved and poverty in that department results. "Seek ye first the kingdom of heaven" if you desire lasting prosperity. There is a part of the Great Work which, before the incarnation of Jesus, was never fully accomplished except in rare cases, and these were always kept secret; it is the culmination of the elemental life in the glandular life of man, for this is where nature, the handmaiden of God, has her stronghold or fortress. And she has held to her own so long that she has formed a *natural body,* which must be returned to her whenever she puts forth her claim. This is why the soul centers must interpenetrate it, and this accounts for the subtitle of Part II—"Soul Centers Amid the Elements."

In this Second Work the centers respond to man's awakened will-power and act within the natural body as follows:

1. Saturn, the first center, is of earth and his energy works only in the earthly parts of man (in those able to respond to his power). All of the earthly nature which cannot stand this power is disintegrated—thus he is the destroyer. This is why Saturn is dreaded to such an extent, for all that is not pure must pass through his devastating force.

2. Mercury, the second center, is called the messenger of the gods, having wings of power on his feet (the material nature) and also on his cap (the heavenly), so that his watery nature fails to be affected by the destroyer. Mercury it is, in this Second Work, who volatilizes the watery body through his intense longing to fly upward toward the gateway of heaven (the Venus center). Saturn cannot destroy this water lord, for he has not the winged power to overtake him.

3. Mars, the third, is that fiery force which flashes over the body in all intense excitation; he it is who protects man by rousing him from his inertia, for if it were not for this liquid fire he would, before his awakening, stagnate from very laziness. But Mars the warrior rouses his pride and stimulates him into action of a spectacular form, and therefore at this stage of the work we have to consider him not as an aid, but as an enemy to be overcome. Jesus said only the meek should inherit the earth, and when this fierce fiery pride is transmuted into meekness it will not manifest as *weakness* but as *controlled strength,* for Mars is the fire lord.

4. Jupiter is sometimes the fourth center and sometimes the fifth, according to that part of the work in progress. In this second stage he is the fourth power, or the result of the lowest three, earth, water, fire, blended in air. Jupiter is a mind center, and in his first response in evolving man he is mentality; later he is intellect and lastly wisdom. All through he reflects light and makes possible in

man, and in our solar system, the advent of mind in the second ternary of the scale of threefold man. He is the great mirror, reflecting many strange scenes of the drama of life in progress on this and other planets of our solar system. Many mediums, by looking in this reflector or mirror, are able to see in a measure the changing phenomena of mind going on, but only according as their own mind is in action and responds. If they have trained their minds simply to read the material fortunes of others they but see the corresponding mind in their clients, working at its future and past and blending both in the present. This is why the spiritually developed seer sees only the things of heaven; as his mind desires only the treasures of heaven the things of earth are denied to his sight. While each center may act as a mirror Jupiter reads the mind of man best. I may say in passing that by means of these mirrors the advanced student may study the races on this earth and also those on other planets, if he possesses the faculty of discrimination, for it is only by this faculty that he can distinguish whether the drama he sees is on the plane of knowledge which he desires. By this faculty the adept is able to study at will all the different tones or vibratory notes, whether they be those of man, of planets, or of principles, and to distinguish the nature thereof; but though all men, even the unevolved, possess these mirrors of life, they are seldom able to use them at all and never fully and adequately until they become truly perfected sons of God.

5. Next in this work comes the fifth or ether center, that of the Sun. The Sun center is the mixing bowl or crux of the cross. Jupiter is the place of death for the old life, while the Sun center is the birthplace of the new type of man. In this Second Work, however, this center only responds to the solar breath and the action of the Sun through the principle, form, and nature of earthly man living in the astral and animal life. Here is the animal magnetism that will soften the acidity of the electric nature of the nervous energy; here man finds the necessary fire, and so gentle in action that it will not burn out the battery of the nerves but permit them to find in the blood just the right degree of heat for the threefold life force working in the watery, vegetable trinity, the fiery animal trinity, and the earthly mineral trinity. At this center magnetism and electricity meet and merge in all gradations of force and energy. (Energy is the basis of all things formed or unformed; force is that energy divided into its polar opposites; power is this same energy and force directed by an objective mind, causing it to work through form and manifest according to the nature of its form.) Here the light of man takes on the golden tinge which later becomes self luminous and exists on

all three planes. In this stage (the Second Work) its golden lustre is of the earthly causal body rather than of the heavenly etheric web.

It is here, between the old life of Jupiter and the new life of the Sun, that the serpent power should change to the fish form for here, the nature of the blood permitting, man may cause this serpent power to come forth in his material energy as mind power. If it is so changed man then begins to square the circle, for the fish is the secret symbol of the cube, and the many sided cube will completely fill the circle made by the serpent in its first loop of life. In the First Work of purification the vibratory life is quickened; in the Second Work rhythm begins in the first octave of the awakening centers (earth, water, fire) up into air, and then it enters the middle ternary which is ruled by the vegetable plane. This middle, or vegetable path, corresponding as it does to each of the others, forms the ideal place of projection into the body and mind, and allows rhythm to throw the solar loop of life over into the trinity beyond, just as our solar kingdom received the watery nature of the one below in which water, acting as the spirit, received the virtues of both fire and earth.

6. In Venus, the sixth center, we come to the highest energy of the mortal soul, the gateway leading into the divine house of light, the head of man, where the two centers of equilibrated force exist in static form and where vibration is so intense as to seem stationary and motionless. The sixth center is the frozen north itself, which must be warmed by the perfume of spring and the flowery nature of the vegetable life. Here is the house of the soul-spirit during the Second Work, and so much has been said about this phase of the work that many students believe the awakening of this sleeper will give entrance into the supernal realms of God. That is not true, for only brass is found here, and if you present brass rather than gold to the gatekeeper you will be sent back to the place of transmutation—the fiery abode of purgation. Mortal souls who have not purged themselves of the brassy nature must not hope to enter the pure abode of heaven without passing through this purification. Students whose souls have passed over the mystical bridge of death while in this second stage of the work have brought back weird tales of purgatory and of astral life prolonged unduly. Purgation after the death of the material body is far harder to bear than purgation during material life, though this is hard enough in all truth.

In this sixth center the light of love and the first emanation of the Word take place, as also the next change in our serpent power. Here arises the form of the butterfly (which in the Christ mysteries becomes the dove) the winged one of great beauty and delicacy, whose powdered wings are as the morning mist—the

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exquisite form of the soul-spirit at this phase of our work. Wings are given it, and the flowers supply its food, that it may soar still further upward where the cross of life in the house of light can, by its vibratory life, strengthen it and allow it to fly on into the house of thought within the ternary of the spirit. The Greek nation rose to its height of glory through this second labor, and therefore wore as a symbol of their success the banded headdress, with three bands for the maidens and one for the youths, thus denoting that the material and feminine part of man had come up through the three trinities, while the male or positive part had traversed still further into the one, for in our Third and Fourth Works it will be the male part of man rather than the female which bears the cross of life. The First and Second Works bring forth the solar or male part through the labors of the female, while in the Third and Fourth it is the female who is borne aloft by the strong arms of the conquering male, or First Principle. In this Second Work only seven of the main centers take part on the material plane—the others either lie dormant or vibrate in the spirit, that part of the soul-spirit which has not yet expanded.

7. Last in order is the seventh, the Moon center. This is the location of thought, where both Sun and Moon meet and merge (visible moon, invisible sun), the place where light is but reflected, in so far as the outer man is concerned. At this stage of the work real thought becomes possible, here it is that we are told to "hold thoughts". Yet a thought which is maintained at the Moon center by main will, without the aid of the heart, is useless as far as creative effort is concerned. I have said "invisible sun", which means that the sun is not at present on the material plane of objective thought, and therefore the moon cannot reflect real light unless it is joined to the sun by means of reflected rays. Here is the real secret of the mystic saying "As a man thinketh in his heart". Just so is his light reflected in his thought forms.

The blood must be so purified that it will reflect the solar light down into the plane of thought, and in our lessons on the First Formula the method of purgation and the reason for it are both given. Only when man is able to function on the three phases of God enclosed in the Holy Trinity can his thought become creative at the moon center and the heart center at the same time, without the aid of interaction between the two. When he has acquired this ability the moon center may be used for divine thought alone and the heart center for mortal thought. Each will create from its own substance, for these centers both turn on their own axes just as a cell or planet does—the invisible momentum carries on the objective visible momentum. And while on this subject let me say that it is also possible to think into the future at the navel center, this subjective elemental center having the power of a minor trinity. Many clairvoyants use this center rather than that at the forehead and can read letters or the vibrations of objects held against it.

This seventh center is the apex of our Second Work—to lift all static electric and magnetic life force to this seventh point and infuse it with our perfect invisible male. This is as far as we should permit this stage of the work to go; after that we should begin with the third part of the work, and each new part should begin with the First Formula, which is the distillation of matter and the sublimation of spirit. This is what makes a new grade of substance possible in starting the next stage; this is where so many students fail—they do not really learn to think before rushing on into the next grade. If they did think in a logical manner they would at once realize that they must have *virgin* earth in which to plant their seed, for earth already planted must necessarily fail to respond to new conditions, its force being exhausted in the old.

In the Moon center we found that there existed a hidden sun within the inner life of the moon, and it was intimated that this solar life could be used as divine thought in this house. Now if this is true of a center it is true also in all parts of our being, and therefore we can draw out this hidden one, clothe it with a garment suitable for a finer gradation in our Great Work of redemption. The natural body of man cannot be redeemed except it have in it both the immortal soul life and its attendant spirit of God; and the bodily nature must be lifted gently, grade by grade and particle by particle, if it is to stand the strain of the soul's expansion. Thus the two, soul and body, become one and take on the garment of immortality. Such an one transmutes all substance across the line of death into life by change, permitting the mind to die only to that which has been discarded in the process, and taking up its abode in the life of that which has been transmuted. This is rebirth, and by this sublimation of the soul-spirit there begins, in the gray matter of the spinal cord, real life. Not the real life of the upper brain to be sure but life in so far as we can respond to our three kingdoms which unite in this stream of gray matter.

THE EIGHTH GATE

THE HOUSE OF BREAD

This Eighth Gate of the Second Work will begin by a further examination of what this Second Work really entails. Two is the Great Mother number as well as the second letter of the alphabet, and B in the Hebrew language is called Beth, the house of bread. These two words *mother* and *house-of-bread* will serve our purpose very well in our examination.

The entire First Work, that is, first as far as conscious man is concerned, is the releasing and repolarizing of the static force in the physical body. This is done by reversing the astral aura, which burns out the dross from the physical or opposite pole, thereby permitting the static to be released and go within to the central source. This static is the material which will compose the house built up without sound of hammer, that mansion which, later on, is completed by the work of the redeemed blood and the action of the elements. As static force is light and energy so equalized in nature that the mixture remains neither positive nor negative but both in one with the enclosed third nature dormant, the wise student will give this static force a definite form, in which case it becomes active within the limits of the form imaged forth. In our Second Work, if we are followers of Jesus, we give this force the form of the Blessed Virgin Mary, knowing it must act in accordance with the nature of the virgin mother. The static then becomes, by means of the form given, the spiritual mother, worthy to be the mother of the mystical Christ child inherent in man, or the redeemer. For what is the nature of woman except to become infused by the male and bear fruit? But so long as the First Work of purification is going on the third polarity should be permitted to remain quiescent, as this is the laying up of treasure in heaven against that day when the student is prepared to go actively to work. Then the form is imaged forth which will bring all this static treasure to a state wherein it will become multiplied a thousand fold. How? By means of the nature of that form given, which is to *bring forth.*

The spiritual woman is dual, because the life of the third has been drawn from the separated poles of both spirit and matter, and we know that she is capable of mystically bringing forth both a male and a female child, though history does not record this fact except to those who have their inner eyes and ears open, for

FIG 1

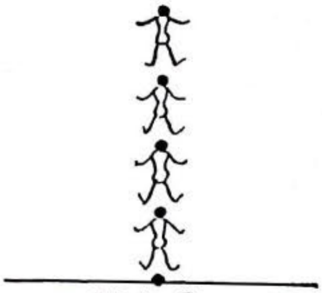


FIG 2

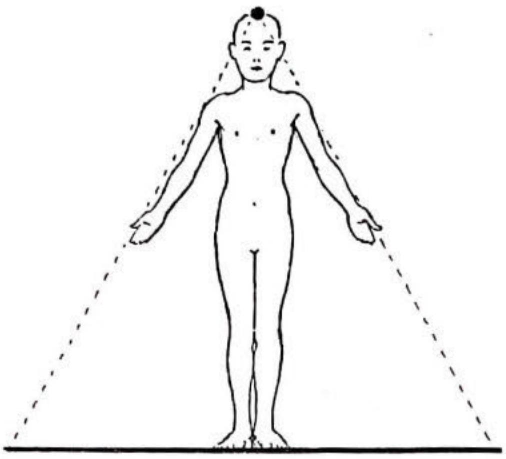


FIG 3

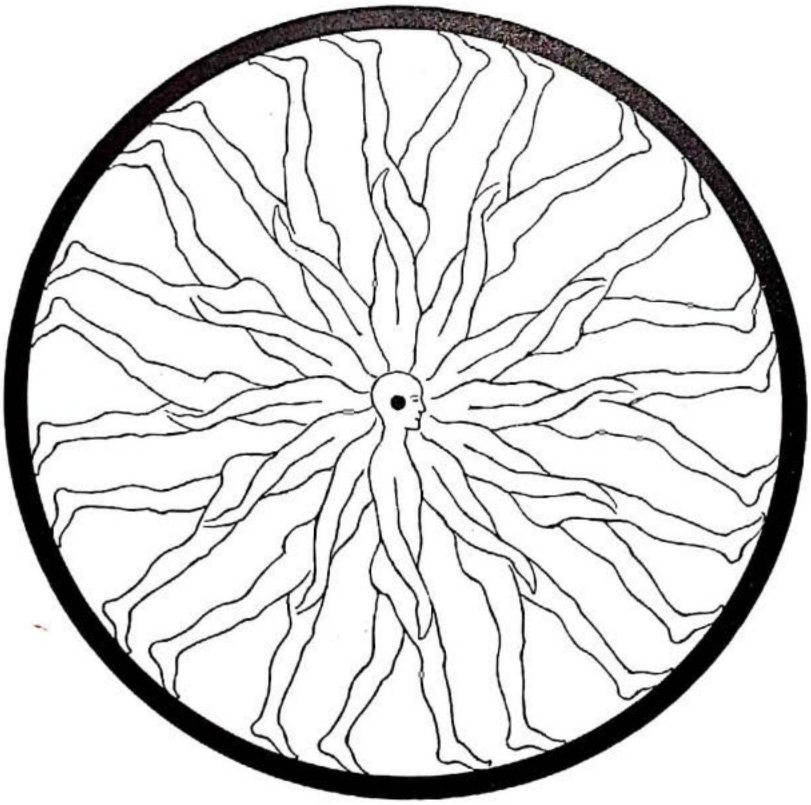


FIG 4

PLATE XI

the male life of the child is considered the all important one. This is because all female life and form are easily changed while the male is fixed. Thus, in order to fix man in the Christ life, it is best to keep his whole attention focussed upon the male nature lest, being so closely related to the negative, he slip back before the male Christ form is stamped upon every light cell in the spiritual nature of man. The spiritual light will guide the physical mind and mortal soul and they can depend upon it for action, once they become sufficiently purified to register the mystical form and its nature. In Plate XI the straight line and triangle used in the First Work are used in a different way. Fig. 1 shows that the horizontal line (feminine) has for its polar opposites both matter and spirit on the plane of illusion—illusion because not real or lasting. Thus man has to go within as in the First Spiritual Exercise and by the law of attraction *will* these two outer ones to move inward to the center, where they form the static force already spoken of.

This force remains dormant at the point within only because, in man, the seed of gold or solar life is formless, not responding to the outer two except when in moments of extreme excitation they are able to unite with it. But when a master has been chosen who has travelled this road as did Jesus, then the student may, by closely following Him, force this dormant point to rise into activity (Plate XI fig. 2). This will be done first by the universal life of the Law and secondly through giving this third, or static, an active form, causing the upright line (male) to push upward. The static and formless one, using at first one of the many forms of nature, rises to the head where it contacts the animal spirit, overcomes it, and then takes for its own whatever male form is enshrined in the heart, for as it passes through the heart center it is re-formed into the exact image of the form it finds enthroned in the devotional life of the emotions. Therefore the student must have his form already clearly visualized and waiting.

If the formless One starts with the lowest earth form, which is the earth worm, it will be re-formed into this same form in its highest aspect, which is the serpent. Again it will take other forms as outlined in earlier lessons. But, as said before, when the heart center is reached there should be reposing within it the form which will further this spiritual force toward the immortal life of man; therefore our image should be purity itself, which in our case is the child born of the virgin mother. If every thought has tended toward purity of body, soul, and mind, the holy form of the child will arise and enter the divine cosmic force, inhabiting the entire mortal soul and body of man. This is because the static force, composed of both poles, is like yeast—in fact many call it yeast, its expansion is so rapid, and as it takes the same form over and over the student will sometimes see in his spiritual mirror visions of beautiful young maidens or, if he is following one of the recognized paths, the virgin of that particular one. In the path of Jesus this virgin form is that of the Virgin Mary. If no definite way is being followed the virgins of nature take the spiritual force as their right, and so nature instead of man is the richer for his labor. And so you, my dear student, must be on some one of the known paths outlined by a great Master before this spiritual force becomes your own,—otherwise it automatically returns to nature. If you would become a pioneer you must first follow some great leader, for you cannot outline a new road yourself unless God deems it wise to let you carry the banner of life a little higher up the mount of life. We of the Order of the Portal are followers of the Christ, awaiting God's good time to place us where our knowledge of the Christ life will best benefit mankind.

If the spiritual power is formed into the divine image of the Babe it will draw all to it and the result will be as follows: the two separated forms of spirit and matter on the lower plane will be drawn upward into the life of the third person, as in Plate XI fig. 3.* At first it is very difficult for the student to understand how a visualized and animal spirit, together with the mortal soul and mortal mind, are capable of responding to the mystical forms and the greater light of spiritual man. Then all things are in a state of harmony, disease has taken its departure for such an one, unless the discord is borne for others.

Each pupil may become the disciple and beloved son of Christ, and God will be "well pleased". Such a follower of Christ and such a pupil, may be privileged to bear the cross of Christ and, following in the footsteps of his Master, suffer for others through his Christ nature, because the pains of birth come whenever man is reborn into the spiritual. Both polar opposites die to give life to the mystical third person, just as all three die to give birth to the celestial Christ. The reason for so much change in coming into the real is because of the separation of animal man and mortal soul, together with the restriction that inhibits the animal nature. This forces the regenerate mind to break down "the walls of the partitions" built up to protect the tender ego in its journey to involution. Be sure of this: that until man is reborn through Christ he is naked. Why? Because each blade of grass, each fish, each animal he eats, each breath of air he breathes, belongs to the Sun on the physical plane of nature, and only when that Sun has become Christ the Son, and its form absorbed in the form of the Grand Man, Christ the Father, will it yield up its life in the species of man.

* Notice, however, that by the First Formula the material or base line, is constantly strengthened, so that the resulting rotation (fig. 4) brings completion, nor annihilation in the physical realm.

But once the solar energy receives the stamp of Christ it then transmutes all lesser spirit and matter, endowing it with its own solar law. Thus we always see the virgin mother and her son together, for all light and energy that come to the student who is carrying the cross of Christ will eventually take up the form and nature of the virgin mother (who is the woman clothed with the sun) as well as the form of the male Christ. The eternal virgin depicts our planetary Law, for this earth is to become a sun in its future state; and the natural body is the woman in the process of solar formation, for man alone is a sun (i.e. woman clothed with the sun) and a Son, or the unchangeable male; in other words, has the double image of God. The path of Jesus is very definite and leads man back to the Father even as He returned to His Father, the Grand Man who sent Him to this planet. In these lessons the Grand Man is called the "Body of God", and the Son or Christ in man is in the image and likeness of this Grand Man. He it is who opens up the path which stretches out in limitless space, permitting us an entrance to every part of God, even as the blood, the lord of life in animal man, is permitted entrance to all parts of his body. Then the journey for us is indeed endless because God is Present always,—past and future exist only for nature and nature beings. To the Sons of God time is limitless, even as the Eternal Present must be for Eternal Youth to become a fact.

The astral aura has to purify the physical body before it can receive a renewal of life, because the divine self remains in heaven until a spiritual body is prepared for it. When the aura receives from the blood a radiant solar dust instead of a gaseous vapor, then the mortal soul may prepare itself for marriage with its divine half. In plain words, when the blood produces a pure aura rather than a sticky (sweat) substance, we know that it is becoming purified. In anger or extreme excitation man sweats, and this sweat is sticky; this denotes a glutinous or jelly-like substance which causes a thickness of both soul and mind. As mind is an attribute of matter man is not reborn till spirit reshapes both his mind and his water body; one is not complete without the other, for the forms of the bodily energy, as already said, determine the nature of the mind. When the material body is able to cleanse itself and rid itself of this sticky substance, a pure astral light is the result, for the mortal soul feeds on the physical body of man, —or shall we say the physical body is the stomach of the mortal soul, living as it does within the soul? When the mortal soul is composed wholly of pure astral light man's physical mentality interlocks with the divine by means of this light and its reflection. The eye of the mind may look into this pure astral mirror and see the divine light reflected in the astral. The lesser light, being a subtle form of matter which permeates man's entire physical body, will if compelled receive the stamp of the vibratory life of the greater light. Vibration is capable of expression in color, form, sound, taste, smell, or emotion; in fact the sense nature, or objective mind, can translate the light vibration of the reflected (divine) light not only into the mortal soul but into the physical body. This purifies and prepares the mind and body still further so that they can consciously receive the mystical life of Christ the Lord of light, life, and love, when He comes forth.

Remember that all these many explanations are for the students who have fully made up their minds to examine and travel the path of conscious evolution; those who desire the long road of the mass or race will find the moral law of love and devotion, which Jesus taught openly, quite sufficient for final salvation. Service in love will eventually purify the entire race, but the leaders have to reverse the laws of nature and cut off their correspondence with the inferior principles, contacting the superior ones instead. You will wonder why, if the entire race is to be saved by love, it is necessary to have leaders? Because some must teach the race to centralize itself by love and discard hatred—thus they must know the entire law somewhat in advance of their race. If man is not constantly urged and even forced to love his fellowman he quickly forgets the law of love and salvation in his greed for material gain and material pleasure. Should the law of love be entirely forgotten pain would be the only remaining means of salvation, and this so wrenches the nervous system that many ages must pass and repass before he is a fit instrument to serve God. Therefore there are leaders who turn backward in loving kindness toward man, to aid him in awakening to a clear realization of love, and its saving grace when unselfishly expressed.

Animal spirit in man is the shaft by which we sink our well, using its driving force to penetrate further and further within our material creation. This is the vehicle through which the angelic light works amid the grossness of the earth body, for the spirit ever shapes, and as each layer of incrustation is lifted, each gradation within must receive its spherical solar form, against that hour when the Son of Man cometh. Then the Holy (Father) Spirit will change all the lesser solar shapes into the one perfect man form. Thus our students must enter the door of the Sun center, which has a direct connection with the seat of thought, that the solar life force may travel up the channels of the mighty river of life (the blood), where it finally lands in the head of man, the (animal) world of spirit. There, in this world of spirit, our student finds a *covered entrance* where he must begin to sink his well and from which he may draw his living water; and at the bottom he finds the beautiful princess asleep in her cave in the very center of the mountain, surrounded by fire and beasts of a very fierce nature. But our gallant hero loves the fairy princess and gently, without awakening her, he bears her to the top of his well, even to the summit of the great mount, where he awakens her at the rosy dawn by his ardent kisses. Then she arrays herself in her robes of splendor, entering into the marriage feast with joy in her heart that her union with her lord is complete.

Thus is our First Work finished and our Second Work entered upon, which is woman's work, that the child who is to come forth may play. This fulfills the saying "woman's work and child's play". So you see our first youth yields up his life in his rescue of the princess (i.e. first matter) who is the virgin queen. Here man is born anew, entering again the virgin mother's womb; in a new and startling way his form is enclosed by the woman (the aura) and he is reborn, this time through the spirit of his own virtue. Thus virtue, leavening the whole, causes it to burst asunder and we find our bridegroom clothed in the golden splendors of Sol himself, a splendor which has received a new form. This time manhood himself comes forth, leading his sister, his spouse (pure matter) with him. Thus animal man, by means of his spirit nature, redeems himself and his wife (multiple matter), clothing each with a new and living garment,—glorified forms of male and female without the venom of the serpent.

By this explanatory allegory of the workings of the natural body you can readily see that our Second Work is the labor of woman, and the marriage of the redeemed twain, (matter and spirit) is consummated in the regenerate fire of God, rather than the fire of generation which was of the serpent. But we must not forget that the gentle Lamb is sired by the Mighty Ram of the Flock. Meekness is not weakness but strength clothed in beauty; while in generation beauty is always imprisoned in strength, not conjoined in love. All this seeming digression from the main theme really serves to knit us the more firmly to it, for the wandering sheep must be brought back to the flock before the sheep fold is complete. It takes the united strength of all the water lilies of life to form and give life to the thousand petalled lotus; each element must be permitted to bring forth its fruit.

Thus fire must be permitted its spiritual union as well as water, while earth and air are the children of fire and water. These two, the bride and groom which were brought through the fire and water tests by the animal fire and the water body, these are our redeemed twain whose marriage is to be of the Lamb. Here we find nature ever at work with her divided parts, bringing them together in beauty and strength, until at last they wear the noble forms of the Holy Trinity in one complete form, the form of Christ. This is why the story must be told in such a myriad of forms,—that the spirit of man in matter may shape himself so as to be worthy of union with God the Father, God the Son, and God the Holy Ghost, One in Truth. The Father is the Grand Man in the heavens, the Son this same form incarnate in flesh, while the Holy Ghost is the one substance of God, which is capable of endless change yet so retains its original purity that it will at last come to know God even as the Virgin Mother came to know Him through the overshadowing of the angel Gabriel.

So is the shadow made substance in the sight of God, that man may be naked no longer but clothed by the blood of the Lamb through Christ-Jesus our Redeemer. Those who work without a pattern labor in vain and profit nothing, for matter without the spirit of truth is nothing and as such belongs to nature. Man must choose, for the bottomless pit awaits the spirit which returns naked, and there he must begin his labor anew; this time, hampered by the memory of failure, he must await the final note of the angel's trumpet of life.

You ask why so much labor is necessary in order to raise the static force residing at the base of man's spinal column, and we answer that if you wish to travel the middle path all this must be done; but if you are content to exist in separation there are the two roads, the positive Pingala and the negative Ida; but if they are chosen the middle path must be given up and the life of the *three in one* remain a closed book. Can a man dig a well from the bottom upward, unless he first sink a shaft? No. Then can Kundalini be raised before a way is made clear for her? No, she rests and dreams of her lover, her lord, but knows him not for the male of the outer path is interested only in his own mate the negative Ida, and strives ever to reach her, while the lover of the divine Kundalini is in the home of the spirit. When this solar lover arrives he is able to bring all else with him, and therefore the student who would have this marriage fulfilled must enter in where his lord will meet him, girding on his armor amid the darkness, that the light may come forth.

When we lay aside the old method of separation and division (that is to say after the mystical Christ has been born in the heart), and change the entire vibratory life of the blood, then and then only can we begin the Third Work, that new and living way taught by Jesus, in which we work in the natural body. Now the chief accomplishment to be made in the natural body is that the lover residing in the spirit and the beloved residing in the flesh shall keep interchanging places, or exchanging polarities automatically until the outer has become spiritualized and the inner has become materialized. Then the divine cosmic energy or static force sets up its law of opposites in the Christ nature, churning the sea of matter and spirit (squaring the circle and circling the square, as in Plate V figs. 5 and 6) without the aid of further direction on the part of the student.

None can enter the House of Bread without the yeast-spirit, otherwise growth through expansion will not be the result, for how can heaven be likened to a mustard seed which expands till it fills the very earth if that seed has not been impregnated by a growing spirit? All the efforts of both earth and sun would fail to cause it to yield forth a vine, much less blossoms and fruit, without the yeast-like quality of multiplicity. Yet we pay for this multiplicity, for our noble vine covers so much space that we must follow its devious path in and out, wherever its branches choose to grow or scatter their seeds. The mystery by which the *sun* becomes the *son* is repeated in an endless chain until man himself becomes a *sun behind a son*. There is much truth hidden in the story of the good rabbi who, after the secret of life had been revealed to him said, "Woe to me if I tell it, woe to me if I do not tell it", for if he told it he knew that all the powers of man's evil sense nature would be turned upon him, and if he did not tell it the light of God's face would not shine upon him. The malice of man is an awful thing, yet the displeasure of God is worse, so the rabbi must have done as has many another before him—half told and half hid his knowledge. When God deigns to reveal, who is man that he should conceal?

The reason for so much changing of form and nature is that only like can understand like, and thus when a Christ man would teach another the wisdom of Christ he must make that other of like form and nature to himself before understanding will be possible. As the student advances along the path travelled by Jesus he learns his lessons from the forms and their nature revealed to him on that path, therefore the angels and all of the characters in the divine drama have lessons to teach him, for the spirit lives in the house of spirit and until this be reached man must fix his longing eyes upon the goal and travel the road of matter with exceeding patience and fortitude.

THE NINTH GATE

THE WATER MIND

One of the profound mysteries enclosed in the Mosaic books of the first creation, as depicted in Genesis, is told in two short sentences. The first is "And the Spirit of God moved on the face of the waters," and the second is "And God said, Let there be light: and there was light". Now the spirit in man's lower material kingdom does just this, moves on the face of the waters (water body), the result being an objective mental faculty. It is truly a water mind, and when light comes it becomes a light mind, or illuminated.

Let us consider the properties of water, its relative weight and how its vapor, no matter how volatilized, is limited in its action when compared with the great light rays. In this Second Work I am constantly explaining how to prepare a virgin substance (i.e. aura) of such purity and light that the saviour, or blood, will be reborn amid its own animal spirit, for until the aura has been clarified of its sticky water and turned into pure light it will not permit the entrance of the angelic ray which, through the power of the most High God, overshadows the prepared substance. In the First Work the blood is quickened by the fiery spirit, in order that it may consume its own dross and become a purified water body, clear and without sediment. In the Second Work the aura must be prepared just as carefully as was the blood, for the two are so closely related that they either hinder or aid each other. The vapor or fog within it must be dried out and heated until it becomes radiant, or a light body. So does man the microcosm follow the Macrocosm, first moving upon the waters and second saying "Let there be light". The objective mind is wholly dependent upon the condition of these two, the blood and the aura. Many highly evolved people have perfected them both to such an extent that the higher mind has overshadowed the watery kingdom and caused it to vibrate for a time with its truths; then for no apparent reason this source runs dry and, labor as he will, the student cannot get any further results.

What takes place is this: if the student enters the kingdom by another method than the one intended by God (for God moves *first* on the face of the waters and then calls forth the light), the intense light and power in the higher mind quickly clogs the machinery of the lower ego by the simple process of overheating, or too much dryness. And then it no longer cares for the old water mind, its desire has been changed, for it has tasted of the *water of life* and no other will satisfy the material self—yet its well is dry. What can the student do? He must cease from trying to enter the kingdom in this forbidden way and earnestly pray for the guidance of the Son, which resides in the heart and blood rather than in the head and mind. The heart will start up again the flow of moisture necessary to keep the bodily spirit content and at home in its own domain, and then the student may enter the divine through the divine door. The angelic is the one that must overshadow the water (virgin), and the animal spirit must not climb up into the light, for it belongs in the watery nature and the angelic in the light nature. Thus we say again, go inward out of the gross mind and in the silence find the angelic pole. You ask why in the silence? Because it is silent, so far as the outer mind is concerned, for the light within is void and without form to the outer, which senses only silence or nothingness. Thus to the outer (animal) and water mind it is silent. This is just as it should be, for the angel of life will overshadow this silent (virgin) light and there will be born a son of power, even he who is the son of both God and man,—son of God because he comes through the angelic nature, son of man because it is amid man's water body that he finds form, substance, and expression. Now indeed the higher and divine mind may be brought back again to the student and this time a lasting structure built for it.

Some have the mistaken idea that they can reach the Spirit God and know Him in one jump as it were, but this is not so. There is an orderly progression in individual development, just as in the mass development of the entire planetary race; man must first enter the outer chamber of the Lord and here put forth his desire for light, for the angelic power is the one best fitted to engage with that first light. The reason why man feels that he can reach God unaided by the angels or the Son is because in former lives he has already reached God through orderly labor, and now the memory of the accomplishment alone remains, for the impression of facts is brought over into material incarnation each time but the labors themselves of each previous material body are forgotten. Why? Because in the interval between births the soul of man in its divine nature is permitted to rise to the upright pole of God in spirit manifestation, and this often causes the first few years of the next incarnation to be years of pride with unbending will as the result. But once man has stamped upon his ego forever the truth that matter is but a road to everlasting immortality, then he bends quickly, using the material as a means to that end.

Let us have recourse again to the symbols best known, the two lines upright and horizontal. Man, made in the form and image of the Grand Man, is an upright line or being; but man descended into matter must conform to the horizontal line which belongs to the natural kingdom, called by many the elemental world of phenomena. If these two, the upright and the horizontal, are joined in a cross form you find that only in the center of the horizontal line can man contact his upright heritage of spirit life; it is within, not at either pole but at the center between them. The animal pole of material expression must call to its aid the angelic pole of invisible expression in order to enter this middle door. Why? Because man has fallen from the grace of the upright position by reason of his gross animal self; and it must be his angelic, if brought inward, which will serve as a means to refine this animal self. The angelic will cause the material to rise in purity and the animal permits the angelic to descend in expression; thus the two may become upright, because the animal is already in a form and the angelic, as it draws near this form, takes up its own heavenly vesture or form, that it may converse with its polar opposite. Each time the angelic comes inward toward the central source and the upright position takes place, an infusion from the spiritual center results and this causes the animal and angelic to become welded at last in a common nature—the human or natural.

The point I wish to make clear by this explanation is that, if the human nature and grace are fostered and its spiritual light brought to its highest aspect through the saving grace of God's Mediator, Christ, it will give to its outer poles, the animal and angelic, an everlasting light and energy which may be moulded into thought, becoming the channel of the regenerate mind as well as the upright or spirit life. But if the middle nature is neglected and all this power from the central source is again fed to the lower (water) mind, it becomes a very monster of pride and quickly devours all that comes its way, not caring to learn to read directly the book of life enclosed in the upright life, but content to let others labor and then steal the fruits thereof. Each life in material incarnation, if so lived, necessitates the laying aside of the lower water mind with the water body; thus is love's labor lost to that individual, and pearls of wisdom are cast before swine. Any astral or mortal soul light which has not put on divine vesture must return to the elemental plane, as each element belongs to nature or the horizontal line; the immortal soul-spirit is forced to lay aside that which belongs to Caesar (i.e. material gold) and render up to God that which belongs to the Spirit of God in the upright, and thereby once more it is naked. In the spiritual heart center alone is the power to unfold the transcendental faculties which, if brought outward, will spiritualize those of the five senses, and when these faculties are reborn amid the animal state it is possible to communicate with fields of existence which are beyond the knowledge of our so-called normal state.

When the Son of Man, whose first expression is in the human, is born in us He does not descend at once into the physical nature but ascends in the upright life to the Spirit called the Father in Heaven. When this work is fully accomplished the Son of man, now Son of God, descends again, this time to the very outer crust of the sense being. This causes the outer faculties to put on the vesture of the pure transcendental faculties, even as the mortal put on the vesture of the immortal. If the Son is born in the human and the ascent made to the Father without the concluding labor of the descent, so that the base sense nature is not spiritualized, the student will become a *divine soul* when this earth life is ended; while the one whose sense nature is spiritualized through the return of the Christ man is already a *celestial being* whose body and soul are welded into one complete expression. Such an one has completed the entire round of labor at least once, and can best be expressed by the perfection of the number 10, which is the number of the kingdom, rather than by the soul number which is 5. When the sense faculties have become thus spiritualized the birth of the Grand Man is possible through the transcendental life. There is no dryness possible to such a mind—its wisdom flows forever; there is no need to rest, for constant streams of living water refresh this man; so the water mind finds *life,* even as it is said, "He that loseth his life shall find it again". Our water spirit has found life in Christ, and in greater abundance than even dreamed of by material man.

Prayer is a great aid to those afflicted by spiritual dryness—not mere words but prayer, built into the cells of the entire body. The student who wishes this awakening of the body as well as the mind through the act of prayer should use our Lord's prayer as follows. Beginning at the feet say it entirely through, for the awakening of the feet, repeating it at the knees, hips, heart, shoulders, arms, and lastly the head. If the entire body has not responded by the time this act of prayer is ended, repeat it again and again until it does respond. Then when the body as well as the mind is awake, enter into your heart and approach the Great Spirit in silent and prayerful meditation. By this awakening the body is released of much of its muscular and nervous tension, permitting the mind greater freedom in its approach to Deity. Not only does this help the dry mind but it also causes the body to quicken to such an extent that it will throw off much of its excremental dross through the increased vibration. At the joints of the bony structure of man is much that should be used up or thrown out of the system; used up in the advancement of the mortal soul structure which is constantly being built, and then thrown out because nothing remains which can be used. An adept knows by actual sight that the white luminosity of the bones constitutes the basis of the etheric body, which is another name for the mortal soul after purification has taken place and the light of the mineral and causal body has become broken up.

Static is that power which later on becomes magnetic-electric in nature, both of these substances dwelling in man in separation until he has joined the two in the birth of the third. By this constant reference to a dual power, joined in one substance in a third nature, we slowly but surely become aware of the existence of the great Mediator, the Christ man, subject to the earth as Son of man, subject to the heavens as Son of God; yet through his perfect purity responding only to the eternal good in both, by the constant upspringing fountain of youth which lives in both earth and heaven, in the spirit of good which we call God. In the workshop called man are all the tools necessary to build the temple which becomes the kingdom of God on earth; and man, having four parts of earth and but three parts of fire, water, and air, must depend in the last Work upon the element earth, as it is the one element which ever receives and gives yet brings forth no seed of its own. Earth is the womb of God for this planet and that is why we term her "mother".

The magnetic energy of the body, when able to work directly upon the electric energy of the soul in a pure state, so magnetizes man that he may have the entrancement of the sense nature almost from the very start of his work, either in dream state or the actual ecstatic state of vision by means of the visual faculties in response to instinct-intuition; he may even receive inspiration, or better still sufficient entrancement of the mentality to cause it to open up and respond to the soul-intellect, even before the transcendental faculties are awakened, as in the Fifth Work, when the soul-spirit is (one) in the crux or house of the spirit. One student will respond to his labors through the avenue of the senses, another through the avenue of the dream world, and another through the practical side of his or her nature; it all depends upon which part is the most receptive, for the light of the aura, when purified and in a flowing condition, plays upon that part or faculty which will enable it to come forth most rapidly, as manifestation in expression is what the soul ever desires.

Before man had developed the mentality which enabled him to link his world of thought expression with the universal nature world he was content with creature comfort alone, but having once enjoyed the flow of thought as well as creature comforts, he never will be content again until he links his mind still further with the divine world from which he fell when he descended into matter; and this is as it should be, for the way is open once he recognizes his divine light and knows its action in law, because the creative thought of the human-man readily interlocks with the natural world of physical expression, but the human or objective is greatly handicapped when it reaches the divine world of soul-intellect and ideas. At that point he is faced with a new dilemma, for while he could enclose and understand the nature world by the expansion of his human mind he fails to grasp the law of reversal when it comes to the oversoul. The human mind cannot understand the divine (because of God's law that the lesser cannot contain or control the greater) except it enter into the greater light through the avenue of nature, giving up its lesser vibration and entering into the rhythmic swing of the greater.

How can this be done while man remains below in incarnation and the divine is far beyond and above him? That question has long been answered: by going *within* man may go *without*. Within is found the quickening life which can be caused to expand, reaching the threefold heart of physical body, human soul, and divine spirit. Past students, through long and tedious study of both man and nature, found that one law, threefold in form, exists in all created things, the three parts being life, light, and love, with love the highest. Man links his thought with the highest and this great ferment, or yeast, interpenetrating all even from the heart of the Absolute Godhead to the heart of the meanest life form that exists, causes an expansion in all lesser parts; so man comes to know God but only in so far as form exists, for outside of form he may not enter. Thus there is always a veil between the Most High and man, except when the latter *wills* to enter into the heart of God in goodness. Then he may, through that life of love, at rare intervals have an expansion of the *One*, which takes place either through the visible mind or invisible spirit. He is caught up, as it were, into the heart of the Father, yet no words are ever able to express what that one knows who has entered in at the door of life, light, and love. These three are the order of entering: first greater life, second greater light, lastly greater love; and then comes the desired unity which engenders a constant flow of wisdom in the many departments of the lesser mind of man, for this mind then thinks within its own spiritual heart at all times and seasons.

The great drama of life, light, and love as depicted by the life of Jesus Christ is the culmination of all this great activity which reached its focal point in Him, gathering up all that went before His descent into incarnation. Before His time we had life's drama in many and varied forms and always telling of the love of the Father-Mother-God, which finds its replica in man. Egypt told it in her way, Greece in hers, Arabia in still a different manner; Persia and Israel too voiced this great drama through their prophets, and many other lands at different times have expressed some aspect of the same conflict between spirit and matter, as the light of wisdom lights the darkness of man's mind. Men have worshipped this heart of love wherever they found it.

The chosen men of God have always labored to wean humanity away from false idols and lay bare the truth, teaching that the sense nature cannot be depended upon while the soul remains a prisoner; and each time the truth is revealed we find anew the power behind the outer man, a power that ever rings true if given a pure outlet. For power strengthens, up to a certain point, whatever it comes in contact with; then if purity of heart does not exist disintegration sets in. Though the wicked may prosper for a while there comes a time when the impure mind can no longer stand the strain of the quickening spirit, it sickens and inharmony and disorder of every kind come to the overburdened human soul. But when the pure mind can reverse its outgoing action and, looking within, see the true drama, see how the impure is separated from the pure and how the man within, sometimes called the alchemist, constantly distills and proves all lesser life by the acid test of fire, then it flies to God as a carrier pigeon seeks its home, knowing its birthright of pure life. For a pure mind sees the living light, sees that its progress is ever upward when not *wilfully* turned down.

Water and light are one, strange as it may seem, water having inherently a subtle nature far beyond the mortal sense of man; thus the water mind may reach out into the light. Each of the four main elements is but a portion of the one perfect substance, and this substance causes the nature of each to be convertible one into the other. Thus water burns and air purifies, earth becomes a fire and fire becomes an earth; each contributes in the great drama. We must "worship the Father in spirit and in truth", as spirit has the grace of All in its godlike depths. The water mind belongs to the old Mosaic idea of justice, "an eye for an eye and a tooth for a tooth", while the love doctrine of Jesus belongs to the light mind, which has the wisdom to look deep into the heart of man and see that even the outbursts of fury we so deplore are often of great benefit to the shut-in prisoner, the soul.

As the quickening power of love comes into the sense mind it first awakens the fury of the senses and when they fly to their lowest expression in anger, hatred and other kindred vices there follows an outburst which greatly benefits this condition of suppression—you have all seen how pure the eyes of a man or woman become after such a storm, he feels much relieved, in fact, and can at another time perhaps rise to the heights of love. So if you, my dear students, find that your presence often enrages your closest and dearest ones, try to hold fast in love while they are having the quickening which their souls so desire, for except the gross sense body quicken, the soul part of that body must die and not find redemption in its true light, the divine. These are but a few of the problems which face the student if he wishes to travel the path after the first glow of the journey is over and he contacts the stern reality of power, with its righteous action upon impure sense and upon the gross water mind.

Let us advance one step beyond this point in our understanding of the water mind. After the gaseous vapor or the first emanation of the sense body has been transmuted into light, and electric power takes the place of the gaseous energy, then there comes another water to take the place of the old. This is called living water, and as I have covered this part of the subject elsewhere I will not stop to explain what living water is, but will simply say that this living water is volatile and therefore must become fixed in the light, so that the student will not suffer from dryness. Do not forget that in the Zodiacal disk there are three grades of water, three of fire, three of air, and four of earth, if our planet is posited in the center of the sun. This is what makes it possible to advance in power from one state of God's expression to another,—in the heart of life, light, and love there is a sliding scale of advancement, and thus we may by these three keys unlock all doors or states of expression in goodness. In our First Work we advance into the heart of *life;* in our Second Work the heart of *light;* in our Third Work the heart of *love;* in our Fourth we cause, by greater light and love, the turning of the great *mind power* in God and man; in our Fifth we enter the *house* of the *spirit,* and from that Crux of God we radiate to all departments of our united being at one and the same time, having returned to the Father's bosom.

When the centers in man reach the Second Work much care should be exercised and a thorough understanding of the future path be acquired, else they may blossom and bear fruit before the desired time and the student be obliged to wait, or begin again from the very beginning. While consciousness is in *all* parts of man's nature its dormant state should not be disturbed or brought to a full focal point during this virgin period. Not until the coming of the true male, or Christ, should this light be disturbed except by the angelic power, through which the most High God may sow the seed which will bring forth the perfect male. We repeat this over and over because so many, through impatience, have lost hold of the Great Art at just this stage. Again it cannot be too often urged upon the mind of the student that as the static force rises and light comes it must not be used in foolish speculations, any more than one should gamble away his inheritance, for the student is *sure to lose*. The quickening of the centers in their water stage is all that should take place now. When the light comes and the student feels its power flowing into his mind and quickening his body, there is his danger zone. The best way to avoid danger or the loss of this light is to firmly set the heart upon the birth of the Christ within.

This birth is impossible before the coming of the pure virgin light and the angelic nature, so that you must set in motion the drama of our Lord's life; the light will then follow the path you mark out for it, because you are the captain of your own ship of life, light, and love. Sometimes mind, if it has been too highly educated, hinders spiritual growth and simple folk whose schooling has been scanty often attain the spiritual heights much faster, except in the very rare cases where the educated mind loves God before all else. The temptation to use this light for the growth of the water mind is often more than the educated man can overcome, and thus drought or dryness ensues. The water lily must be replaced by the Easter lily, for Easter morn ushers in the risen Christ and only when this light has passed through all the stages of birth in *sun* and *son* form, and lived the life of the human part of our Lord's life, is it ready to rise in victory over death. Then may the mind use this risen light freely and be sure of no drought, no dryness, which it cannot overcome.

The serpent and the sun stone have now furnished us with the Sol and Luna life necessary to give birth to Mercury the water lord, and again, when repeated, to Christ the Saviour—the same truth which has been repeated over and over again ever since man chose to descend into matter. Man may live the head life of animality and return at will to the soul state from whence he came, but once he decides to open the sealed disks and descend into the depth of matter, then must he gird on his armor and fight his way back. Then must he enter the door of love (the heart) first, that his life may be attached to the golden thread of love before his descent, or the awakening of these fierce centers, takes place.

I cannot stress too often the need for the free functioning of the aorta in the First Formula (which works in the law of the ternary), all during the period of the first revolution of the main wheel—that turn which includes the wheels within wheels, causing life to come to all. Once life has quickened, light must follow or death be the portion, because—darkness is the fire test for the soul and its fire must be delayed until strength, purity, and light are ours. Love is a consuming fire but a fire in *light*, while life is a consuming fire which may take place in *blackness*. We found in the First Work that blackness meant a substance and fire beyond the strength of the mortal soul and mind, and thus we work and pray for the strength to extract the golden light of the solar energy from this black first matter into which we have determined to descend. The function of sense in generation and speech has caused all mankind to descend into matter somewhat, but this is possible in the animal spirit without even entering the God life or Christ. By God life we mean the Sol-Luna-Mercury life which was so ably depicted through the Greek gods under the dominion of mighty Jove.

Whatever part of God's love is pictured forth and placed in the heart of man, that form will determine the entire life of the centers as they unfold and begin to turn. If our Lord Jesus is placed in the heart His drama will unfold in His followers; and if Abraham is in the heart the result will be along the lines of his unfoldment. You cannot just place the One God in your heart because He is without form, having life in all forms; therefore we choose one of His guides to follow, up to the main road where we may come to know the God of Unity. There a new name is given to each child (initiate), one which no man knoweth except the one receiving it of the Father. Each disk or center is a small Zodiacal disk in exact replica of the main one of which our sun is a part, and we know that our sun passes through all of the solar signs in order, each requiring two thousand years or thereabouts. What we do not know until the transcendental faculties come to us is what exists in the center of the Great Disk Itself. In the Zodiacal disk for this solar system Earth is placed with the Sun at the center, but when it comes to the power behind our sun it is another matter. Thus we must choose one of the minor paths until we reach the main highway or disk, for each of the sons of God has reached the main road through the avenue of our own solar disk. Jesus, through His purity, entered the lowest and highest, the earth element, which took in all the elemental nature of man, thus enabling all His followers to unfold the fourth dimensional nature, and His disciples the fifth dimension. Each son of God gives a gift to mankind as a whole, as well as a special gift to his own followers, each follower in turn lending his strength and aid to humanity along all of the paths. This makes it possible for the earth and its people to come, in the fulness of God's purpose, to the main road or disk where godlike men become a reality and the threefold solar life is given to the planet as well. Thus our Earth may hope to become a Sun and have its own starry children.

THE TENTH GATE

THE FIRE OF LIFE IS LOVE

As we open the Tenth and last Gate of the Second Work we shall study the Divine Comedy of Dante, for in the third part, the Inferno, this great writer disclosed a new vista in his descriptions of the threefold nature of man. He based his theory on justice in the moral world—those who offend justice must suffer. But anyone reading his book would naturally form the opinion that this suffering takes place after the (so-called) death of the body has taken place, and this is not always the case. What Dante probably saw was his own interior world of matter in its mutable state, changing from vegetable, animal, and mineral to the purer one beyond, because the mystic often receives his knowledge either in dream form, in vision, or even by intuition, a sense so clear that the student of the higher life knows its reliability. The constant changing of the energy in the elemental forces has to show itself to the student through form, if at all, and it will follow more or less closely the evolution of the outer earth energy, which works up through the lower kingdoms into and beyond the animal. Then when the stage of development is reached where it is worthy to enter the human kingdom, the male energy will manifest as man and the female as woman. Again following the reflected outer law, this energy will be affected by the conditions surrounding the student in actual life; therefore it is very natural that Dante should have seen it as the forms of the men and women of his acquaintance.

Hell is the grossest form of fire purgation that man has ever been subjected to, and it was created by his own determination to fall back into gross matter and its pleasures after he had outgrown the need for them. Each time he wilfully dipped into matter after he had ceased to require its strength it naturally took a fiercer grade of fire to burn away the dross from the divine soul within, and finally he reached the state where he would have to burn in the fire of matter as long as this planet remained in its bondage of time. Thus we say that a soul is damned forever, but *forever* is a time element, constituted in space. A soul which is "damned forever" has so linked itself with the lowest pole of the earth that not until this planet itself reaches its spiritual life can such a soul find freedom from incarnation in its lowest aspect, because the fire of earth's lowest pole is burning constantly within that soul's sense nature. But that there should really exist a Hell such as Dante describes would be the worst form of cruelty that any man, much less God, could devise. Fire is man's best friend when it is poured from above, but when it is beneath him and he falls backward into it, then its pain and discord are intensified to the *nth* degree. Fire and air are the two male forces which, through their pure male essence, enable man to rise above the beast, and in the First Formula we deliberately call down fire from our higher life forces, that it may burn out the carbon in our blood and relieve the gaseous fiery soul within, because we know that this gaseous energy, when united to our vaporous aura, will form the fire water, or wine of life.

In this infernal region lies man's greatest treasure so long as he takes firm hold on Christ, the pure male of light, and permits the blackness to remain below, where he can extract its light and life gradually but none the less surely. The fire of life is so much a part of us that we do not stop to analyse it but take it as a matter of course. Fire is the king among all elements, whether they be the lesser elements or the greater principles, and what the king does the rest imitate faithfully; thus if the king says: "Ye shall receive greater life", all lesser life is at once increased. Knowing, as we do, that on the lowest grade of life vibration rules mind, and on the highest mind rules vibration, we must cause our fiery nature to quicken first, and while still in our physical polarity. Then, after our birth into the angelic, we may use the gentle fire of the Lamb, whose duty it is to obey the voice of its master; we must follow the law and know how it works on all three planes before we can hope to climb the mountain of God. (The subplanes fall into line if the king of each plane be reached.) In these lessons only the main life, light, and love doors are opened, the many viewpoints are simply to indicate the way from every angle, that students may not fail to find these doors to the open entrance of the kingdom.

Love is a divine fire in its highest aspect and a devouring flame in its lowest; all life depends upon the attraction, or love, between the positive male and the negative female, whether that life be enclosed in the lowest elemental form or the highest spiritual. Thus if we fail to understand that fire must be earnestly studied before entering on our Third Work, we are likely to find our labor lost, because in the Third Work the mystery of life and death is entered upon in its real (mystical) sense. Fire is the one element which, working through the other three, causes motion; it is by the lighting of our fires that we find the hidden life, causing it to expand to such an extent that we may become aware of it through our finer faculties; again it is by fire that our Great Art is carried to its fulfillment; by fire is the diamond formed and illumined amid the darkness of earth; and by fire is the creative genius in man awakened. Most of us are aware of this truth, but it is so much a part of our daily life that we forget its power and potency. The most important thing at first is for the student to become so fired that he will cause his vibratory action to overflow its banks, as mind can then step into action; but this is not an easy task, for when man is comfortable he dislikes to be so stirred.

Some teachers make the mistake of trying first to enlighten the beginner's mind, and wonder why they fail. It is because inertia cannot become activity without the *desire* to move, and the fervor of the teacher must act as the spark which ignites that fire. If he is left cold he but flounders the more when the light of a greater mind is turned on him. He will also become an easy prey to envy, realizing his own lack of understanding, whereas if he were fired by ardor first he would think of nothing but his eagerness to push on. This alone will sustain him on his long voyage. Enthusiasm opens the windows of the imprisoned soul so that it gets a chance to turn its fires upon the student's water mind, causing it to vibrate faster and thus refine it in its lowest pole. Remember that the solar cross in man has four arms; the two (positive and negative) on the horizontal plane of nature interact with the soul and spirit, and the two (active and passive) on the upright do likewise with the mind and body. This is why fire on the horizontal causes increased vibration, while on the upright it brings about greater mind power. This duality is very confusing but must be dealt with nevertheless. Man has a natural body and a divine soul, and the fire spirit enters into the life of both. When we reach the standard of growth where we can affirm with Christ: "I and my Father are One", then we may by the action of mind alone cause greater expansion, but until that happy day comes fire rules us in its various forms and must be reckoned with. The wise student uses the laws of this great spirit force, working along the lines of nature as long as natural laws are necessary, and then, merging his fire nature with his highest polarity or divine mind, enters into the fulness thereof.

Fire not only awakens the static energy but also the sleepers in the caves of the centers; fire causes Kundalini to rise and pierce the centers, and by its warmth the closed buds of the water flowers unfold and find life, while the twin brother of fire, air, causes the Easter lily of life to come forth. Through increase of fire Ida and Pingala bring down life from on high to the prisoner in the depths of the earth; fire causes the mind to long for greater life in God through the avenue of the soul rather than the senses for it is the vibrational life in them that causes sense desire to rage. Thus by the increase of fire the student may rise beyond desire to the light of will, for desire is the lowest expression of will. So students are encouraged to awaken their middle nature through divine ardor first; this causes interest in all departments, but interlocking in none, which gives the student time to make his choice. In the middle path there is a constant flow of radiant light, but of such nature that the equilibrate polarity must be a reality before action in this radiant one takes place. Most men can rise to the height or descend to the depths, but only the adept or perfect mystic can stand between these two polar opposites and choose to become an image of God; thus the main path is fully protected by this simple adjustment between God and nature in man.

I wish to bring to the notice of students an old practice of awakening the threefold nature through the elemental fire, or the emotional nature. The beginner is apt to think that all elements in his body are dormant except those which his astrological chart shows as being energized by one or more of the planetary forces. This is not so as all of the twelve work constantly, as well as those posited in the center when one of the Masters is our guide—in our case Jesus Christ. But some of these twelve elements are of the body, some of the soul, and some of the spiritual soul-body. Now if the spiritualized soul-body (the middle) has received as yet no active life in form the cardinal elements remain dormant or, if called into action act as destructive agents, tearing down the outer poles in order that they may be obliged to lay up treasure first in heaven, in the spiritual soul-spirit. The mutable elements affect the mortal-mind, that which is separated from the sense-nature, and they work through it in fire. The fixed elements are those which enable the gross body to resist the fire of the soul, and so keep on functioning until spiritualization of the sense-nature has taken place. This short summary of the subject matter of the earlier lessons will give a better understanding of this old formula for awakening the natural body. It is as follows:

Think carefully about the threefold life of the twelve elements and their interaction with this planetary system; then, sitting erect yet entirely relaxed in a chair reserved for such practice, begin at the feet, acknowledging them as the earthly part and yet knowing they are under the rule of Pisces, the Christ sign of the fish. Feel the vibration of life in them, then pass on to the Aquarian sign and the calves of the legs which are ruled by it. Then Capricorn and the knees, and so on over the entire body, bidding the part governed by each elemental sign to awake; feel the thrill of increased life stirring all over the body before you stop. After much practice just a wave of feeling, beginning at the feet, will suffice to quicken the whole structure. Then pray for guidance, as this is the time for prayer. If good health be the goal desired let each part bathe in the love of Christ, the Great Healer, until health be restored. This exercise is not like the First Formula, a dissolvant set in action; it simply causes the fire of the emotional body to act as a stimulator of the twelve elements and puts them to work constructively.

The sense body and its emotions are turned exactly opposite to the soul, even as the two fishes of Pisces; the feet of the outer man are in the kingdom of heaven on earth, where the inner soul has the head, and not until we build our spiritual soul-body is this righted. Dante must have known this when he wrote of the outer man as being in the infernal region, the mortal soul in purgatory, and the soul-spirit in paradise. Man was originally created in paradise in the garden of plenty before he made his choice to enter into the separated poles of the outer world; thus when he returns he but comes home, and by the story of the prodigal son we know that the Father rejoices more over the son who chose to experience God outwardly as well as inwardly, than He does over the one who was content to remain at home (in paradise). This garden is in the midst or middle rather than in the opposing poles of the separated world. Sometimes it is called the supernal world, sometimes the mountain of God, sometimes the world of rest; but call it what you will it is the House of God the All-Father-Mother, situate at no extreme but in the midst. This is its only safeguard and perhaps this is why man so often misses it. He thinks: "Lo, it is up", or "Lo, it is down"; again "in the east", or "in the west", while it remains hidden in his very midst, within his kingdom.

Man's feet in his material nature are in water and his head in fire; in his soul nature his head is in water and his feet in fire. Now the head is the highest pole and the feet the foundation for it, while the spiritual heart of man is in love, or in the midst of the garden. Thus when man enters the door of the heart his works are everlasting indeed, and his whole body and soul may find union with God in goodness. The spiritual soul-body is in the mind, yet through the heart center it must be clothed with the *redeemed elements*, no longer in separation as the twelve, but merged into one radiant substance. Therefore before entering upon our Third Work see that your heart is filled with goodness and love. Place the Son of God in its midst as your guide and mediator in this world of separation,—then your entrance to the King will be attended by grace, the saving attribute of this world. Even as faith and service are the two outer marks of the Master so is grace the inner mark of the soul-spirit, that spark of life, light, and love now expanded into one radiant unity, which will so leaven the entire mass that it will be perfect in the sight of God, and your baptism in the water of life pleasing in the sight of God the Father from Whom all doth proceed and to Whom all must return. When the kingdom of heaven is fixed on earth the time of rejoicing is at hand. The ray of the student's higher self must always mingle with the ray of his personality or lower self, because while the two exist in separation the gap is too great for the mind of man to bridge; but when the grace of the Saviour comes they will meet and merge in love, forming the life of the radiant soul-body.

In the Transfiguration on the Mount the radiant soul-body of Jesus was clearly seen by his two disciples, as well as the reflection of it in Moses and Elias, for within it the many rays of man and nature mingle and form a focal point, raying out as the sun in all directions at one and the same time. This radiant one lives in the midst of both darkness and light yet reserves its own constant polarity, bending neither to one side nor the other; it is our eternal seed of youth, ever springing forth and reaching ripeness in age yet dying not, but returning to its focal life. The approach to this radiant one is by way of the mystical life of the cross, and in the Third Work I shall try to make it a living factor in the *Great Art*, for since the shadow of the radiant one is cast in all directions, many and diverse are its reflections and man runs after each will-o'-the-wisp, until his garments are worn out and his spirit weary. Then he says: "I will return to the house of my Father", and so straightway all shadows are swallowed up in the living reality; he no longer desires the changing shadow, having come through grace into life, light, and love, in the *Radiant One*.

The submersion in water and the immersion in light, or the baptism and the transfiguration, both call forth the voice of God, declaring that "This is my Beloved Son in whom I am well pleased". As water lives in fire and light in air, we know that fire in the life of vibration must precede the light of mind in air. We know that every one of the threefold elements which go to make up the Zodiacal disk get their basic foundation from the earth, that which is set in the midst, the one element of which man has four parts. Jesus built as a foundation the kingdom on *earth*,—and where is a garden if not in earth? Each Master built his initiatory work in one of these three kingdoms, water, fire, or air, and it was reserved for the Son of Mary to build on earth. The Lord Buddha built His garden in the water, and the lotus is its sacred flower; Moses, born of the water, built his garden of law in sand the house of light, and from that garden came Mary and Joseph, the mother and foster father of our Lord Jesus. A careful study of the various great religions will serve to show just what plane of expression each used in bringing out a little further the life of God in man the master-mechanic.

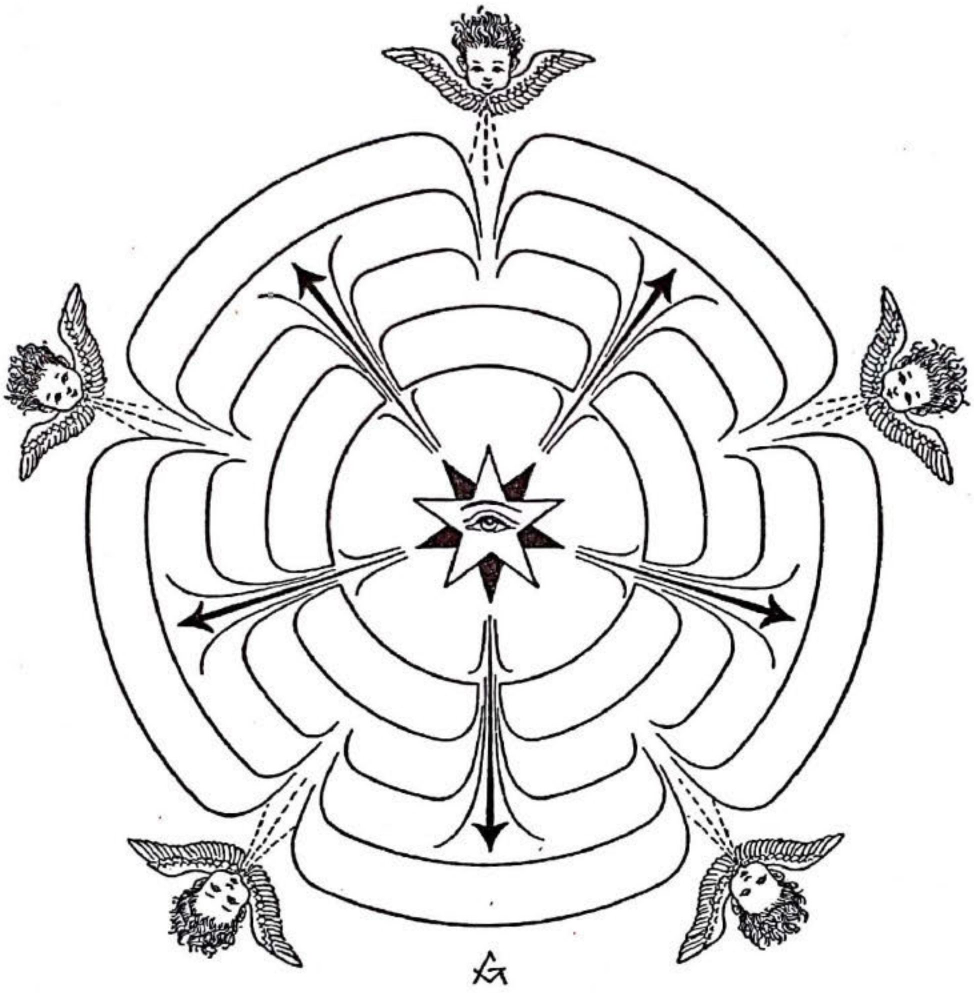
The little paths all lead to the main road, of course, yet when we arrive at that road we must come garbed in the mantle of *our Christ guide,* who is our instructor and initiator into life. Until we reach universal brotherhood we must be content to travel *one* of the paths outlined, for the mass is not ready for one common religion until one common brotherhood is admitted. That is why Jesus gave only one new commandment: "That ye love one another even as I have loved you". When that is possible the universal religion, which is in all religions, will be acknowledged. All agree that the physical body is a mineral body having mineral life and light, yet miss the logical conclusion that in the feet of man, or the earthly nature (when purified) lies salvation. Jesus said that long after the poor had been forgotten the act of anointing His feet would be remembered; and when we say to the three parts of the imprisoned soul: "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors:" we know that the King of Glory will come forth, once the door of love is opened and the causal body begins to radiate its indwelling light.

If you will take the two plates of Generative Man (III) and Regenerative Man (IV), and in your mind's eye slip the latter over the former, viewing the middle field of expression (the soul part) as enclosing both the generative and regenerative soul, you will have a better idea of what takes place in this Second Work than we can ever express in words. You will find that the barrenness of this soul plane has taken on the glory of the open gates and the solar energy, depicted by the sun on the right and the open book on the left. You will also see that this middle nature has access to the wisdom of the Logos in the first and positive spirit kingdom, and that the eye of the soul is open, and the two crosses, that of the *sun of man* and that of the *Son of God,* are both in action. The regenerative man includes the generative man; he is not cast aside, as many suppose, but lifted by the cross of Christ into the kingdom of the Father.

Before the Second Work we, as soul beings, had only one open door, that to the Father in our highest aspect, all others were closed to our sense-nature in generation. And before starting the study of the Third Work, which is the entering into the life of Christ the Father, through Christ the Son, we must fully understand that to our sense-nature the life of the Father remains a closed door until the entire life of Christ the Son is open in us. Thus each step forward must be taken in faith yet, as is so often said, under the *saving grace* of the Son Jesus Christ, and that enables us to turn our back to the sense plane and travel amid darkness toward the greater light, which ofttimes so blinds the sense-man that he but gropes the more. So we must wait in patience for the unfolding of the transcendental faculties, so carefully guarded in the midst of the darkness that it is not even aware of them. For these sense-messengers of light live in the light and respond only to the voice of the spirit of goodness, turning a deaf ear to the lower pole until that also is bathed in the light of the Holy Shekinah, found always in the feminine soul, awaiting patiently the voice of her Lord and Master.

The Second Work, the work of the woman, is the light which ever dwells in the midst of man, ever awaits the voice or vibration of the Lord of life. In the home she is represented by the wife and mother, in nature by the soft rain of healing vapor which protects this planet from the fierceness of the sun, bringing forth her fruits amid much toil; in the heavens she shines amid the night; in the Godhead she reigns in the bosom of God as His Eternal Virgin, retaining her purity amidst evil in all walks of nature. Lift her veil and truth shines forth from her eyes; enter her sanctuary and love bids you welcome. She it is who will be lifted up in that last labor of man, when he sees God face to face. If you would succeed, O sons of man, neglect not the Woman, *The Second Work*.

PART III
THE MYSTICAL BODY OF MAN
IN WHICH
THE TEN GATES OPEN
FOR
THE THIRD WORK



THE FIRST GATE

BIRTH OF JESUS

The divine man on the path of involution does not, when the time comes to open the First Gate into the Third Work, and drink the last cup of gross matter, enter base earth and evolve through the worm, the fish, the animal, and lastly man,—the way is far different and understood by very few. In the first creation a dual spark goes forth from the Godhead, one half divine and one half material. The divine half travels the path slowly, perfecting the heavenly soul sheaths and the intellect on its downward journey, while the other half comes forth in the form of gross matter, travelling in the form of elements until finally it reaches the circle of gross rock, when it begins to travel back through the stages of mineral, vegetable, and animal. That material spark will, in the course of God's good time, inhabit the awakened form of man with an astral, earthly soul; then is the time of marriage between these two soul mates, the material earthly one and the divine heavenly one. All of the First Work is to prepare this astral soul for death upon the cross of life, in order that the divine soul may rule and that, by this marriage, there may well up into the divine soul the strength and endurance of the material one.

When I say that man belongs to the brute species I mean that until the body has evolved from the gross rock as far as the form of man it does not have a divine soul, it has but an astral one; but this is of God even as the divine soul is, because it is animated by and is of the spirit of God. After the evolving body reaches the awakened state of full manhood, then and then only does the divine marriage take place, and the divine being who has come from the very point down through the many planes of fixation to the plane of gross matter chooses one of these awakened astral souls with which to blend. This is the time when "the sons of God look upon the daughters of earth". Until the divine soul enters a man's body that man is of mother earth and has in his positive or male nature only the "old spirit", depicted by Father Time, Saturn, etc. The divine half of man is under the law of involution and therefore has to incarnate into tangibility on one or more of the planets in our solar system which are also under this same law, for spirit has to coarsen and matter refine before they can come into our own planetary law. Only our Earth, out of our whole solar system, has the law of the cross whereby the subtlety of the divine and the grossness of the animal spirit may meet and merge, forming a mean vibratory action through the mediation of the Christ ray coming from the Center Itself. The gross half of man is under the law of evolution, and has come up through planets even lower in the vibratory scale than the Earth.

The entrance of the divine soul or being into man causes, by the blending (marriage) of the astral (mother earth) soul and the divine heavenly soul, because of the Christ ray, the birth of a higher male called both Son of Man and Son of God. In the Christian mysteries this new born male is Jesus Christ and later, when the outer goes within and the inner comes forth, He becomes Christ Jesus, that is, the earthly part of His nature symbolized by the word Jesus, is then ruled by the Christ. The birth of this mystical Son of God is from the virgin substance while it still remains amid the animal-astral plane, and by its redemption or death on the cross all animal nature is extracted and dies in giving birth to the Christ; thus after the redemption or renunciation we say Christ Jesus. By this fusion there will result a perfect vase or vehicle, one that will permit the birth and growth of the third person, the Saviour, the Christ, that will hold the activity of the Supreme Fire, the positive male. As fire is the real motivating force, that which if raised to the Father will lead man to the unity with God, this element is present, either sleeping or awake, in all of God's Body, even down to the plane of hell where it consumes the gross form, and up to the throne of the Lamb of God where it receives the Bride of Heaven. This male force never dies, it only changes its form as the negative refines or coarsens.

It is only while man still holds fast to the astral or earthly soul that he is in danger of losing his divinity, for once the divine soul, the counterpart, enters the heart of man his task is to permit the death of the earthly, that from its ashes the spirit may arise in flaming splendor into the divine substance of the (virgin) soul. (By virgin is meant that ethereal substance which has not tasted death.) In each divine soul there is a stream of living water or liquid fire that has come from heaven only, and the rest of the elements must pass upward through transmutation to feed this divine one. In the pure habitation of spirit there is a lamp of purity, an angel or form to hold this living flame, and it is by the two, the flame and its receptacle or eternal substance, that the pattern or form is finally mirrored forth. Otherwise how would the soul of man know into what shape to mould the lower elements, what course to take in order to bring the All into an acceptable state before presenting it to the Lord of life?

We wonder why God is depicted as a male God when the feminine is so important. The reason for this is because the male never changes; he is a living flame no matter upon what plane of consciousness he is placed, whereas the mother is mutable, can be gross and visible, or refined and invisible; can partake of all the forms of God in His entire Body, changing her nature and form on each plane. This is why the male takes precedence over the female. He is the changeless one, the fire of love on every plane and in every form, either love for good or love for evil, because love devours or absorbs, love inspires or casts down the will of man; love is all and love is a flame; sometimes as desire it rules us, at other times as a gentle growth it leads us; but leading or driving, love rules all.

Shall we look at the many forms this lord of life takes? In his lowest form we know him as the devil, the crude spirit of fire; then as Saturn, or Father Time, or Joseph; these and many other forms does he take on the gross plane. Again we find him as the male child of the sun Horus, or in the Christian religion Jesus Christ the Son of Mary, and in other religions with a similar correspondence in their male deities and demons. Then as the Father, the Logos, the Supreme Point within the Circle,—all male in nature and each depicting but one thing, the fire of love. I dwell at length on this point that you may know how one form dies in order that the next may live, what elements it lives by and what material clothes it. This should convince students, if they require convincing, that there is no death; what we know as death is only a change that takes place.

The reversal of natural law in its solar aspect is first begun in the heart center by means of the will, as outlined by the First Formula; later it is carried on by the Christ in the Heart, which gradually comes into manifestation as each trinity of power interlocks with the next and the mystical babe takes on manhood. The will of man cannot transcend natural law except it be backed by Christ, for *Jesus* is the Son of our planetary sun, i.e., Son of Man, but *Christ* is the Son of the Central Sun, i.e., Son of God. It is the *Christ* alone who can reverse the planetary forces in the body, and thus in order to accomplish the Third Work man has to do it *through Christ.* He alone can manipulate *with safety* the ten lights, namely, the nine planetary lights and the ray of light coming from the Central Sun, the Christ ray, which shines full and free between the solar signs. For as our Sun disengages with one Zodiacal sign and engages with the next, it is for a time in neutral, and it is during that time that the Christ ray is in full control; then it is that the Sons of God incarnate on earth according to the day and the need thereof.

There are two things to be remembered: (1st) each of the first three triangles has one round of elements to work with, until they interlock. (2nd) The elements of the natural body cross with the reversed planetary forces, in the Third Work, to form a mystical Christ body. Therefore in this Third Work we shall take up the study of the planetary forces of the Sun, Moon, Mercury, Venus, Mars, Jupiter, Saturn, Neptune, and Uranus (given with their signs on Plate X fig. 2), for it is by the manipulation of our planetary powers that we are able to wrest the elements from the grasp of the nature kingdom and inject them into our own.

As we open the First Gate we begin with the planetary forces of the Sun, Jupiter, and Saturn, and their corresponding elements (Plate XII fig. 1). The reversal of the power of these three, by the First Formula and the will, is depicted by the triangle with its point down (Plate XII fig. 2), for the downward turned point means that their inner power is forced down into the elemental body, thus causing the elements to take the physical locations as outlined in Plate IX fig. 1, and work in conjunction with the centers. Although Saturn is the directional pivot for this trinity the Sun is the most powerful, owing to the fact that it is composed of the male and female in equal proportions. It is the sign of equilibrium between highest heaven and basest earth, having the closed circle or sealed vase for its female sign and the point within for its male sign. In outward form it is known as male, yet it is the abode of the Queen of Heaven (the Eternal Substance). It is the symbol of the heart, for the Sun is to the planets including our own Earth, what the heart is to man, and we know that the heart reaches and influences all parts of the body by means of the blood, and that it also furnishes the soul its food, through the refined nerve fluid. The blood is to the tree of life (the nerves and muscles) what earth is to our forests,—it nourishes the roots and furnishes food for the branches and leaves as well as the main trunk; in the same manner does our Sun contact all the planets under its system.

None of the other planets have the same divine nature as the Sun and its microcosm man. They are threefold as are all things, but their body, soul, and spirit belong either to the material earthly plane or else to that of divinity. They have, it is true the astral soul fluid, but not the true Christ light; therefore the Sun dominates them, it being the Word of God, or the mouthpiece through which the entire nature of the Supreme Body of God manifests to the interior planets (with the exception brought out in the Fourth Work). They vibrate too far toward either the negative or the positive and thus are prevented from attaining the static power of the crux. Man must use this solar element both in and outside himself before he may attain the spiritual marriage necessary to his Oversoul, if the Christ ray which is the medium between the mother substance and the father spirit is to find poise. By this means and in this manner is the Son born in man, and while the Christ man is in nature like unto the Sun He is not. as so many try

FIRST TRINITY = BIRTH OF JESUS

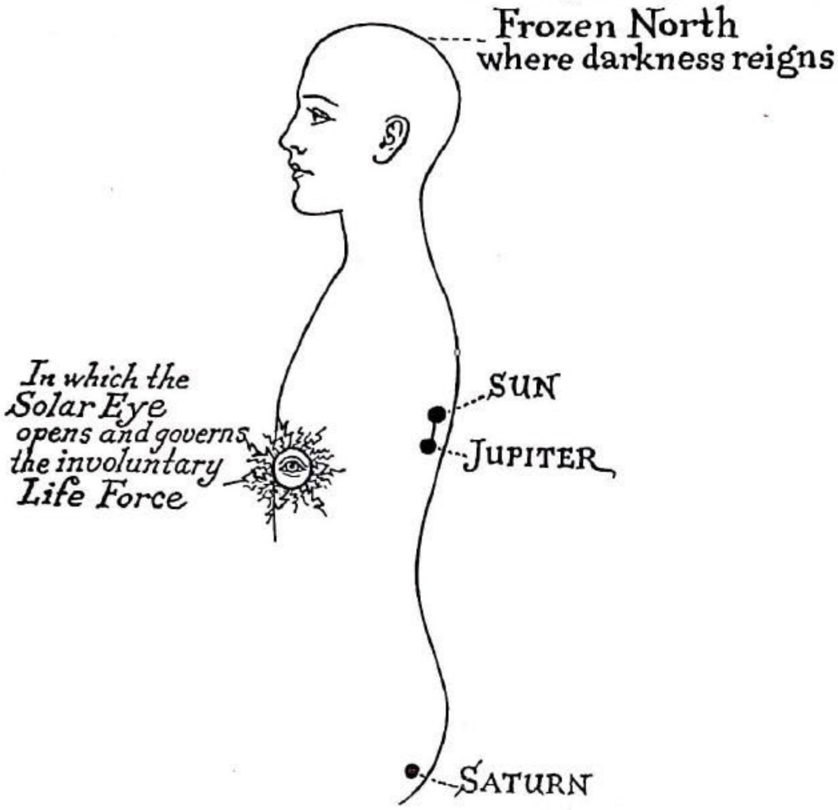

Frozen North
where darkness reigns
In which the Solar Eye opens and governs the involuntary Life Force
SUN
JUPITER
SATURN

FIG 1

LOWER TRIANGLE = HEAT

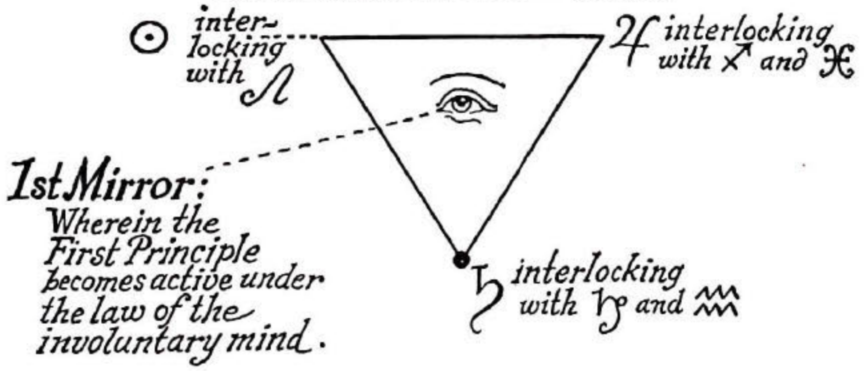

⊙ interlocking with ♌
♃ interlocking with ♐ and ♓
1st Mirror: Wherein the First Principle becomes active under the law of the involuntary mind.
♄ interlocking with ♑ and ♒

FIG 2

PLATE XII

to make us believe, simply the birth of the solar force in man, but is the solar essence personified through the ray coming to this planet directly from the Central Sun. It is, however, through the solar force that there is born in us the mystical body of the third person, which is the same power that Jesus Christ expressed. This third person is an exact copy or image of Christ, and by this third person and its new born power we contact the Man-God, Christ Jesus the Risen One.

There is no death, and Christ Jesus is as alive now as ever; when we have the same power in us we can literally see, hear, and exchange thoughts with Him. The popular idea that once we contact and attain the solar ultra violet ray we have become a Master is erroneous; by this light and energy (obtained from the Sun, Jupiter, and Saturn) the Child is born in us, but we must become one with the Father afterward, through His Son Christ, and we must arise, even as He did, through the mystic death of our material selves; we shall have a mortal soul or a divine spiritual soul, according to whether we have in us a solar Christ or the Son reborn as the risen Christ-Jesus, the solar part resurrected. The Path of the Christ man is marked by trials, because it is so seldom used that each feels that he is travelling an unknown road, but when more have found and trodden this thorny Path the pull or drag will not be so hard for others. This is why strong souls are needed to mark the way and guide the weaker ones, inspiring them to greater efforts, and the next two thousand years will find many Christ souls above the bonds of matter, yet constantly using matter as a kind friend. We have had to fight the inertia of matter so long that we look upon it as a foe, and this is not true, for the material is our best servant and friend, though not a good master.

We shall deal next with Saturn, the male in fixed form, that which gives life and stability to all, but when in the wrong place a stubborn foe to fight. This male force is hard to change, but its nature can be overcome through the attraction of the virgin Virgo; this substance quickly attracts him and makes him mutable, because when a male force infuses the divine mutable soul substance it is ruled by this substance. This fixed fire can therefore only infuse in the second trinity—it cannot control the divine substance as it does in its own saturnine kingdom, where it rules and fixes gross matter. But there is no planet more conducive toward good than Saturn, if we know how to manage him and place him where he will fix only that which we want fixed, for this male force can fix any negative energy in an upright position. In the Order of the Portal we carefully train the bodily forces of each student to stand the strain of increased vibration, and work constantly toward the psychic unfoldment of the spiritual faculties, in order that he may be a proper judge of his or her own progress. To use the psychic vision to spy on the thoughts and activities of another is the basest use to which man can turn his divine faculties. One must practise along those lines at first, to be sure, because the start must be made at the bottom and in the lowest light, but just as soon as the visions of heaven rather than of earth begin to come, the lower should be dropped and constant efforts made to coax the new sight to look ever toward heaven.

Is it not reasonable to suppose that this static state will tend to absorb the dual state and, by first changing the blood, will bring into being a man who is of this static plane entirely? And that this man, born at first as a little child, but with the strong ability to grow that the child possesses, will become a man? Entering as it does the natural body of man, the mystical child must grow and become a man, for each can reproduce only his own likeness. This change, this new born vibration, this renewed blood, gives us the virgin substance that brings forth the mystical Christ. Even as the Virgin Mary brought forth the Child Jesus, so can we follow the same law embodied in His life, and our virgin blood (virgin because all old male taints have been removed) be infused by the Holy (Father) Spirit of the Trinity.

You will ask the natural question: "How can there be born in me, a grown person of dual nature male and female, a third person, a Christ?" I will try to outline the picture—not the way, because that is given only in the practical spiritual exercises of our Order. Suppose a man finds the heart, the door toward heaven, and by using prayer and constant longing enters that door time after time. He will find, in the course of his practice, a place of balance where the solar force reaches its zenith,—in this case the violet and ultra violet aurific substance. This means that he is vibrating to the highest wave of power and light that purely human man can attain, that which will change the entire vibration of the blood; and as the blood reaches all parts of the body and astral aura, this new and higher vibration of the static power (static because it is equally divided between the earth plane and the divine plane) permits us, after we pass beyond the ultra violet ray, to enter the divine light of the higher soul. Thus in this color we are suspended between the lowest and the highest; all below belongs to earth, all above belongs to heaven.

In the Order of the Portal it is fully set forth just how this (static) solar force can be animated, and how to keep the male infusion coming from above rather than below, until the animal nature is so weakened that it dies and the divine takes its place, becoming fixed by the male force of Saturn. Thus we bring the male from above to infuse the solar light and blood for this new birth, and we bring the male up from beneath to fix the divine substance of this risen Christ Jesus. Christ is of heaven, Jesus of earth, so in our first birth we have Jesus the earthly solar nature controlling our child; in the second birth (the resurrection) we have the heavenly Christ in control. But as long as we remain on this earth plane we shall have to depend upon the fixed stars to hold our mystical creations long enough to enable them to enter our earthly form. We now know that the Sun aided by Jupiter controls the heart center, while Saturn controls the first center, the lowest, and therefore the polar opposite of the highest.

The god Jupiter is sometimes depicted* seated upon the eagle, with the regenerative sign in one hand and the torch in the other, his feet upon the solid rock, his limbs veiled, left shoulder and bosom draped. The left hand, that holding the regenerative symbol, is raised while the right which holds the flame is lowered. This picture clearly shows in what manner Jupiter aids the Sun center,—it is by bringing upward the generative force and subjugating Scorpio, transmuting its nature to the state of the eagle. Jupiter raises all sex force in nature to its highest state in order to aid the sun god in his work of redemption, that of bringing forth the Child initiate, who later becomes the Christ, the Saviour of the World. This is not the Sun force alone, for that has not the individuality that man must have; but it is the power by which the next type or man-god is brought forth from the very center of the old type. Thus has God ever worked to bring forth a higher type by the merging of the two, male and female, into one, the Child.

I feel that we should understand this lesson better if a little more explanation were given to what is meant by "living water". We know by past lessons that water is the element associated with generation, or creation of the animal and human species; therefore how can we hope to re-create ourselves, by the law of regeneration, if we do not have present in our midst the pure, living regenerative water (breath) of life that God used in creating the divine spiritual soul? Thus we may reasonably look to the divine soul, when it awakens in us, for this well of living water—a force of heavenly nature, pure and undefiled by animal man, or the harlot (multiple) matter. This is the living water, the regenerative force that we use as a mould in which to mould our own lower water of life, that it may become distilled and purified until its nature is like unto the nature of the divine soul's living water; otherwise the divine, in blending with the astral, will become lost to its own state of purity.

We now know why Jupiter is the father of Apollo, the Sun god, and why the center which he controls is linked to the heart center. No wonder many mistake his objective mentality for the true intellect,—as the mental must always be the messenger of the gods it is likely to be unduly emphasized. In this Third Work comes the mystical birth of the new type of (divine) man, here in the midst of the stable (the same that Hercules cleaned as his first labor.) With the animal and astral forces stepped to their very highest apex there must come the birth of the infant that is to redeem man, He whose star is seen rising in the Eternal East by the three magi.

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* Spence's *Polymetis.*

Prior to his conscious development man uses his centers of life but fitfully. To those in whom the animal passions rage there comes a partial awakening of the three lowest centers, the first, second, and third; and these are the three that the race as a whole has awakened and turned downward, resulting in the present orgy of sense stimulation. In the man whose vocation is speech the generative force will rise to the throat center, bringing a partial awakening there. In the coming lessons we shall study the method and orderly sequence in which these centers should awake in the student who has faithfully done the First Work.

The statement that the birth of Jesus takes place amid the animal forces in the stable is literally true, for the (animal) excrement is the furnace, that which furnishes the heat, and this is why the birth is said to come "in the stable". In the Saturn center is the force so necessary to blend with the solar heat that comes in with the breath, and the two then form the active power in man, noble enough to work in the equilibrate life force. In this mystical rebirth about to take place in the Third Work we use the purified elements on the lowest plane, in conjunction with the planetary power of Saturn. This is what gives man his dynamic power —the blending of the gross with the subtle, and the separation of the mystical third, which, by the first blending was transmuted from static to active, living power. This is the power which mates with the gross in order to bring forth the virgin, who will in turn become infused with the Lord of Life in his highest aspect.

We must not, however, forget that until the rising of the Nile, or coiled serpent power, there is no virgin field of attraction strong enough to call out this ternary of male forces, namely, the Sun, Jupiter, and Saturn; nor can *She* give birth to the Eternal Wisdom, depicted by the Eye of God within the reversed fire triplicity, which reveals the mystery of *living water*. For the mystery of the birth of the living child (Jesus), taking place amid the dead chemical action of man's material energy, is only accomplished by al-chemical labor, or Sun chemistry, *al* being one of the names for Sun. The ordinary chemist works with dead substances which eventually return to inertia, while the alchemist uses only living substances that have in them everlasting life in action.

THE SECOND GATE

DEATH AND ASCENSION OF JESUS

When we open this Second Gate the first trinity of forces (Plate XII fig. 2) suffer death, as they are crossed with the forces of the second trinity, and as a result of this death their vices not only die but ascend into the heavenly realm as virtues. Now the first three planetary forces (Sun, Jupiter, and Saturn) enliven the blood with their own fiery nature; thus the well known saying "saved by the blood of Jesus", if fully understood, explains away the delusion of many that Jesus did all the work and that we may reap the benefits without any additional labor. The word "saved" as used above is a mystery; saved from what? "The fire of hell", will be the general answer. Then what is hell? We now know that the fire of hell is that fixed carbon in our blood which is so dense that its darkness will not permit the living light to penetrate its depths. The body in its material nature is wholly dependent on its blood, and the nature of the blood indicates whether man's satanic nature or his heavenly nature is in control. As long as the blood remains a slave to Satan (the spirit of this hell fire) man cannot count himself saved, for Christ is not in him; but when the solar fire is *reversed*, through the action of the nerve fluid, and transformed into the pure blood (i.e. living water) that the mother of Jesus had, then the same male potency which brought forth his power as Jesus will enter the blood of man. In plainer words, man is not saved from hell until he has in his blood the light, the energy, the potency, and the life that Jesus had in His.

Let us again consider the words "saved by the blood of Jesus". It was by the incarnation of Jesus that the new type of man began on earth. Up to that time we had no guide or divine type to pattern ourselves after,—He was the first divine man. It takes a strong soul to carve out a new type from amid the old, but the only way any new vibration begins is through the overshadowing of the old type by a higher, finer male, in order to *bring forth* the new from the basis of the old. This is just what the Father did in the birth of Jesus and the changing of the divine man Jesus into the Christ man, who was to save the world. Taking the blood of the mother He quickened it by the overshadowing, in order that this material blood might be raised beyond the purely human type, and a new man, a son of God rather than of the devil, be brought into the type of mankind. In this manner the blood of Jesus was different from that of any other man prior to His appearance, for it did not respond to evil.

This new and divine type of mankind began in Jesus Christ through the higher mysteries, and we may take advantage of it and become like Jesus, according to our capacity to contain the high vibrant note that ever follows in the wake of the far reaching light which our Father emanates toward His children. When our blood becomes like unto the blood of Jesus then will our soul rejoice, for the birth which re-creates us is about to take place. This birth begins in the blood and goes through all our forces, up to the astral soul, where it is taken over by the divine light. Then man, through grace, has the power to bring this divine force down, step by step again into the blood, and when this is done with sufficient will power a spiral path is carved out and the same process will keep going on, ever strengthening and refining the powers.

The Christ cross results when man throws his life line across the border between body and soul and back again to the body (Plate XVI), even to the very point within the circle of our being and back to the circle. This will carry our strength of earth over into heaven and our power of heaven down into earth, and this was the true nature of the blood of Jesus which was shed for us by the law of emanation. It had in it the strength of earth and the beauty of heaven, and that is what unity in God means,—beauty conjoined with strength. If we substitute the word *earth* for beauty and *heaven* for strength we shall have a good idea of what the one substance was before separation into matter began,—heavenly earth and earthly heaven.

This new type of man, patterned after Jesus Christ, is the next great step for our human race, because mind can go no further in the old—it has reached its zenith. Consider well the picture of Jesus at the perfect age of twelve among the doctors. This young child had greater wisdom and intellect at that age than the old men who had given their whole lives to study and meditation. This is the saviour that Jesus brought to man, namely a better type of intellect, one born of the divinity of heaven rather than earth. Although using the earthly type as its base Jesus stands before us as a living reality, a perfect pattern, a Son of God the Father yet having for His foster father the old man Joseph, who tenderly cares for this Son of God. This is the goal that is held out to earnest students,—that they may attain the perfect blood whereby this Christ child of wisdom may be born. This can only be done by two processes, one the slow awakening that is sure to come to those who live good lives, and the other by a short cut (using the

SECOND TRINITY=DEATH AND ASCENSION

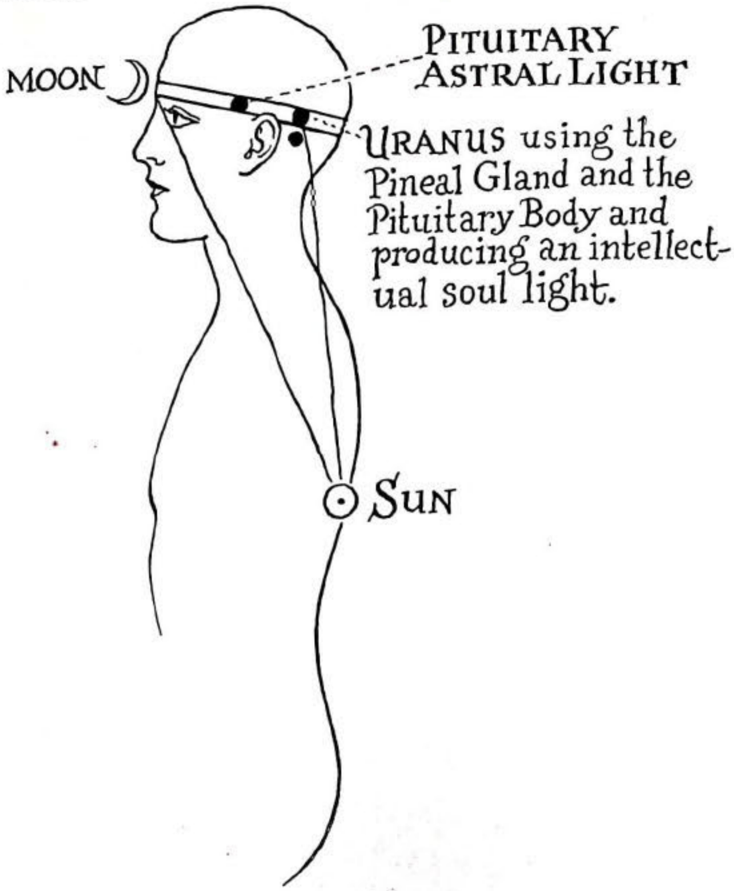
MOON ☽
PITUITARY
ASTRAL LIGHT
URANUS using the Pineal Gland and the Pituitary Body and producing an intellectual soul light.
☉ SUN

FIG 1

MIDDLE TRIANGLE=ELECTRICITY

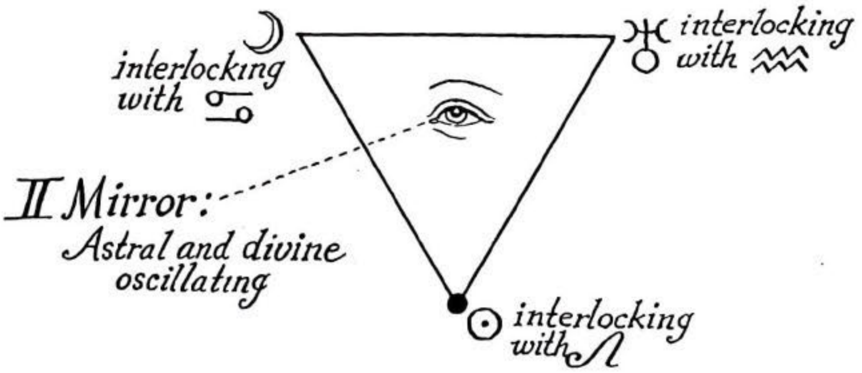
☽ interlocking with ♋
♅ interlocking with ♒
♊ Mirror: Astral and divine oscillating
☉ interlocking with ♌

FIG 2

PLATE XIII

elements in man and nature on the three planes) which is death on the cross of matter and spirit.

In man as well as in the universe these elements cross the border line of earth and heaven in whirling disk form, not unlike the solar disk; we call them centers. There are three of these main centers or suns, and by their manifestation man may control and use the spirit substance on all three planes. Jesus Christ in His resurrected form brought the power of all three disks up to the head in order that all might contribute to the intellect. Thus we see Christ with the nimbus of the sun back of His head, and thus we see all His true children shedding their radiance.

In our last lesson we dealt with the planetary force of the Sun, Saturn, and Jupiter. In this we shall study the combination of the Sun, Uranus, and the Moon. These three centers do not function on the physical plane except in rare cases, but they connect the astral soul with the divine. This is why we get manifestation with the pituitary when first the Moon center awakens, as the pituitary is the ductless gland which best responds to the astral plane, while the divine light comes from the pineal. In the adept the light of the pineal gland is fully awakened and absorbs the light of the astral very quickly, giving the student real vision instead of the changing phenomena of the astral. Also in this second trinity of planetary forces we again use the law of reversal, for we find the tree of life upside down, its true roots in the air and its substance in the head where the Moon resides. When we reverse the planetary forces they enter the elemental or natural body, and so by this reversal the second round of elements gives the soul a separate sphere of development, taking its gross food from the material blood and sending its overflow, the vital essence, to the third plane or true heaven (i.e. the upper brain), where the spiritual man is in the process of becoming arrayed in the immortal substance, that which changes not its nature but belongs wholly to the angelic. You can see by these two planes of elements that the sun is the dual force binding them in bonds that will permit the spirit to exist on both at the same time. If the sun were not the source of equilibrium for these two they could not meet and merge at the heart, as they do in the well poised body and mind of an advanced man or woman. (Plate XIII figs. 1 and 2.)

This second triangle, when reversed, is governed by the female rather than the male; by this we know the solar energy is that invisible virgin substance residing in the midst of the positive male, for the Sun is male outwardly and female inwardly. On the material plane he is male in nature, on the soul plane female, evenly balanced each way. On the other hand, in the first triangle and material round of elements Saturn, which governs, is male and so polarized in male nature that he remains fixed until he is drawn upward by the attraction of the female. That is the reason why his male nature must be depleted, or die, before he can change or become mutable enough to ascend.

In the Moon center there are three distinct awakenings, two on the planes of reflection before the true one comes, when the river of fire flows freely over the brows. Each of the first two gives a vast amount of knowledge, but the last brings that truth which changes not, only expands; in the last awakening we have the three natures of God and man in one perfect whole. Thus what we see, feel, and know, is truth itself, in so far as we can respond to the third heaven, and from that mountain look with uncovered eyes of reason beyond the limitations of matter into the truth of real substance, that substance which is ruled by the spirit. Remember that on the first or material plane matter conditions spirit and substance; on the second substance conditions spirit and matter; and on the third spirit *rules* all and thus is unchangeable. Spirit changes not in nature, but by contraction or expansion in substance may cover a larger or smaller range of vision or sense.

In this (soul) triangle the Moon center is ruled by the solar substance (for the solar energy when reversed becomes substance) and Uranus, which also has a balanced force like unto the Sun, and whose power forms the pivot between the second and the third round or spiritual triangle which we take up in the next lesson. The fact to be understood clearly is that these rounds are repeated again and again in man. They may however be travelled by one whose self-consciousness may seem quite dormant, in which case the awakening will be slight, for quickening can but bring forth fruit according to its expansion,—its expansion depending upon its rate of vibration.

Each time the spirit ego is able to become initiated into the round beyond, or another point above, it steps ahead in individuality and intellectual knowledge. The spirit ego may take several incarnations to get out of the rut in which it is travelling, and to plow another furrow higher in nature than its old one, and this is why we know that the road is spiral. Or the ego may advance very rapidly in one envelope or body and then, in another, have to make a fixation that will prevent slipping backward, and so it repeats the same round all its life in that environment before advancing. This is what makes life so fascinating and intriguing to the life principle—the gamble of it all, yet the certain knowledge that whether slipping or going forward we cannot get out of God's boundary. That one fact securely fastened in our memory will keep us content to go on, ever trusting to

God to keep us steady in our development, whether that development be the further advancement of the astral light, the divine light, or the living flame of the spiritual. Our business is to keep out of that flame of hell which will so fix us in the earth or gross fire that heaven cannot be reached until all mankind is redeemed with this planet.

Returning to the opening subject of this lesson, the blood of Jesus Christ, I will say that on these first two rounds it is the blood which plainly helps or hinders our advancement. How many of us realize that between matter and substance there is a connecting link in gaseous form, and that the ability to manage the rising and falling of this matter, which has in it the fire and water of both matter and spirit flowing from the body toward the soul, is what determines the quickening process? This gas, when reversed, is controlled by the fire mist returning from the soul to the body, and is then called dew, or that which falls to earth. Water is its controlling element, it is the living water which purifies the blood of man. While the gas which rises poisons the body it has in it that which will enable the soul to advance toward its lord in the third heaven. The falling dew is the substance of the soul that replaces the flame of earth, when we consciously apply the law of reversal.

If we can understand these three subjects, which are given in their first elementary stages in this lesson, we shall have accomplished much. They are (1) the blood and its vast area of work; (2) the various stages covered by the fiery gas which links body and soul. As said before, this gas travels through the medium of blood, nerve fluid, fat, and oil, all of which bear in their depths this explosive substance. We all know that carbon dioxide is a gas, and that if the surplus is not expelled from the body great damage is done, bringing pain and over-stimulation of the emotional nature. This subject will be taken up more fully later on, as this is to the body what mentality is to the true intellect—a means of quickening. (3) The pure water of life, or dew which returns to the blood from the fire of the soul, is the "fountain of life" from which we may drink freely.

While Jesus made the vicarious atonement for mankind yet He fully expects us to follow in His path, else why did He leave twelve disciples to teach and found the doctrine of Christianity? While He took the place of humanity as a whole, past and present, and showed us how to overcome the death of the material, and how we might rise again, yet this was done but symbolically as, in the ritual work of a large order one man is singled out and taken through the initiation for the whole group; yet all the members must take unto themselves the obligations of that order and live up to the rules as well as the one chosen. Jesus did just that for humanity; He went through the ritual of the gate of death unto life, that we might be initiated into everlasting life; yet we must travel the path ourselves and work out our own salvation just the same if we wish to belong to those resurrected ones, the Christ men, and become Christed even as Jesus became Christ on the Cross of Life. We must permit this second triangle of planetary forces and elements to absorb the first, and then their substances will so refine the natural body that its mentality will become the receptacle of the divine intellect of the soul. Then we can build our bridge firmly, in order that our vase may become sealed by our aura without danger of explosion.

This can only be accomplished by the free exchange of the astral into the divine, where man becomes angelic in nature rather than animal in sense, for this second round of elements is the pure substance in which spiritual man lives. Is this not reasonable? Man discards cloth of coarse texture and chooses those finer and more closely woven to put next to his tender skin, and grain must be finely milled before he will put it into his bread, although he gives it to cattle and other animals whole, knowing that it is suitable for them. Why should not a similar analogy exist for the soul, body, and mind of the higher evolved man, conceding the fact that for the purpose of crude man the astral soul with its denser light is best? All things in God's Body fit the needs of those for whom they are intended. As the growing mentality expands and attracts the intellect of the divine soul, it is but reasonable that the soul should send along with the need the substance to protect that pure intellect. Refinement is growth in *evolution;* coarsening is growth in *involution.* The repeated urge to incarnate denotes that we still need the coarse and gross matter of earth, and death gives us the opportunity to rest awhile and enjoy the fruits of our labor. Later in our studies you will see that this separation of body, soul, and mind (or spiritual self) is but for greater growth, and the uniting of them again into one form and one substance is the Great Work by which we may know truth in its threefold form—which is but One, after all.

A pure element is one that is free from animal sense and open to angelic wisdom. On the material plane, owing to the grossness of the four principles earth, fire, water, and air, man is governed by the elements, whereas in the divine soul nature the elements become governed by man. Thus man, on the material plane, is but the plaything of the elements and their astral light, for he is without the aid of his divine light and intellect. This alone tells us why he must as quickly as possible do the First Work, i.e., purify his nature on the *material plane,* in order that marriage with the divine Oversoul may take place. This will free him from slavery and make him master of the lower kingdom, even as God intended he should be. Jesus Christ had divine soul power to such an extent that His soul interpenetrated His mortal body and controlled its elements. This is why in death He had to wait but three days for the divine elements to take unto themselves enough of the external to enable His disciples to see Him without being blinded by the light.

I have said elsewhere that there are three main disks in man which meet and merge as one, because the one that holds the central vibration has as have all the mutable elements, the ability to work equally well with either the material disk or the spiritual one. These three main centers, after they become developed, control all the others and keep them in a state of harmony. Uranus is only just becoming visible as a planet, and in man this law works similarly, as the light of the pineal gland is partly atrophied and becomes renewed only as it works in conjunction with the Moon center. Between the crux of the first and second rounds is the birth of Jesus, and between the second and third is the death of *Jesus* and the birth of *Christ,* terminating in the ascension of Christ to the Father and the descent of the dove, the Holy Spirit. A great loneliness comes to the student when Christ has ascended; he loses the close companionship which he has enjoyed during the lesser mysteries, and must pray without ceasing during the coming nine months; for this birth of the Christ will take nine months even as the birth of any child. This does not mean that Christ is born in the form of a child—He still retains that of a grown man, and the birth this time is in a proper garment, for remember that the *garments* of Jesus (the virtues) were distributed among the soldiers (the workers).

Now Christ must prepare for His second coming on earth, and this time those virtues or tools which He brings will not yield to earthly forces. He comes to raise the quick and the dead, that all flesh may become immortal. Just how this is done, and how the cells are made perfect, I hope to explain in future lessons.

THE THIRD GATE

CHRIST IN HEAVEN

As we open the Gate into the third round of elements we prepare them for entire transmutation into the divine. Casting aside the astral as a main support we now strengthen the divine light by submersion into the earthly soul; and by the great cleansing which took place in the First Work between the soul and body (i.e. the first and second rounds of elements) we become equipped with a finer and purer vehicle. This has been accomplished by the use of the solar energy in the first round and the soul light in the second; therefore we are now ready to view the pure spiritual plane with cleared vision.

In this third trinity of Neptune, Uranus, and the Moon, we use the two raised elements of earth and water, and by mixation get a substance quickened and controlled by the two male centers Neptune and Uranus. The Moon supplies the watery element, controlling as she does all the elements of water in man (the soul combinations). Try to understand that when the first sun (black) was in process of unfoldment the response of all the centers gave support to that development, and in the second sun (golden) they lent their aid to that. So in this round they will do likewise in the development of the third sun (white), the disk of wisdom, devoted wholly to the intellect and backed by knowledge. Wisdom now comes into being, in order that man may know good from evil and thereby be able to choose rightly. In this trinity we use both the Moon center and Uranus over again, the reason for which will be made clear to you. (Plate XIV figs. 1 and 2.)

In the third round we must have a substance worthy in nature to stand the immortal fire, and the element that has this great strength is none other than water, and here we have not only a female (water) center but also one which is male, Neptune the Old Man of the Sea. He controls the eighth center and by placing this 8 in a negative position, or on its side, we have the sign of equilibrium, two negative mother planes meeting and merging in the male point at the center. By this poised sign we are able to balance heaven and earth and from them obtain the substance to clothe the risen Christ in everlasting garments; for though we have the perfect type of (mystical) manhood, the true Son of God, risen in nature and power, we still lack the fitting vehicle or body to carry on the work. Very little has been said about Christ and much about Jesus, for our leaders have cast a veil about the Christ after His ascension. We know that no soul is lost, and

THIRD TRINITY = CHRIST IN HEAVEN

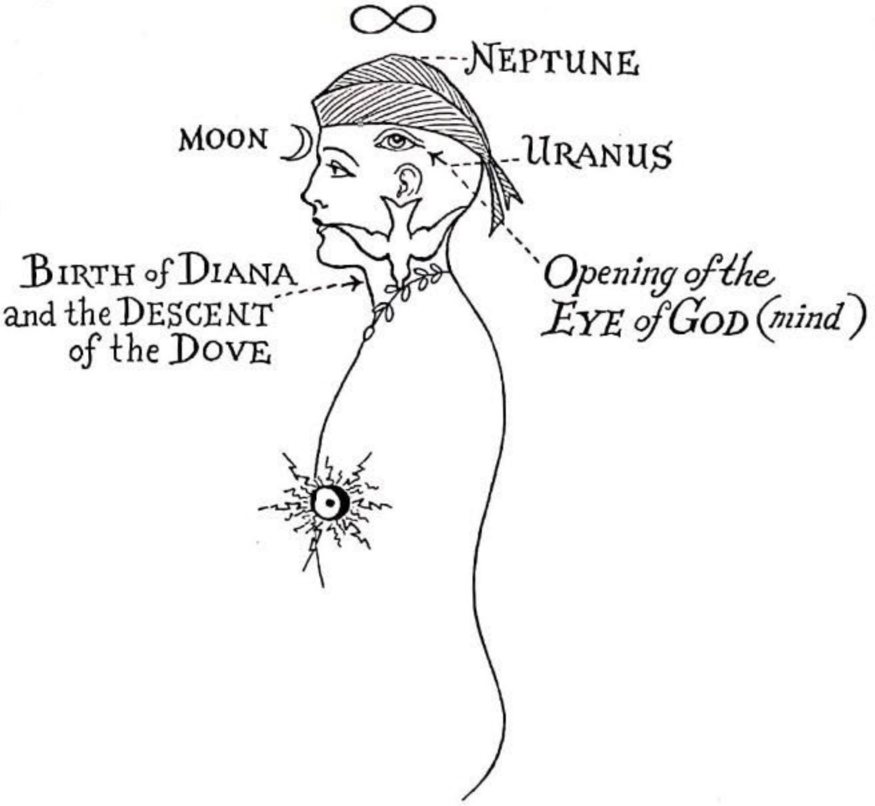
∞
NEPTUNE
MOON
URANUS
BIRTH of DIANA and the DESCENT of the DOVE
Opening of the EYE of GOD (mind)

FIG 1

UPPER TRIANGLE = LIGHT

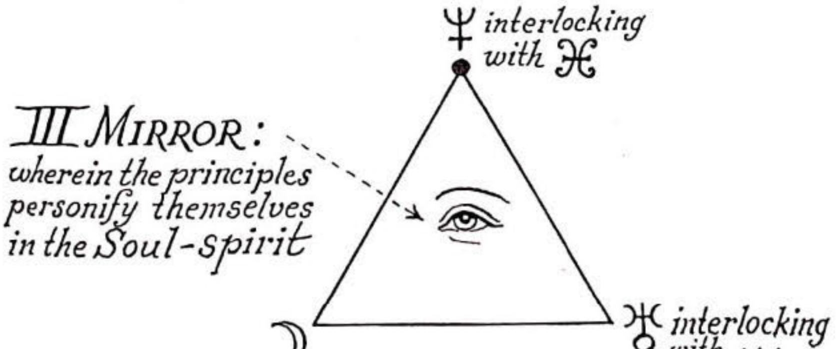
♆ interlocking with ♓
III MIRROR: wherein the principles personify themselves in the Soul-spirit
☽ interlocking with ♋
♅ interlocking with ♒

FIG 2

PLATE XIV

Christ Jesus plainly taught us by His reappearance that He was not dead. He even permitted His disciples to see His ascension to the Father in heaven, and the "many mansions" in His Father's house. Now what is a house but a body where men dwell, even as a temple is the spiritual home of the living flame?

So in the third trinity (Plate XIV fig. 2) we use the powers of the first two and build a third, which will not be as the other two but of another consistency. In the Moon and Neptune centers we have the negative and positive water elements, or Cancer and Pisces, controlled by Uranus working in the highest air sign, Aquarius. The Moon and Cancer both water, Neptune and Pisces both water, Uranus fire and Aquarius air,—these will give us the strongest material we can possibly obtain, and also the most refined. You now ask why we need such strong material? And the answer comes, that in order to clothe this risen Christ man we must have materials that will stand all the tests in store for Him. This is the One who has come to rule the earth with a rod of iron, and he who rules must have strength. He must have materials that will not break under his command; what could be better than the negative element of water and the triumphant active elements of fire and air, those elements which will give our Saviour the volatile wings permitting Him to fly? For this trinity holds the substance, the tincture, that will transmute all base metals into pure solar gold perfect in nature.

In this round the male Neptune rules and is the driving force, with the power to reunite with that first male, the fiery Saturn. This is the third heaven into which the saints of earth are caught up; here Christ has the angels who guard and prepare Him for His second coming to the earth—for man still looks for the return of Christ. The second coming I hope to make clear in this and the next lesson,—what it means and how it is accomplished. It is from this third plane that there comes to the student while the mystical Christ is in heaven the descent of the dove, (the Holy Ghost) whose colors are white and gold, red-white feathers, golden feet—magic symbols teaching us clearly the significance of this stage of the Great Work. While Christ is in heaven doing the will of the Father the dove on earth carries on the purification, which must not at any time be neglected as long as man partakes of earthly carbon in the form of nourishment, and contacts the aurific seed of his fellow men. Only the pure and holy spirit of the Dove can protect man during the absence of the mystical Christ. Again remember that all force takes form anew in order to work with this perfected Christ, that He may become the *Corpus Christi*. He is the one who purifies all that comes in contact with his perfection, and all heaven contributes its aid to the student who has ascended, even as our Lord and Saviour to this plane of manifestation.

Wisdom will open the book of truth in search of that pure essence, in order that the third heaven may control and bind to itself all that comes in contact with its mighty forces. And when the eye of the mind is opened in the student who has reached this level he may with true vision see the higher mysteries take place, may even watch divine nature at work, may even attend this birth of spirit substance which has detached itself from all that is gross or changeable; for here immortality is born, and the radiance of its birth no mere words can portray—it is the perfect (golden) rose of heaven. This state is sometimes called the "stone", the "saviour mighty to save", the "tincture", the "true gold". My students, how I wish you might realize the beauty of this perfect work of Christ! Never doubt your ability to attain this state, for Jesus reached it and He said, "Greater works than these shall ye do".

Returning to the three centers that form this third plane, notice that the Moon is located at the seat of thought. I have said that this center, the seat of thought, also has three distinct unfoldments; while Neptune, located at the top of the head, is the door, the "tassel on the black cap", the negative (black) water element which exists there before the golden bowl is permitted to replace it. This is the black cap worn by priests of different cults and religions, and out of this sea of blackness in which the male Neptune reigns the soul and spirit extract the golden oil which will give the ability to open up this closed heaven, the upper brain. This is a closed book to almost every one on earth today, this is the frozen north which must be warmed by the black fiery sea of our Old Man Neptune, in order that it may awake and permit Diana the perfect woman to appear, for wherever there is a visible male there resides an invisible female, and *vice versa.*

In this third round the light of the soul coming from the pineal gland acts as a great search light, turning its rays in every direction; aided by the Moon it brings before the inner eye of the mind all the wonders of this third plane. We may watch the awakening and the cleaning out of the dross, and we may see some of our past lives enacted, as the door opens and displays the awakening memory of this spirit essence. The seed of life blossoms before our vision. Here Christ will wash away all sin, and great rejoicing takes place as the true shepherd comes to take charge of his flocks, the beloved sheep of God, the newly awakened cells. As the voice of the male force enclosed in the water of life calls each by name it awakens and is ready to serve the risen Christ. In all this exchange of forces and substances the element of truth can be plainly seen growing in grace and strength, while all the old life force gladly recognizes the Saviour, the Christ, risen over all and whom all obey. They know the truth, that man and God are united in Christ, who is the true Son of God, the Changeless One. All other types of man are changing, each merging into another; Christ alone remains immortal, and when we do the work of the Christ we shall become Christ-like in nature, redeemed by the blood of Jesus and illumined by the grace of Christ. Grace means Christ-like, and is an attribute of Christ the Saviour.

Even as the second trinity was devoted to soul substance, this third is devoted to spirit energy, and is the stage where the ego becomes clothed in radiant substance,—radiant because the spirit rules it and his flame-like splendor causes all substance to glow like a jewel on black velvet when a light is turned upon it. Precious jewels thus treated will cast their own light rays afar, and even so does this spirit essence when Christ is risen and all lesser gods know they are saved from death.

The Dove with its wings denotes that the male power of this trinity is air rather than fire, for all creatures with wings are of the air, and all bend to the male. Here, as I said, spirit rules; here the work is all between soul and spirit; matter has naught to do with this plane. Spirit, using the eternal power of air, encloses soul; in other words soul is locked in spirit, even as spirit was locked in matter. Hence comes the perfect food, the virgin's milk for our Christ; it is called *virgin's* milk because this passive soul substance has not been infused previously by any male, and it is called *milk* because all of the soul substance which is permitted to cross over to the third is distilled from the divine soul. The *substance* of the virgin is yet too gross for our redeemed Christ and only her (aurific) milk is permitted to enter this plane; not even her divine person is deemed worthy to enter where all is holy, where only the spirits of the pure elements are present. None can enter here except the mystical body of Christ, the new garment in which His spirit is clothed. This is the plane which best typifies the miracle enclosed in the saying: "Out of the darkness came forth light." This is the cold and frozen north. We all shudder at darkness, little dreaming that the jet black strata between the color rays contain the most intense light of all. That is why, until we are able to bear this greater light, God and His servants the lesser planetary gods appear veiled before humanity. Not until man becomes one with the Father through Christ can he bear the light enclosed in the black rays, for black is pure negative and the highest mother of all to the pure and purified; but to the impure this blackness means destruction. That is why we struggle so hard to seek the light enclosed in the blackness.

After Christ ascends to heaven this plane (i.e. upper brain) is illumined by the light of the Saviour, and where darkness and chaos reigned now light and peace have come. It is hard to understand that the blackness, having no divine spirit ego to rule it, is both the highest and the lowest; highest when bravely met and its death faced, with new life as a result; lowest when we as cowards flee from it, claiming its forces are evil. There is no evil in all the Body of God, the universe, only as man makes it so; destruction and construction are but opposite poles of one thing, and sometimes one is necessary in order that the other may do its good work. Know that in all twelve elements of the Zodiacal disk there is in process but one thing, the perfection of the true element which will bring forth true fruit on all planes and in all ways. Notice on an apple tree, or on any fruit tree, how many blossoms are given to other sources before the tree is served, and how much of the fruit falls to the ground before ripening. All serve the four master elements until the real master appears and then they turn toward his development.

Not until God says, "Let there be light" does light come, and so only by the revelations of God may man see, hear, and know this third heaven into which it is said that many of the great prophets were caught up. This is the plane where the elements are ruled, this is that spirit in God and man before whom all bend the knee. In just the proportion that man can enter and enjoy this plane, in just that proportion can he say "Be healed" and healing follows, "Be calm" and calm follows, "Be tempestuous" and ardor follows. This is the ruler, the true child of the Father who in later days shall rule the world and all within it. Strong must be the soul and spirit ego which dares to enter this plane and then give up his lower nature (the negative) wholly to the male, for it is here that the male spirit receives the prepared female and henceforth conjoins with her. This is the wilderness to which the woman of Revelation fled in order to have the child of power. This is the field that blossoms like a rose when its master appears; that in the moonlight looked barren and is barren until the Christ in man arises in glory to change its waste nature to purest beauty and strength. Here is the door to the Crown and the Father to Whom Jesus taught His disciples to pray, in the only prayer of His of which we have any record, namely the "Our Father who art in heaven". In this trinity, during the time when the Christ is in heaven, the body endures great depression even though the Dove is present, because the very fact that the body and mind are deprived of His presence causes man to mourn; the disciple is at the mercy of his body during this period more than at any other time. The suffering of the mind is also very great—everything becomes a burden to us while we are waiting for the return of the Saviour.

LAST TERNARY, BEFORE ENTERING INTO TRUE UNITY WITH GOD, THE FATHER & REDEEMED EARTH

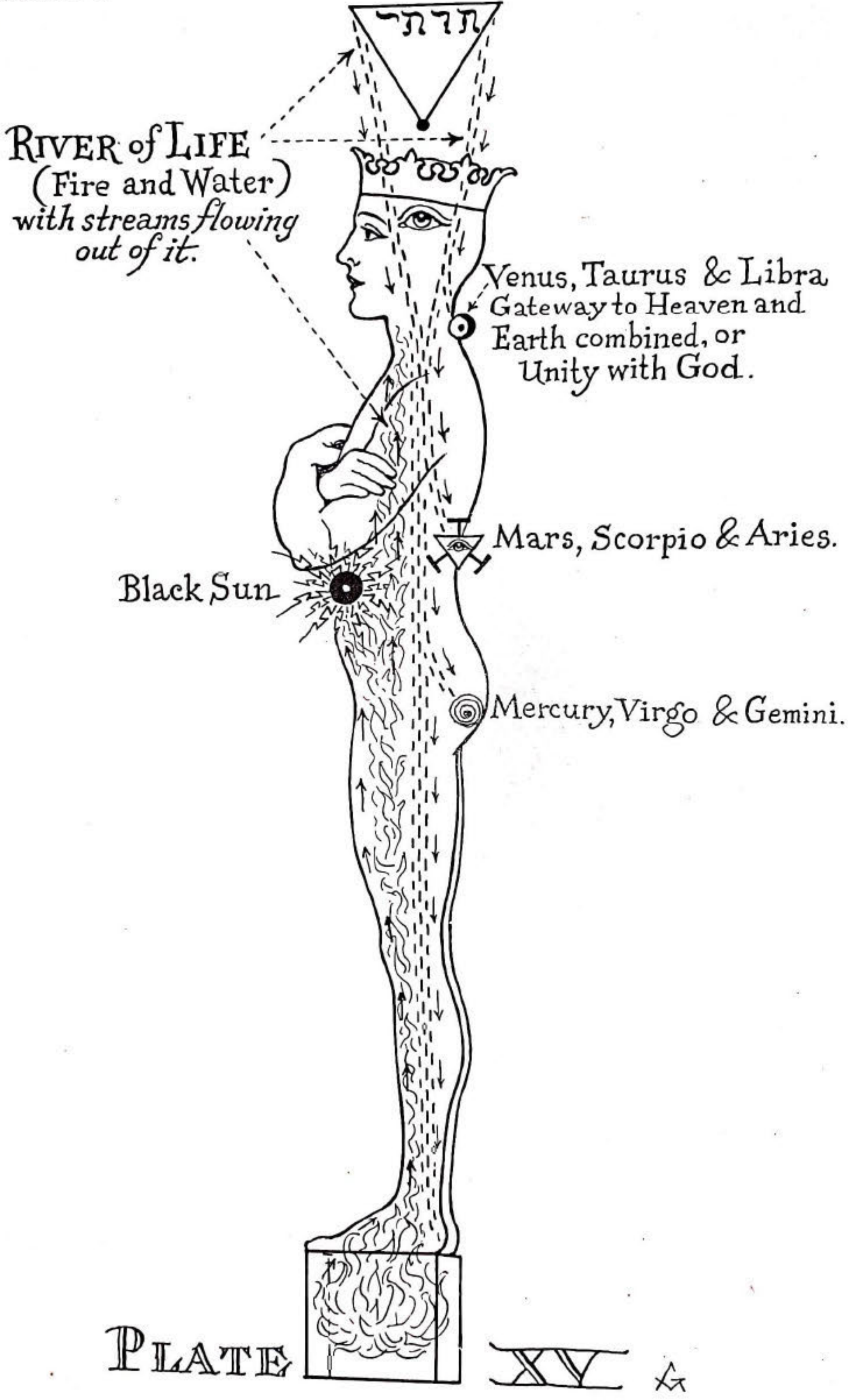
תזת־
RIVER of LIFE
(Fire and Water)
with streams flowing out of it.
Venus, Taurus & Libra
Gateway to Heaven and Earth combined, or Unity with God.
Mars, Scorpio & Aries.
Black Sun
Mercury, Virgo & Gemini.

PLATE XV

THE FOURTH GATE

THE SECOND COMING OF CHRIST

In opening this Fourth Gate we complete our law of the reversal of the twelve elements and enter into the fruits of our tree of life. Hitherto the true tree of life had its roots in the air (element); now comes the turning point when the earth is about to be redeemed by the second coming of Jesus Christ, who has now become Christ Jesus (Plate XV). Now comes the entire reversal, matter goes within to be redeemed and spirit comes out in flaming fiery splendor. The River of Life flows into the three centers which will lend their powers to the Great Work: Venus, Mars, and Mercury, the strongest and most mighty, and all three have dual elements.

Venus the throat center, the sixth in our chart, rules these three. She is the daughter of Neptune and Diana. In this trinity none of the centers have been used before, for these three are now strong enough to receive the flood of life and withstand the shock. Venus in its lowest aspect has Taurus (fixed), and in its highest Libra (cardinal air element); therefore Venus, the spirit of this center whose true name is love and whose symbol is the dove, can either redeem the earth or take air higher into the etheric and ethereal planes. Next we have Mars, the mighty warrior, the iron man, the center which connects with the umbilical center; (Plate XV, Black Sun) he it is who supplies the rod of iron. His dual elements are first fixed Scorpio, a water element, and second Aries, a cardinal fire element, which being the positive rules. Third we have Mercury the center of generation which in this trinity becomes regeneration. He also has two elements: Virgo mutable earth, and Gemini mutable air. This is a soul center wholly, as Mercury is a cross between positive and negative, equally balanced but dual still, not completed in the quaternary like the sun; it is the scapegoat bearing the sins of the earth. This is the triangle of love; only in the midst of these three can the perfect unity of love be fully understood. Venus, Mars, and Mercury, names before whose power all mankind bows,—they are those perfect ones found worthy to receive Christ on His second coming to earth.

Here in this trinity man may taste of the (Christ) River of Life; here the true fire body is perfected; here Christ is seen amid the flames (in place of Satan, whom He has conquered) and He is crowned with a golden crown. The Saviour has indeed come to earth again this time bearing the crown, for the cross has become the cube and from now on immortality is man's birthright through Christ. After this trial and testing the student may rest in Christ, his labors on earth done, his place prepared in the scale of the world's redemption. Here man suffers on his own account no more, he is privileged to help others; he may, like Jesus Christ, by vicarious atonement bear the sins of others but he is perfect through Christ Jesus, and from here on his energy and his substance are ruled by the spirit (Master) ego at all times.

At the fall of man into matter his creative force was divided, part going to the generative organs to reproduce his species, and part into speech, in order that he might rule the lesser kingdom through sound vibration, or the word. In this triangle the four creative powers of the Ineffable Name are brought together again for re-creation, and both speech and reproduction are raised to the highest pitch. Christ men who attain this trinity are prophets, their speech is truth itself, their reproductions are Christ children,—that is to say they reproduce no physical children, only children of light that enter the mind and body of their brethren in the form of light, or vibrations of truth and spirit, giving them strength to travel the Path; for unaided they never could have gotten the inspiration (the opening) through which their own light might shine. One Christ man may help save thousands of helpless ones who crave the blessing of the true light rather than the reflection. Read Rev. 14 and find where the Lamb stands on the mount Sion "and with him an hundred and forty and four thousand (144 reduced is 9), having his Father's name written on their foreheads". The Lamb is the purified fire-body obtained from Mars and the nine centers. Here Christ becomes the strong man with the rod of iron. The four beasts are the four fixed (initiatory) elements converted and purified, and the redeemed centers eat of the divine tree of life rather than the gross food of earth. These nine spirits "were not defiled with women"—the gross, material substance had never entered their caves where they lay sleeping. These nine, in their spiritual state, are the concave mirrors which will reflect nothing but the truth from henceforth. For mortal matter is only the changing reflection of the true spiritual substance; each time the water of life is troubled or the vibration changes its reflections vary according to the capability of the objective mind to interpret the reflection.

When these nine centers, the seven active and the two passive, will reflect the grace of the Christ within, they are stamped with that exact image or pattern which Christ Jesus rendered as the true type. Nine is the number of man, and not until these have rendered their service in the completion of the Great Work does the animal man become the truly divine. After the student has attained this ternary in its dual aspect he may enter into the life of Venus, Mercury, and Mars —two waters of life (Venus and Mercury) with their lord and flaming master (Mars) in the center. Mars has the ability to turn either way, symbolized by the double handles; this center also has the triangle within itself, and the eye of the mind at the central point of manifestation. Rev. 14:13, "Blessed are they which die in the Lord"—die to mortality and corruptible matter and awake to immortality and incorruptible substance. These three centers are the ones which have withstood the tests of the elements and have mastered them; water cannot drown them, fire cannot burn them, earth cannot corrupt them, and air but lends its wings to them henceforward. Again in Rev. 14 it states plainly that Christ turns the wine from the vine of life back into the blood from whence it came. Blessed be the name of the Lord.

I have given you only a brief outline of the Christ method in these four ternaries, but they will enable you to become inspired by the Holy Spirit to find the true Path "which no fowl knoweth", and by the direct aid of God to find also the point within the circle. I have dealt more fully with the Christ life than with that of Jesus, and have done so purposely because many have written and taught the life, teachings, and death of Jesus up to the time of the ascension, but few have clearly taught the life of Christ afterward. As the mirror in each triangle becomes able to reflect just what is transpiring within it the student is afforded true vision even to the third heaven, and is enabled to watch the birth of Christ taking place step by step, and can be instructed by the Christ Himself. For as the Christ body, soul, and spirit comes forth in man the contact with the Christ is made naturally, since man has in him the faculties to see, hear, and know the divine even better than he can the plane of earth. When he relinquishes his hold on earth and dies to it that he may enter the divine, angelic and spiritual heaven, then he may return to his material nature with self-consciousness and redeem it, for as I have said, the Christ soul-spirit turns all dross to pure gold. In other words all that it contacts becomes of like nature, thus the reflected becomes as that which is reflected, the imaged man is one with his Creator.

Before the First Work and the awakening of the three rounds of elements necessary to bring the Venus star of love into her own these three centers responded only to earthly force, resulting in the passion of earth and the children of earth, but the Venus center is known to be the gateway of heaven—not the third heaven that we last studied but the perfected heaven where the divine man comes to know God.

These centers which we know by the names of the nine main planets are the nine lights or steps to God, and as these whirling disks become quickened and act as One under divine guidance they respond through the mediator Christ Jesus to God the Father, and so we must not seek to know God until we have found His Son whom He sent to redeem the world. When we have completed the First Work and the nine centers live in the resurrected life, then and then only may we turn to God the Father, for we are then worthy to say: "Sacred Life of Jesus abide in me; sacred Light of Christ abide in me; sacred Love of God abide in me." Not only can we say this, but it will be so; within our heart of love will exist the threefold nature of the entire Body of God: Jesus Body, Christ Soul, and Father Spirit. These three constitute the celestial man made perfect, One from the point to the circle; this is the true mystery of the woman-man, the purified woman merged with the perfect male. The ego whose body and mind are wholly subject to matter is a slave in chains, even as a prisoner that is chained amid the darkness of a dungeon, and as long as he accepts his chains so long will he remain a prisoner. Once let *divine discontent* enter his being he will not rest until he is free, until he can feel his wings spread aloft. As long as Mercury the water of life is servant to earth rather than heaven just so long will man grope amid the darkness, even as the bat. But all mankind can lift its creative energy to its highest plane, when Scorpio ascends into the fire of Mars and becomes the eagle strong enough to bear the weight of Jupiter, and when Virgo lifts her strong wings to carry the grain where it may be planted in the true earth. Then and then only will the three mighty disks (Plate XVI) turn and the refining mills use the water of life to grind the wheat, that the bread (glorified protoplasm) may feed the children (cells) of God. This redemption of earth is man's work and man's work alone; he need not wait for one to redeem him. Jesus pointed out the way, but man must take up the cross and follow Him, not content until he finds Christ *after the ascension.* Within thee, O man, lies the Way, the Truth, and the Redemption.

You may well ask in what form of life and energy the Venus center functions before the First Work is completed? The soul and life which then manifested in this center were related to the astral, and those who open this gateway without purification run grave risk of obsession, for when a door stands open and unguarded all who wish may enter. Often the unfortunate victim has actually invited the disturbing influence by trying to get spirit messages, and not having sufficient control to be able to dictate cannot know what sort of a guide is entering. The wise pupil will let this be one of the last doors to open, as it should be just what its name implies, the door to heaven. By patient waiting many troublesome

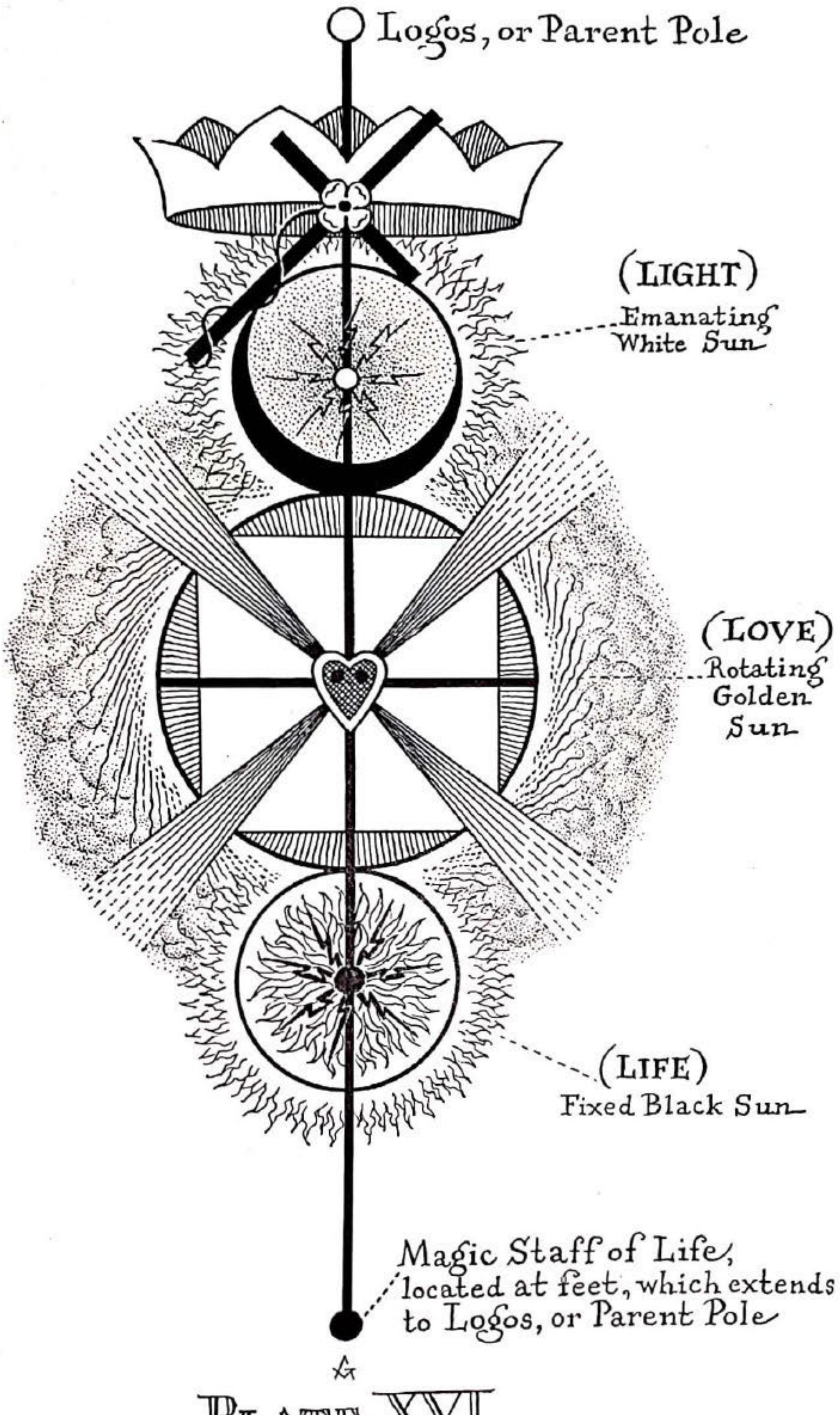
Logos, or Parent Pole
(LIGHT)
Emanating
White Sun
(LOVE)
Rotating
Golden
Sun
(LIFE)
Fixed Black Sun
Magic Staff of Life,
located at feet, which extends
to Logos, or Parent Pole

PLATE XVI

experiences will be avoided. The essence extracted from this center should be above the gross elements; it should be etheric in nature, for this is the fifth essence or first manifestation of the divine man, all before belonging to the beast and under the control of the four fixed elements. But beyond these four comes the true man with the triune mind (i.e. three mirrors) that can handle this new explosive, dynamic energy.

This fifth essence was first extracted from the land of Ethiopia, the black land where Saturn and the fire spirit Satan reign, but it must be refined and raised to the center of Venus, when, after uniting with either the white lily or the red rose, it becomes the true philosophic mercury. After this blending with either the white or the red we are ready for the actual expansion of the real man which will replace the old Adam. In other words the Christ child has grown and expanded by proper nourishment to such an extent that soul, body, and intellect will take on the nature of the Christ man. After this the old type dies entirely and the new replaces it.

We are told by the alchemist that Venus controls brass, but while brass is preservative in nature it does not immortalize the metalline fluids. This immortality comes only when man has returned to God and is again as in the beginning One with the Father. This state comes to body, soul, and spirit only when all the elements and all the planetary forces within him respond to God. Then once more the circle has become reconciled with the point. The increase of metals does not bring about the increase of man, it is but the perfecting of the proper food for the divine man after the birth of the infant. Each can but bring forth its own species and this is why I have taken such pains to explain how to contact Jesus Christ, and how the reflection of this perfect type may become imbedded in each one and there take root, growing into the real man that shall, like the seed, expand and force aside the old, replacing it with the real Saviour.

In this ternary we finish with the lily, and henceforth the solar rose will rule with a rod of iron, for the red rose is of heaven and the white lily of earth, while the golden rose is of the kingdom. Shall we examine this mystery? The centers first manifest through the subtle life of the vegetable kingdom, namely the flower kingdom, ending with the noble tree. They appear to the inner eyes of the student to be at first water lilies and next Easter lilies, for these two are of the white (lunar) woman, and control the negative water and passive earth. Then as roses they are the red (solar) man, the positive red controlling the earthly fire, and the golden rose the etheric sea. These two, the lily and the rose, may blend or they may live apart. If blended, man becomes redeemed even to his corporeal body;

if kept apart man may be intellectually wise and powerful, but not as Christ. In plainer words alchemy may increase the mind of man, and the planets aid him in every way; they may bring his type to its highest point where he may rest in God, —but Christ alone can bring him out of the bondage of animal life and gross matter back to the paradisaic garden, bearing with him the added strength of the gross plane.

You may ask why the Venus center was left until the last? Why we function in the highest centers first before entering the gateway of life? These questions may be answered by the mystical names of the centers and planets. Venus is the daughter of Neptune and Diana, the Moon spirit; and Neptune is the Old Man of the Sea. The birth of Diana took place in the third round, the rising of Neptune from the sea in the third round; therefore as Venus is the star of love, her birth could not take place until after that of Diana and the rising of Neptune. The old myths if properly understood also tell the story of redemption, but the secret doctrine is so protected that unless man has developed the inner faculties he cannot understand the story even if plainly told. If it were set forth too plainly the danger would be that he might develop his inner faculties and then, if he were not fully resolved to turn to God the Point, he might turn his dynamic forces toward the gross circumference on its lowest plane and not expand the power of the Point, with its spirit substance. If he should turn toward evil rather than good, destruction would surely follow in his wake.

THE FIFTH GATE

Christ Ruling the Earth With the Rod

When we open the Fifth Gate we find the three great disks fully developed and all obeying the voice of love, with Christ ruling both the heavenly and the earthly nature in man. Not only His spirit but His body and mind as well respond and the three become one; matter is redeemed and man is crowned. Let us study the nature of the word *crown*. We know it denotes ruler, but what we do not know is that the word *crown* or *corona* means a place where the power rises. Thus when man is crowned and has the cross of life also within the crown, it means literally that the light, the power, the flame, the All of that man rises, through the cross, to that point and in this case enters the mind. The result is that man then may contact God the Point Itself, and understand the mighty truths of all nature, both divine and earthly, through direct revelations from God Himself, located in the Crown of All. Here dwells the ineffable Logos or Word of Truth, the Ain Soph. Who knows how many times man has to repeat this operation in order that his consciousness may expand and his brain power respond? In every age religion has taught that the cross leads to the crown, but in each age the teachings have expanded. The last teacher and therefore the greatest, because man is in a state of progress, was and is Jesus Christ. We do not need to turn back and follow the teachings of earlier ages because in His Christ doctrine is embodied all that went before, with as much added as man is able to comprehend.

These three disks are located one at the head, one at the heart, and one at the lumbar region, and all are ruled by the crown, the cross, and the rod of initiatory power. All three planes, symbolized by the three disks, are ruled by the true Christ element *in God,* and the manifest Christ form through which man may reach and be reached by God.—Rev. 21:22. "And I saw a new heaven and earth, for the first heaven and the first earth were passed away and there was no more sea." When this one element located at the crown of the head rules all it will not destroy the life of the tree of life with its twelve fruits, but will enable each one to give true manifestation after its own kind. The statement that the "tree of life yields her fruit every month" refers to the fact that each month in each Zodiacal cycle the twelve elements, now ruled by the one true element, perfect their kind in the "leaves of the tree", i.e., convolutions of the upper brain. These leaves exist in the power resulting from the overflow, which must be stored up in the reservoir, the *aura*. Here we find the leaves, that which the tree gives to the earth to enrich its soil, and, in man, goes into the aura for the same purpose. On the outside of the aura we find static electricity in negative polarity waiting to be used, and if it is absorbed vitality in never ending streams comes pouring out of the point to the circle, where man may help himself or permit others to use his surplus. (See diagram of the man's head as the point within the circle, Plate XI fig. 4.)

The three great disks or suns now respond in their outer manifestation to heat, light, and electricity; in fact each trinity interlocks with the fourth, thus forming radio-activity. These three are ruled by the expansion of their points into the Rod, where they in turn merge with the Eternal. The Logos, or Word of God expressed through the trinity, becomes the cross of life, or ternary with its four triangles meeting in one focal point. You must realize now that symbols are actually necessary to the student in order to understand the unity of God in manifested nature, for man must have a premise on which to base his words or thoughts, even as God bases His Word upon the creation of nature; man His living image is His Word made flesh.

The symbols accompanying this lesson (Plate XVI) tell again the entire story of redemption, for the magic *staff of life* is creation and re-creation, or generation and regeneration, which extends from the *point* to the *circle*. (This entire symbol should be visualized as turning in circular form, with the white point in the center and the black following the circumference.)

The *Logos* is the Word or Christ, the Son of the Father, the true mediator between God and man.

The *crown* or corona with its seven emanations of light is the Church of Christ, the temple of wisdom which reaches through intellect and mentality down to the very circle, and whose rays enlighten the entire Body of God from the point to the circle—they are the messengers of God.

The *cross* within the crown is the dual principle made manifest in the rose at the crux, the upright male and horizontal female joined in union with the secret Church of Christ.

The *three main disks* are those which control all lesser disks or degrees of energy, and are respectively heat, light, and electricity, with their invisible result which is radio-activity, ready for the Fourth Work. These three represent the trinity in every respect in nature and man. The lowest (1) is static until joined with the active (2), resulting in the dynamic force (3), yet each is convertible into any one of the three, which *bring forth* the result, or the quaternary. Thus all three will lend their powers and life to each, either the head, the heart, or the reproductive nature.

This state in man's development marks the place where he discards animal power and begins to manufacture his energy by mechanical means. Now the electro magnet is the basis of all mechanical power, and the story of how to build a generator is briefly this: it consists of a coil or coils of wire wound on a soft core or spindle, to form a drum-like armature. The permanent (the static) magnet becomes an electro magnet by the active rotation or revolving of the armature about the spindle, and the rate of speed determines the rate of the current. The armature, by means of the copper wire, is the active portion, while the spindle is the static, and the revolving causes the friction of energy against energy, producing power. The law underlying this generator is the same as that governing the spiritual life, and just as the scientist has caused it to manifest on the visible plane, so can the student bring it into activity within himself, for the law that rules the universe rules man.

Thus in the first center or Saturn fixed fire or static power is resting; this static power forms the spindle or staff about which revolve the active currents enclosed in each of the other centers and in all parts of man. The law is the same in the cell—there also reposes the static invisible spindle about which whirls the active; and the mind, working intelligently through the will of God, enables man to work out his redemption and freely use this static power which lies concealed at the black point of the magic staff, where it contacts the circle through rotation. There man will find Lucifer (symbolized by the black dot) fallen from heaven and chained to earth, where he rages in pain and despair awaiting man's aid to accomplish the return to his seat in heaven. As by man he fell, so by man must he rise. There is naught in God's Body for man to fear except himself—all will respond to good if attacked in faith and courage. Fear is the bond which binds man to evil; he fears to step boldly toward God, and to relinquish that which he has for that which God promises him through His Son Christ, if he will but take up the cross (namely the dual male and female in himself) and bravely follow his Leader, casting aside the delights of material pleasures for the joys of heaven. In other and plainer words, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." How plain the simple direct teachings of Jesus become when we know the Law back of them, for man's mind works in multiplicity while His mind worked in unity.

As the mind enclosed in matter quickens by responding through the brain it ascends in waves or rhythmic vibrations. Elsewhere it has been explained how any ritual, prayer, or form of imparting power or light vibrates in periods or numbers. Thus if a student's vibratory note is seven he will develop along the rhythm of seven, or if two along the path of two, and each time he or she adds to the power of that note it will be in either sevens or twos, and each step forward is called a plane of manifestation. Thus if a student has attained a plane of light vibrating at the rate of seven trillion volts of electricity and doubles that power, all his faculties will have to unfold enough to respond to the doubled power of the light enclosed in the fourteen trillion volts. The function of the brain at seven would not hold good for fourteen trillion until the student had developed the brain response according to the higher voltage of light and power. When he had he could easily control all power on the lower planes from seven to fourteen trillion.

Animal man does not partake of the virtues which are enclosed in the gross material soil, but has to take his nourishment after it has been digested by either the vegetable or the animal; hence he does not have the same advantage as the lower kingdoms, which are but twofold in nature while he is threefold. This is the reason why they reject the subtle essence that is spiritual in nature, and animal man is starved because of this rejection. But the adept, knowing that the vegetable and animal kingdoms are twofold, goes direct to the source, the elements themselves, from which the minerals and metals were first formed. He can do this because the creative forces are in the process of creation all the time and this enables him to go beyond the lower lives between himself and the source. Thus he partakes direct from the fount of nature by means of the etheric sea, rather than eats what has already been assimilated by others. If it were not for the light of the sun, which carries in its light rays the metalline forces from other planets, man would have become weakened long ago; but the sun as well as Lucifer and man has the threefold nature. This accounts for the sun drawing from the planets what they cannot use, namely the *third person,* as the stars do not use the elements beyond the astral, being even as the vegetables and animals.

When Lucifer was thrown down from heaven by God he descended into the gross depths of the earth where his light is hid from man except as he descends into the hellish regions. This he should not do until he has so strengthened his forces by the redemptive life of Christ that the delights of hell have no attraction for him; then he can go through this lower region without harm to himself, as all hell bows before the power of Christ. This is the real reason why man must ascend into the Christ nature before he can descend into the depths of the earth, where the gross gold lies in abundance. When once he has made the upper rounds of the ternary and freed himself from the bonds of the four lower elements which rule him through his animal nature he may descend with safety, as Satan is then behind him. By the power of the golden cross he may command all nature to yield up her riches to him, but until he has risen above any plane he cannot rule it, for only the greater light can control and command the lesser. God's law is that light dwells amid darkness, and yet the darkness is not aware of it—only the will of God working through man can separate the gross from the subtle.

When man can control the elements then the planets, working through them, are able to lift him above the gross material into the pure astral, where the blending into the divine takes place. The earthly elements build the natural body; the stars give it their astral soul; the moon, reflection of the sun, brings the two up to their highest point of efficiency; and the sun supplies the solar material for the mystical body of Christ. All these forces work together through the centers in man to build a mighty structure in the image of God. The seven main centers control and work through the lesser centers and elemental forces, just as great men work through lesser men. The lesser centers are the servants that carry out the orders of the great ones, while the two passive centers, i.e., Neptune and Uranus, connect and unite the seven with the kingdoms above the earth and astral heavens. Thus you see all leads to the word, which was made flesh in Jesus Christ. Even the material body of the man Jesus was of the finest and highest grade that this human race is capable of attaining, owing to the fact that His mother was an initiate of the highest order and received the aid of many powerful ones in the consummation of this great mystery.

The "word made flesh" is not hard to understand when we know that the creative energy of speech and the reproduction of our species are but separated halves of one and the same energy. Before the fall into matter man could reproduce his species by power of the word, while after the fall he had to imitate the animal who has no spoken word, and work through the emotions. Thus when the angel Gabriel made the annunciation to the Virgin Mary he but made use of the same method of reproduction that was possible before the fall, namely *sound vibration;* for by the knowledge of the law governing sound vibration we may either quicken matter or slow it down. In the Garden of Eden period, or paradisaical time, man was not as the brutes of the field but as the angels, and his creative powers had not been separated in the form of sound and fluid. In other words the tenuity of his bodily structure and the innocence of his mind and emotional desires enabled him to create through sound. He did not need to resort to emotion to stir his creative fires within him, but could by the *word* command the elements of nature to respond to his needs, and the elements obeyed him. His mind backed by his will ruled his bodily structure in the creative act, while now his body, being composed of the earthly elements rules his ecstatic power.

The work of these lessons is to show how to purify the elements of your body, soul, and mind, by making use of your static power, and static power is that which is used in all creative acts, whether the creation be in the fine arts or in the reproduction of the species. You will by deep thought become enabled to see why man makes use of the sex emotion to such a greater degree than the animal types, and why the sex act is called animal. In generative man this act remains on the animal plane, while in regenerative man the ecstatic emotion reaches the heights of heaven. Man looked upon the animal type and in envy of this gift of ecstatic emotion chose to descend into gross matter for it; but God, who is a just God, gave to him at the time of this fall the *word* also, that he might have at his disposal the power to rule over the animal. Thus when Jesus said that in Christ man became as the angels He did not mean that there would be no male and female types, but that man would return in time to the divine way of creation, or the word, and that in addition because of his journey to the circle he would possess the wonderful emotional nature of the animal type as well as his divine gift of intellect.

Wisdom alone does not content the perfect man—he desires also the ecstatic states of emotion. This the animal gave to him, for God's divine gift to the earth was that it should bring forth in emotion, and it must manifest at both poles; at one it is pain and sorrow, while at the opposite it is exaltation, joy, and the ecstatic dance of the cellular system. Man desires all the fruits of the tree of wisdom, and one of the greatest is emotion; we know that a look, a word, or the clasp of a loved one's hand can thrill us to the very core of our being, and these are the gifts that come by the emotional waves passing over the nerves and through the blood. By a thorough study of electric batteries both dry and wet, of wave currents and all the phenomena of electricity; and by analogy when looking into the mirrors within, man is enabled to know that his great search is always for a better, freer instrument for the manifestation of this electric flow to his hungry ego, which ever craves expression, even as God craves expression—through creation. Man but copies his Maker.

The creative energy of speech and sex are but separated halves of one and the same thing, but in woman speech is positive and sex negative, while in man speech is negative and sex positive. The female attracts the male always; woman attracts man through sex and man attracts woman through speech, which she calls his intellect. Woman is love while man is wisdom;* thus we say that woman fell first and tempted man afterwards. The Virgin Mary answered the angel: "Be it unto me according to thy word." The word in earthly creation must be expressed through the sense (sex) nature in order to bring forth children in pain and sorrow, for the material senses take the opposite pole from the soul. Thus if the soul ferments and expands in joyous labor the bodily senses may, in opposition to the soul, manifest only pain and sadness to the material mind, as there is eternal warfare between the earth serpent and the seraph of heaven (or the word and sex in nature) until all sense becomes of like nature to the Logos. The word in man must arise and cleanse itself and by constant marriage with the material sense so overcome and lift this "son of man" that it will become as the Saviour Himself said: "And I, if I be lifted up from the earth, will draw all men unto me."

Man is divine in his heavenly word and animal in his sense nature, and it is the task of his true manhood to lift and redeem the fire of earth that it may become as the fire of heaven. Let the lion and the lamb once become reconciled and the living water of life will do the rest. In the Second Work we brought this lower fire to the heavenly gateway, that it might drink from the fount of Venus and permit the dove to cast the Holy Spirit over its flames that they might become raised in very truth, as all sex sense belongs to the astral until lifted. There we only blended the five spirits belonging to the five lower centers, permitting their combined essence to become the basis of the Greater Mysteries in the Third Work. The center of love, or Venus, has been called by many names in the past—Hathor, Isis, Venus, Mary, Holy Ghost—and by these names and the study of the principles enclosed in them we can readily see that the force within this gateway of heaven has been steadily pushing its way outward, and the darkness must flee before it. And where can the darkness go but within? Jacob Boehme, speaking of the word made flesh in Jesus Christ says:**

"The forming of this worthy person is severally (done), first there is the word, or the Deity, which has had its forming from eternity in the father; and assumed in the becoming man no other forming or (image) but continued in the father, as it was from eternity, in its seat. The second forming is done naturally in the same time of the angel Gabriel's greeting when the Virgin said to the angel 'Let it be done unto me as thou hast said.' In the performance of the same word, the imaging (or forming) in the element was done, which (image) was like the first Adam before the fall, which then should have generated such an angelic creature out of himself; and the whole propagation of the angelic men (should have been) so; and that he could not do now, because he had entered into the spirit of this world, and therefore there must be such a virgin-like creature born in the earthly virgin (with her Brethren and sisters) out of the earthliness again into the (pure) element (before God) through himself. And this forming (or imaging) is done in the twinkling of an eye, wholly and perfectly without any defect; and nothing had happened to it the more with the length of time.

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* This is on the human plane where manifestation always works through an opposing polarity; on the spiritual this is reversed and woman is wisdom and man love.

** *Aurora*, chap. 18, verses 44-46.

And the third forming was together in the same twinkling of an eye, with the other forming also at once out of the (pure) elements produced, just as if an earthly seed were sown, out of which a whole child springs forth and takes its beginnings naturally; and the new creature (in perfection of the element) was the masculine seed of the earthly man, which the earthly matrix of the virgin conceived in the bosom of the Virgin Mary; yet the earthliness defiled not the limbus of the new creature in the holy element, for the word of the Deity (which was the mark of the limit of separation) hindered that."

In the golden rotating sphere the heart controls the quaternary and forms the mixing bowl of the four masters—fire, earth, air, and water. Here is the meeting place for all, and distribution takes place from this point to all quarters of man, and amid these suns exist other suns of lesser magnitude. The black sun represents the body, the white sun the soul, and the golden sphere the spiritual center which links man with the heights and depths. The point posited at the center, and the circumference are the double reflection of the Logoi within the spiritual and spherical heart, which is seen in the heaven world as white and in the terrestrial world as black, and whose noble nature may be traced in the black carbon and the white diamond. "As above so below."

THE SIXTH GATE

ROTATION OF SOLAR ENERGY

The opening of the Sixth Gate bestows the gift of solar rotation upon the student, that which is mythically known as the Golden Age, and it deals with the fact that during the Third Work those who have chosen to follow the Master Jesus have only to *carry* the cross; His spirit will guide the actual work and man but needs to open himself to this spirit, allowing his lower mind to become receptive. He is not obliged to spend any time in directing the three centers which form, grade by grade, the ternaries of this work.

In this gate the Black Sun (Plate XVI) Saturn or the Old Man is automatically taken up into the life of the virgin soul, where his fixed nature becomes mutable through her light. The student can start the solar rotation only by his response to Christ, in the heart center and this, by its action under the guidance of the Master Mind, will cause the other centers to rotate. It is only when one can lay aside the world of action and retire with an instructor who knows the cosmic law of these threefold centers that he may with safety try to hasten or guide them himself. But this isolation is not necessary when we through our *will* enter the initiatory life of Jesus Christ. All that we need do then is to keep our fires going and trust to our *constant attunement with Him* to guide the life of the centers; by so doing we are enabled to follow in His footsteps, and just as these centers opened and brought forth their gifts within Him so will they bring forth in us, according to our ability to respond to His spirit. By causing our golden sun (heart center) to rotate and increase in action we give to our Lord the necessary power; we must furnish that power by our own endeavors—He will guide it. Perhaps you would understand this better if I say that the mind of Jesus, working through our mind, gives a quickening to our solar seed which causes death, followed by greater life in a better rebirth each time it transcends its plane of action,—that is, as far as nature is concerned. The net result of the three centers used in each ternary is rotation, whereby a fourth power is formed and from which a fifth substance grows. Then comes the next ternary of centers to carry on the advanced work of the three below, and so on until one complete round is made. The lower ternary will then begin anew the work on a still more advanced grade until at last true wisdom will be the culmination of all the labor.

In the advanced work, when the transcendental has become actuated by the sense nature, we find Saturn replaced by another star Sirius, the brightest fixed star beyond our solar system, and by that man may advance still another step in the life of the inherent Christ within toward the life of Christ the Grand Man. In this later growth the violet ray is replaced by the purple robe of royalty, because man is now animated by the clear resplendent blue of pure intellect and the rose of heaven. When we opened the First Gate in this Third Work the pure astral light brought forth the male child (initiate) amid the animal domain of spirit; yet this pure one is not affected by the spirit of animal nature, having received his initial impulse from the Spirit of God through the angelic pole, and the open door of the mortal soul (depicted in Plate IV) before it has been merged in the immortal. For the male child born amid the animal does not enter the sense nature until much later, in fact until after the death of the threefold male takes place on the cross. These three, the good spirit (white sun), the adverse spirit (black sun), and the pure spirit (golden sun) all must pass over the cross of death into greater life before man may see, with the eyes of the sense mind, the greater mysteries. Not until then is the lower sense mind absorbed by the Father Mind and so made pure enough to register them.

In the second trinity (Plate XIII) our worst enemy dies and is born anew in the poisonous gas, being distilled by the quickening of death and the awakening of renewed life; this is typified in the death and ascension of Jesus. This gas is released by the rotations of the new born solar power in such a (quickened) form of energy that its black oily nature becomes bleached and "white as wool",—it is both the water and the substance necessary for the growth and expansion of the risen male. Remember, my students, that the mysteries of God are repeated on the lower pole in different grades of material energy; thus the carbon and its gaseous vapor form another pair of opposites, repeated again and again on the way up into the greater life, even as the animal spirit is but the lower reflection of the upper pole of spirit in upright man.

Just as fast as the light cells in the aura become perfected in the Christ life they will in turn perfect the cells in the physical blood, if their action be reversed as taught in our First Formula. Now their perfection lies in their light vibration, for when the cells are in a state of impurity, either physical, emotional, or mental, they do not respond to light or become light producers, but throw off into the receptive aura a thick fog-like substance which causes the mind to become befogged in action. So long as the student will continue to keep his mind and bodily emotions at such a high point of purity that he dares to look into the pure mind of Jesus, just so long will his cells produce light and respond to light. For the cells of the body throw off their lesser light into the refined aura, where it is further purified and brought to greater radiancy. This light, if reversed, then serves to quicken in turn the bodily cells and this is reflected in the mentality, causing all the solar light to rotate in the form of tiny wheels. These rotating wheels or cells all contribute to the life and awakening of the main wheels of light, the disks or centers, which in the fulness of their quickening respond in their turn to the great main wheel of life, which is called the Sun, and later on the Son, and in its fullest expression the Sun behind the Son working in unification.

Our First Work and our Third, strange as it may seem, are in reality one; it is only when we come to the Second and Fourth that we diverge into another aspect of our labor, the First and Third being related to Sol, the upright, and our Second and Fourth to Luna, the horizontal. In our Fifth these two, united, dwell forever in the House of the Lord. If we again use our same Sol and Luna in different terminology we may say that Sol is the pure emotion, Luna pure mind, and these two linked together in pure imagination form the mirror of God, wherein we may receive the reflection of the Christ, that we may awake in His likeness. Thus will the heart and imagination act and react, even as pure imagination takes the place of creative genius in the individual. The rotation of gold into silver, or Sol into Luna, results in the metallic power of platinum, and the latter causes us to become living dynamos of creative energy by giving us an energy which will fire our centers and all that comes within a radius of its influence, for pure emotions exalt the sense mind to such a degree that it will objectify the invisible into the visible. The metals, when in their metallic state, are allied to the emotions; but when transmuted upward into light supply the substance for mind. Thus is the warm Sol turned into the cold Luna.

The receiving power in man is usually far beneath his sending power; thus much incoming light is wasted because he has not the ability to fix that which he receives long enough for it to do its good work. This is why so much stress is laid upon the solar part of the work; the natural law is that a pure male energy or form receives greater attention from the negative pole than would a like energy in female form. Thus when we receive the pure male we must also take with that male its hidden female virtues, for the pure female ever works its way outward. This seems a paradox but is in truth simple, for the solar energy uses the female hidden in its midst by acting under the laws of cohesion, adhesion, and gravity; but we call it *light* in these lessons rather than enter into the language of science. The danger in explaining spiritual truths is that the students become either lost in the ecclesiastical terms if those are used, or else, if given the language of science do not lift their minds beyond the known energies of the visible scientific world. As light is one of the three gates into the cosmic mind of God in man I use the word very freely, knowing that such students as are destined to read the truths of our Great Art written between the lines of this work will reason out for themselves that light is but another term for intangible substance. This substance, in its varied forms and nature, clothes the mind-body and soul of man, as well as enters into the construction of all visible natural phenomena.

Light or Luna in itself will not rotate; it must either be enclosed in the male (sun) form or be caused to rotate by the mind of the Son. You see that either the *Sun* or the *Son* has the power to cause light to rotate, but the results in the two cases are different. The sun, having a fire heart, causes its light to come out in natural ways, while the mind of the *Son*, having oneness with the Father Godhead, causes light to exist as the pure spiritual radiance, responding both to the spirit in nature and the spirit in man; yet it still retains its mind of wisdom in each; while on the other hand the Sun, if permitted to control, causes moon madness. This difference between the *Sun* and the *Son* has been discussed at some length because man cannot at first discriminate between the two—their action seems so similar. The emotions, caused by the rotating of the solar energy through the action of the golden sun, purge and purify man up to a certain point, but beyond that they mean retrogression, and when this turning point comes the wise student lays aside all breathing exercises and all spiritual activity except that of prayer. The Son is approached through the Father and the Father through the Son; thus when we say "My Lord and my God" we but unite one through the other.

In the third ternary the labor of attaining the state of "Christ in Heaven" is perhaps the hardest of all in our work, for we must again make use of the Luna or female source, working with and in it to produce the pure attraction which will cause the return of the male in strength as well as in beauty. Thus we use the lords of strength, the three great centers (Plate XVI) which are fortified by their double action in the elements, and will therefore prove a strong fortress in which to enclose our Saviour during such time as the Logos changes the life stream. These strong centers also are the three best able to stand the emotional storm which the present work causes, for the emotions, responding to the sense-spirit on the gross material, are greatly stirred by the action and reaction of the pure mind of the soul-spirit in its highest aspect.

All through this Third Work the Christ spirit is at work forming and building the attributes of the new man, and this causes the animal cell spirit in the lower nature to repeatedly fall back, by reason of its habit body, into the old groove. While this life of the spirit is in process of transmutation the war between the old habits of the emotional body and the new life of the pure spirit is constantly changing the student's polarity, and not until he takes firm hold during this state, recognizing it as only a phase and by his will power directing the emotional life toward purity of thought and feeling, will he find peace. The emotions, being under the vibrations of spirit in nature, always crave activity, while emotion, under the mind of pure spirit, desires life in repose and finds its greatest joy in ever expanding love toward all humanity. This is a part of the Christ life which must be faced, for the common belief that man finds peace in Christ is of course true, but before that peace comes he must face the war between nature *in the Sun* and nature controlled *by the Son.* One is vastly different from the other: one works chiefly by tearing down the impure, the other builds up, but must have pure material before it can even begin. The office of the Sun is to bring forth in pain and labor, and the office of the Son is to reap the benefit of that pain and labor in construction. This causes man to live for a time during this labor suspended between earth and heaven, for in earth he finds the gross material and in heaven that which will refine; but in the life of Jesus Christ man is able to find both the form and the pure nature which will serve as a pattern for his construction.

In the solar rotation comes first expansion of the solar spirit; second contraction into the man form; third there comes the solidifying or fixing of this rotating mass, causing it ever after to own man as its master builder; thus great care should be exercised that the pattern or master builder should be known to be a Christed man, otherwise the habit-body will form the Old Man, or Time, before the Eternal has been engrafted. In all ages this truth has been secretly taught, but only in the great air signs has it been openly given out. Thus in the next two thousand years each race will be brought to its fruitage, in so far as those souls can respond who have made their contact with their divine pole twelve times, as outlined in the First Gate of the Second Work. One of the chief symbols of the Great Art is the solar whip, for once the soul has chosen to depart from the nature vibrations of the sun and live the life of Christ, this same sun whose rays have been so kind to man in his infancy of days will lift the solar whip and drive him as one would a robber out of the nature life into the life of the Son, for the whip is the only weapon the animal spirit will obey.

The true Sons of God use this solar whip to urge on the lagging animal nature of their students toward greater purification. The animal spirit which has been our faithful servant must now be brought to purity by our strength of will toward the spirit of all good, for it is not evil except as man has perverted it to his own ends. The statement that "to the pure all things are pure" is a literal truth; when man enters the life of the spirit through the door of the Son, all relative values regulate themselves by the eye of the pure mind founded in goodness.

In Plate XVI which accompanied the Fifth Gate the invisible rod of life is depicted as interpenetrating the three solar disks and extending beyond the cross and crown into the Dot Itself; this staff of life is the resting place for man's troubled waters, while the heart in the central disk is like unto a still pool of living water. These two, the pool and the invisible pole, are what enable man to bathe and find rest after labor well done. The effect of the First Work of purification and the sublimation of the Second Work must now be sought for, and this cannot be found except in poise; the inertia of matter gives stillness, and the activity of spirit gives the quickening. Where then is the place of concealment, where man may rest and find life in the passive-active or active-passive without the dangers of inertia or the wear and tear of too much action? The student must learn to lean upon his Magic Staff, with its head in life and its feet in still greater life, so that he can have the strength of the material constantly at hand. This invisible pole constitutes the hub or still center of man, where the turning activity of the disks is lessened and rest is possible. The real reason why the ego feels such a strain and needs the pole of rest is because all life under the dominion of the sun is involuting, and all life in Christ the Son is evoluting. Thus the elemental spirits are constantly rushing outward toward the circumference, while the planetary and angelic spirits are working their way inward toward the center. Man retains in his bodily sense nature a percentage of the involuting elements until after the third birth, in which the elements find salvation through the will-spirit of the Father in Christ.

Let us begin at the birth of our planet and see the relative positions which involution and evolution hold toward the threefold life of a planet, animal, and man. In the life of the planet we find all elements involuting until they reached the vegetable and animal life, when they began to evolve. From these two opposing forces came resistance, that which builds and holds together the polar life on this globe. Later on came man, belonging to a still higher source than the vegetable and animal soul, and he expanded in involution under the Sun in its first expression. Thus came involution and evolution beyond the planetary life. Later on, after expanding to the farthest pole of solar life in sun-form, man turned and by the divine soul spark within began the return journey. Thus again he gained another foe to fight. This turning of man did not take place until the planet itself had turned inward toward its own center, and thus in both man and the planet the great Zodiacal disk has made evolution a possibility; yet the strain of the polar opposites still exists because, as the planet and man turned toward evolution the elements in vegetable and animal life still continued to resist him. Because their habit body had not yet come under the law of evolution they still expanded in soul, hoping thereby to overflow their banks of bondage and find life in the soul life of man.

The Aquarian age has for its symbol the vase of God and the water of life controlled by the Father; it therefore allows man through the Christ light to find life in the Son. At the present stage of evolution man has three distinct pulls upon him: the planetary life under the second solar expression, vegetable and animal life in involution under the first expression of the Sun, and the pull of the divine soul under the third person of both the *Sun* and the *Son*. The Sun has threefold expression, the Son has threefold expression, and the Godhead has threefold expression, *with the added One*. Therefore the Parent Pole, because of this One, is the resting place, the life of the Grand Man, whose momentum can and will resist the pull of the dual polar strain because in them is the pole of the Parent Head. Its strength and beauty outlive all lesser life in expression and thus we know that three-in-One and One-in-three is the law of the third person. In the center is the One, on the circumference the three and the shadow of the One, while in the Parent Pole are the three and the One in union, within whose radiance is the Absolute. Many claim that God and man are polar opposites and that God grows as man evolves. Not so—the One God is ever perfect, but man senses that perfection only as its goodness enters and becomes a part of himself. Good has never changed, will never change, and evil is but an illusion of man as he leaves the life of God in nature and enters the life of God in true manhood.

Once man enters the pole of rest the storms of his outer self will not loom up so large in perspective, for it is the lesser reflections of the trinity, acting in the time and space element, which make the pull of the polar life so hard to bear. The entire life of both involution and evolution is a changing from one polarity to another—man has *rest* only in the Parent Pole. When he falls into matter and out of the vibratory rate of this Parent Pole he suffers, and not until he finds it again in evolution does he find peace. Each step in involution that he takes under the Sun widens for him the distance between his dual poles, until finally he has to die to one in order to live in the other. Not until evolution is complete and he finds freedom in the Grand Man of the Parent Pole can he pass freely grade by grade through his polar life,—expand at will, contract at will. One complete round has to be passed before this becomes a well marked groove in which the sub-grades can slide outward and inward—we call them *rays*. Then the polar pairs come so close to the Parent Pole that rest in action is felt, and when the expansion comes its strength holds fast. It is the reality, all else is but the shadow. Its radiant life reaches *all* in love. Its rotation none can disturb, its power all may share; its love covers the face of every living creature and animates the very elements upon which its creatures feed. This is the perfection that was begun in the House of David and carried even to the Father by our Lord and Saviour Jesus Christ. May we ever serve Him in love and gratitude.

THE SEVENTH GATE

RADIATION OF THE LOGOS

As the Sixth Gate brought rotation of the solar energy the Seventh must of necessity bring Radiation of the Logos, that pouring out of the power generated by the whirling of the golden sphere (in Plate XVI). It is the "Word made flesh", or the vibration of the One whose emanations ever obey His word of truth.

The Parent Ray at this stage of the Christ initiatory work is about to break through the newly prepared body of spiritual substance into radiant life, causing the intellect to grow by leaps and bounds, for it is now linked with the Fount of Eternal Wisdom. This growth will be reflected outward and cause the objective mentality to be also greatly benefited. The entire Third Work is related to the spiritual body, yet this body is still a prisoner except in rare moments, for not until we enter the work of the fifth ray is the material body completely changed; up to that time the soul rules and the spirit simply guides. When spirit is able to rule then all is changed in the twinkling of an eye for spirit, linked as it is with the animal body, ever uses that as its house of expression, thereby causing its pure spirit life to be lifted to the very arc of heaven. Again comes in the one law that the last shall be first and the first shall be last, and this is why man must labor in the material vineyard, for that is where the wine of life is being extracted from the fruit. The physical is thus the truly important part of the work, but like any art its inner and hidden life must be known before it can be controlled. The labor which has been expended on the many phases of man's synthetic life is richly rewarded when he returns to the First Principle, the Word made flesh, or pure spirit made manifest, whose radiations ever shine. In this way is the light body of spiritual man made to shine, for of itself it has not the power; only the Parent Ray can impart this radiance, because it pierces as a sword the dull mind of man and opens up in him the Law, whose guiding hand will finish the work of the Christ. For remember that it was the Christ who connected man's soul and body with his Father, Who is the Parent Ray beyond him.

The Law works first as vibration, second as rhythm or oscillation, third rotation, fourth radiation, and fifth circulation of the four points in the birth of the fifth or immortal body,—immortal because it has in it the Law, the three of the trinity and the One whose Word formed and made possible this threefold life on earth. It is the path into the life of the One, where the shadow becomes the reality and the reality receives the shadow as its own. Now each cell, in imitation of its Divine Pattern (the Christ) vibrates, breathes in rhythm, rotates, and bathes in the radiation of the Solar Logos, preparing itself for immersion into the life of the Father, the One behind the Three.

The sages have always declared that the entire Work could be expressed in one sentence, and it has been so expressed over and over again: the *Word made flesh* is the entire Work. The *descent of the Spirit* also tells the story, yet how can we bring ourselves to the point where this is more to us than a few words linked together in a short sentence? Man's mind must labor over the entire path which leads from man to God before he can understand how his salvation is a *self labor* and yet but the Law in its simplicity; he traces this Law over and over again like a child with a copy book before he becomes aware of it. Therefore it is said that alchemy is the *royal road,* or in other words teaches the clearest outline of the Law. When the student masters the Law in alchemy he is able to see how it holds good all through the ages in the rise and fall of religions and races, in birth and in death, in all things great and small. Alchemy says that after we find the substance the labor is simple, for it runs through a variation of colors which guide the student, and the substance itself is that which turns black as ink and white as wool and must include all the spectrum between, for look at the meaning of the word: *al* (sun) and *chemy* (blending). When armed with this law the student may see into all other hidden streams of knowledge, the Zodiacal disk becomes a thing of life to him, religions open their hearts and show what part in the labor they have taken, races unfold and he knows why this entire planet was at one time peopled by a race of black and a race of white peoples and why the two have slowly but surely blended with the brown, yellow, and red, and is now about to bring forth a race whose milk-white bodies will rival the pearl. It is the orderly unfolding of the One Law, using the five points of perfection in spirit coupled with the five of imperfection in matter. All these, when joined, complete the ten of circulation, symbolized by the serpent with its tail in its mouth. The Head, or God, and the feet, or man, are joined and circulate as one, causing radiation of the Eternal One in the nothingness of man. Thus we are able to say that while matter is naught God's Word has made it the *All in All.*

The Cabala speaks of the radiation of the Logos as the emanations of the

Holy One, blessed be He; the ancient Arabians and Persians as the angels and bright beings; the Christian religion goes one step further and declares that these bright emanations descended and become the flesh of the Christ man. Jesus declared that His flesh and blood could be eaten by His disciples and followers, thus we know that the solar man does absorb the brightness of the Holy One. All those before Jesus taught that the bread and wine were only for the soul, but He by His labor and grace enabled man to grow worthy of bringing this brightness down into the blood stream, where it becomes the saviour of the actual body, building in place of the old structure a new and spiritual one whose lasting beauty and strength will endure throughout the ages.

I have declared again and again in these lessons that the blood can be changed from its animal state to that of the Christ, and strengthened by the primal life and light of the mineral in its highest aspect. The labor is not hard, it is only the first understanding that takes so much time and effort on the part of the student. Sometimes after many explanations of this mystery a student will still fail to understand, whereas another who had been told only the first part of the method of attunement with the Master has been able to continue the rest of the outline by intuition. His faith gave him what all the intellectual study could not supply. This book is written in the hope that students will be inspired by its contents to discern the real method for themselves, through attunement with the Master Mind of Jesus, and by faith to trace out His footsteps and follow in them. Books of this nature act as guideposts for weary travellers on the mystical path, encouraging them to say to themselves: "If others can find God through His Son I can do likewise."

Just one condition is necessary—that our purpose be for the good of our own spiritual self and to help others; if this be not so we may knock forever and only silence will answer, for we must seek in the silence for the Word of God, whose voice only the purified soul may hear. We intuitively know that the material body is a shadow of the reality, yet how to bring this reality outward where the shadow may become clothed by it is indeed a hard undertaking to the one whose mind hardly grasps even everyday problems. The great law "as above so below" answers this question somewhat, for we know that the One above must be united with the one below before any understanding of either is possible, and thus we labor first to understand man and then God. Those who try to understand man as a thing apart from God labor in vain, for the one below is the spirit in *nature* and the one above the spirit of God in *man*. Thus while the one below is exactly as the one above, yet in so far as the species of real man is concerned it is but the shadow, for real man is part of God while nature is but His handmaiden. When man can cause nature's spirit to die to nature and live to manhood, then he has a perfectly working piece of machinery which is able to reflect the truth both below and above,—he has the spirit of God in man controlling that reflection, seeing to it that it reflects only that which is truth.

Nature labors to bring forth her species and man labors to bring forth his, but God, bringing forth all species is in both nature and manhood, and when man desires to become wholly united to his God he must reverse nature's laws and make her work in his behalf. Jesus taught the way, the method, and the technique of how to rise above nature into the Godhead, and returning, cause her to yield up her treasures in man's rebirth. Between the two poles of nature and God stands man, his feet in nature and his head in God. Between these two is a gulf which must be bridged, and the Sons of God have diligently labored to cross this barrier many many times throughout the ages; it is called the "Red Sea", which means the blood of man. None have crossed it except the chosen people of God, the Jews, whose great labor was to bring forth a Saviour whose purity of body and mind would enable Him to overcome this sea of blood. Animal man cannot pass over or overcome it because nature claims him as her own (animal) self—water can drown him, fire can burn him, and the noble elements do not yet recognize him as one of themselves. Thus to bridge the gap he must disguise himself in the garments of another, and I have tried to show why and how this takes place in the Christ man, when He ascends into the Third Person and finds the Dove which can fly over the water of life and bear the olive branch of the Logos to man. This olive branch remains his touchstone of perfection until he becomes as his Divine Pattern—Jesus Christ.

It is not strange that in the inner world a new and higher type of spirit life should be born from the old stock, for it is going on all about us every day, and through his outward work man is tracing the outer pattern for his future inner growth and change, which will expand till it fills the entire mind. But until man has become as Christ he must not so fix his intellect in the bodily elements that it is unable to receive the real emanations of the Logos, for these emanations will weave the new cloth of gold, the Word made flesh. It is the straw colored part of the blood which forms the link between the white and the red corpuscles, enabling change to take place, for the red has to remain in the bottom of the cup until all the white work is finished in each grade of power. Only then can the lees of this wine of life be stirred up and again blended on a new or higher basis of life. The soul is closely linked with the mind, and if it can educate the brain cells to respond to the vibration of the solar Word of creation it will not have labored in vain, for so long as the mind responds only to the cadence of earth just so long must the body live apart from the soul, and it is not good for *man to live apart from the woman.*

The one Law holds good on every plane of life; man on the earth marries his mate and lives in one house with her. On the higher plane he must do likewise, he must mate with his soul-spirit. But until man can come to his mate clothed otherwise than as an animal, his divine soul will not mate with him. Therefore he must have a Saviour who will lend him a wedding garment, that he may wed his counterpart who is in her lowest aspect the mortal part; then building for himself a like garment he can wed the divine woman, and she need be sorrowful no longer for she is then flesh of his flesh and bone of his bone. Thus the soul is shrouded in sorrow no longer but robed in glory, "the woman clothed with the sun"; naked no longer she abides for ever in the House of the Lord (the Holy Spirit). Long has she wandered in the wilderness of matter, a stranger in a strange land, a light in a house of darkness, a strength without beauty.

These are the relative positions of the body and the soul in the sight of God; in the sight of natural man the law is otherwise—the body is all, the soul nothing. But when the Saviour has incarnated in the flesh all this is changed; the soul desires nothing else for her portion than to be fixed in this House of the Lord. This is why the Scriptures are as a closed book until man has the two keys which open its double doors, admitting the messenger of truth. Then only will those doors swing wide and the emanations of truth shine forever for him whose whole heart is aflame with zeal toward his Lord's desire. Let us call these two keys of heaven and earth the Word of the Planetary and Solar Logoi, the Word which resounds again and again for just one thing—to build for the Sons of God, that they may wed the daughters of man and bring forth fruit worthy to become the first fruits of the new race of beings—those perfect in the sight of the Almighty.

THE EIGHTH GATE

TWENTY-TWO PRECEPTS

As we open the Eighth Gate in the Third Work we find:

1. The Touch-stone of power is that saving grace of Christ which changes all materials into the everlasting type of the God-man. This alone redeems man.

2. The blood of Jesus Christ is that vibrant life force which overcomes all lesser life and brings to perfection each base element, separating them from the kingdom of nature and bringing them into the species of man in the heavenly kingdom.

3. Electricity is embodied in matter and only released by the friction between two opposite poles, and the struggle between these opposites results in manifestation either as the subtle or the gross, according to which one gains the preponderance. If it is toward the subtle, the electric birth is positive in its nature; if toward the gross, negative in nature. This is the *mystery of spirit.* Reverse action takes place in the spiritual rebirth between fine and coarse just as between the polar opposites of heat and cold, in the physical.

4. Man has named the subtle *spirit* and the coarse *matter*, and in truth only the third or middle nature is truly spiritual.

5. This electric spirit, joined in different combinations, forms all material life, and the changing of the life force depends upon the changing of this one substance. According to its gradation of spiritual power at any given place of fixation does its nature become embodied in new and ever changing forms. This is why spirit is the highest and the lowest, yet the ever perfect male, brought forth by the mind of matter.

6. The terms *good* and *bad* are but relative—there is no evil, only the mistaken use of the male spirit, for matter is the one substance of God and cannot sin. But the fruits of matter may sin through misuse of this one substance.

7. The spirit dies a thousand deaths in birth and rebirth, but the one substance lives on, clothing each naked spirit in either subtle or gross garments, for spirit once born of woman cannot die except through change. He who loseth his life will find it again.

8. The spirit personalities called men and women are but representatives of the two polar opposites of the One Substance, and only find truth or unity with

God through union with each other. In the event of their entire blending birth becomes possible in more advanced planes of substance. Growth may take place for a personality through the blending of their own polar opposite, but true marriage never, except by the union of two in one.

9. The second person of the trinity becomes (on the spiritual plane) the third person, and when this third establishes its polar opposite then man enters the life of the father, or fourth. Thus the fourth takes him back to first principles and forward into the higher life of the next grade of power and substance in our Holy Trinity. The Holy Ghost acts as a vehicle for both the Father and the Son.

10. The planet Earth, as the fourth in our solar chain, has the right to the next step in power and manifestation. Thus man is the child of five, or the expression of the crux, which is the true life, having in it the entire life of the four material spirits.

11. A spirit is a fixed form brought forth as the child of the woman, or matter. Thus all living beings are spirits which depend on matter for their clothing. We see the product of the woman only, for the perfect male is invisible to mortal eyes and known only to the eyes of the holy ones who have risen beyond the grasp of the gross and clothed themselves with redeemed garments. Through labor they have caused each particle of gross and subtle matter to take unto itself a nature like unto the hidden one and so to become redeemed. This is why man on the outer plane ever labors to build his churches of the finest materials, that his God may have a fit dwelling.

12. The practical working out in man of the three solar principles of body, soul, and spirit, into the one eternal first principle of mind is as follows: the soul first expands in the solar principle and contracts in the man principle; next the solar body expands and is absorbed by the soul; lastly the solar spiritual sun overshadows the soul man, and when rotation takes place between these three there is in the midst but One Radiant Being, even He the Spirit of Truth, whose shining rays interpenetrate and give life to the redeemed cells of this living man. Then the soul is self luminous, composed as it is of living substance and inhabited by the mind of God.

13. The chaff, or historical part of each department in these labors has been purposely left out, in the hope that pupils will be led direct to the guiding spirit within which will teach them the practical part of the philosophy; for without this they will become lost in the maze of history and grow discouraged through their apparent failure, as have so many others.

14. In the eighth gate we approach the period of success in all departments of life, prosperity being the very keynote of Aquarius.

15. Mentality and spirituality are the fruits of matter, while the emotional and physical are the fruits of the spirit, each bringing forth its opposite in nature. Thus the woman brings forth the spirit of man and the man the soul of woman, mind being the positive pole for woman and the heart the negative pole for man. Thus the spirit expresses itself through the mind, and the soul and body through the heart.

16. Man mistakenly tries to place the attributes of Christ in the heart, rather than Christ himself, but he may labor until eternity if he leaves out Christ and places simply kindness and beautiful thoughts here; the sin which is in his blood will overcome each lovely trait one by one. But if the living image of Christ is kept resplendent in the heart He will overcome the sin of the blood, bringing that water of life to His own purity; and as the blood feeds the brain and all parts of the body and soul, so will the human mind and emotional response be born anew, this time of such purity that the Christ attributes will follow as a natural sequence. To try to accomplish it otherwise is to put the cart before the horse.

17. The reason for the blood's impurity is that in man are first the restricted nature of the animal, second the separated poles of the human, and third the black and white light of the angelic nature; and only Christ can overcome all these barriers and unify them in love. He, being the fruit of the woman, the male spirit of the Logos in flesh, may overcome the mind limitations and through the avenue of the redeemed flesh or blood make pure once again the true species of man.

18. The solar seed of life may be loosed through sound vibration, but the man seed must bloom amid silence, for peace is his heritage while strife is the portion of the sun. Man enters the arena of life amid wars and chaos each time he desires to release the solar seed, in order that it may, as it springs upward, prepare the way for the Saviour who follows. Thus John the Baptist was a voice crying in the wilderness, while Jesus was the gentle Shepherd.

19. In burdening himself with the history of every religion, cult, and philosophy, man becomes water-logged, as it were, in the same labor as each race encountered, but if he will follow the thread of truth as it leads him up the spiral ladder, shedding its outer skin (the historical part) even as the serpent sheds his, he may by the quickening of his body and mind on each step or grade of

unfoldment enclosed in these past religions, find Christ and be fully prepared to clothe himself in the radiant ether of the wise-man.

20. Man must enter the door of the negative heart in order to reach the positive mind center in the head; as no other will open into the sacred chambers of the soul except the Lord's door, which is love. The soul will some time be the functioning body of the spirit.

21. Matter and spirit are one, but when manifesting through the separated poles of positive and negative they are split up into the semblance of two. These two take the horizontal plane for inorganic life, and the perpendicular for the organic; when joined the four form spirit in its one substance, i.e., the crux life. The upright is the soul, the horizontal the body; these two joined form the vehicle for the manifestation of the spirit. Spirit manifests through polarity in the lower life forms, but in its own kingdom it knows no polarity, having perfect poise in the first principle. The double headed man of alchemy denotes that in man the same dual current is in the head as is found in the generative organs; thus regeneration is able to take place on the reversed pole.

22. Transmigration does not mean that man enters the womb of an animal to be born, but that he shifts his energy into forms of animals in order that he may enter all kingdoms of the spirit before complete unity is possible with the Spirit God; for form is necessary else no registration of experience takes place. Thus the life force, taking the form of an elephant, will give to the student the lasting strength and courage of the elephant. Nature's animal spirit is essential to fill the cup to overflowing, that it may transcend its base nature and rise into the spirit of the upright life, where again it receives another infusion. The three grades of matter, and the three of spirit combined form perfect man, in unity with God.

THE NINTH GATE

OUT OF THE DIVINE DARKNESS

As this Ninth Gate opens I shall touch lightly upon how the five races came into being and how they will all blend in the new race about to be born.

Whenever the One Great Law of God is to become manifest, matter reverts to its original substance and then springs forth anew according to the pattern stamped at the beginning by the will of the Holy One, Blessed be He, that His children using the original mould may cast other and lesser creations. Mankind then, whenever a renewal of the great light is destined to come forth, reverts to first type and the first matter. Long ago the wise men of this planet discovered the original groove whereby the light lifts itself out of the darkness; for the original Law is this, that out of the Divine Darkness comes forth Light. At the end of each cycle of the main solar disk, of which our planetary disk is but a tiny replica, the type of all lesser laws returns to the Divine Darkness, and out of that, for the next cycle, springs forth anew the dazzling light of renewed reason, which men call mind. The wise men discovered this main law first by the use of sensitives and later on by those strong ones whom we call the Holy Prophets of God, those brave souls who by their strength dare to cope with the energy of the universe by increasing their own vibration grade by grade. Attunement to the opposite pole and nature of the grade of power desired gives access to the higher pole on the horizontal plane; from there it is possible to reach the lower pole on the upright plane of man, for a true sensitive can always register the higher polarity once given the lower, or vice versa, and so enter by degrees the crux or original pattern. The prophet, on the other hand, uses a grade of light or mental substance which is dense enough to respond to and register the vibration of the energy which already has in its nature the wisdom desired.

But there is a phase of this original Law which few have grasped because a greedy desire for immediate light overwhelms them. It is that two streams of life (i.e. gross and subtle) come forth in each act of conception. These two streams of living force are joined into the third and last phase. We know that this must be a fact, else there would not be three persons in our Godhead,—Father, Son, and Holy Ghost, and three principles in our material world,—animal, vegetable, and mineral. Thus any act of generation, in order to become a lasting law, must have in it these three principles. So out of the Divine Nothingness came the dual expression of the One Law, and out of the First Matter spring two natures, the darkness and the light, and from these all others take their life and form: a white light and a white race, a black fire and the race which is evolving through the colors of the four elements in graded form, namely black, brown, yellow, and red. But it must be remembered that within every manifested thing there is hidden its opposite, dormant polarity; and so within the white race lies the potential black, and within the black lies the possibility of the white. Otherwise they could never become unified.

The change in color is accomplished as follows: earth, ruling the solar force, brings forth a black pigment which causes the skin to take on the ebony hue of the Divine Darkness; then water, ruling the solar force and the three other elements, lightens this black pigment to brown; as fire begins to manifest it brings forth a yellow skin; and lastly as the elements complete their ternary air, mixed with the other three and being the one that rules or conditions the solar fire of this solar system, gives the red skinned races whose ruddy hue heralds the near approach of the etheric and milk white race. The original white race has at stated times aided nature in the change from one grade of color to another, lighter in hue, until now we have but few of the original white race left; this is as it should be, for the two streams of force were meant to converge in the perfected race.

To the eyes of the seer the change from darkness to light seems but a single step, but when the Eternal Law is working on such a huge scale as the changing of races or the evolving of a planet, the time element so effects us that we lose sight of the fact that time has only a relative value. Races work in the lesser polarity of the Great Law, thus they evolve even more slowly than a planet, when the relative value of the change is taken into consideration, as well as the fact that flesh and stones are both working under the laws of nature while the spirit of all men (and therefore races) is in operation as a polar opposite of God Himself. For we are a living spirit in reflection of our Creator. The purpose of this lesson is to bring before the eyes of the Christian world those solar men who have walked the western road, the Shepherd Kings and their legitimate offspring the Jews, for the knowledge of their mysteries and the relation which those mysteries bear toward the present Christian religion is not generally understood.

The Law which begins in darkness and ends in light has two saving natures, or personifying principles, which later may be joined. They are respectively the solar light personified through nature, which we call the Sun, and the solar light personified in man, which we call the Son. The solar light working through nature always personifies through the species of nature, and therefore the race or man under that law always reverts to nature and the elements of her saving grace bring forth according to nature. But the saving grace personified in man will bring forth according to man, and this species we call the Christ man. Thus each brings forth only its own species. Abraham brought forth the man Christ in so far as his time made it possible, for his race was then working and is still working to personify the solar spirit in matter. And we are told that a woman aided in the work of personification for Sara, Abram's wife, received also the privilege of the letter H which symbolizes the double life. The two positive male lines depict the upright solar twins, and the horizontal line is the nature line of the astral light, or pure woman. Together they are H, or man in the double law of Christ joined to pure matter. Abram became Abraham and Sara became Sarah. If we as Christians study our rightful line we shall find that we have inherited the pure wells of living water which were digged by Abraham and later his grandson Jacob, who founded the Order of Israel. This Order of Israel was the beginning, the basis on which Our Lord Jesus Christ, in the new dispensation, built the Christian mysteries or the Order of Christ, for as far back as Moses *the serpent power was raised in the wilderness of matter.*

Mankind now stands on the threshold of a new turn of the disk of life, and this time the feminine force will not be nature, the negative force, but woman the great passive power, who receives the seed of the pure male and gives it manifestation in eternal youth. Can you not see that our two lines of religious power are ready for the merging? The religion of our forefathers the kingly race of Shepherds, and that of the later race of Christians have lived in separation during the Piscean age because it took one entire sun sign for the elements to change from the species of the solar man to the species of the Christed man. Always, if the three principles are to rule, they must await the birth of the four elements which will enable the trinity to rotate in the law of the solar cross. This cross becomes a ternary, having in it the four directional forces as well as the three principles, which enable it to rotate and give birth to the substance once more for, as said before, substance or light comes forth out of the Divine Darkness. The next manifestation of God's light (as depicted in the Fourth Work) will not be in man's body, but will be the ray of mind substance from which a new race of beings will spring forth who have as their racial trait the higher mind, with the light of understanding acting as the double edged sword which cuts both ways at one and the same time. The mystical body of Christ finds manifestation first in the regenerate mind and second in the body.

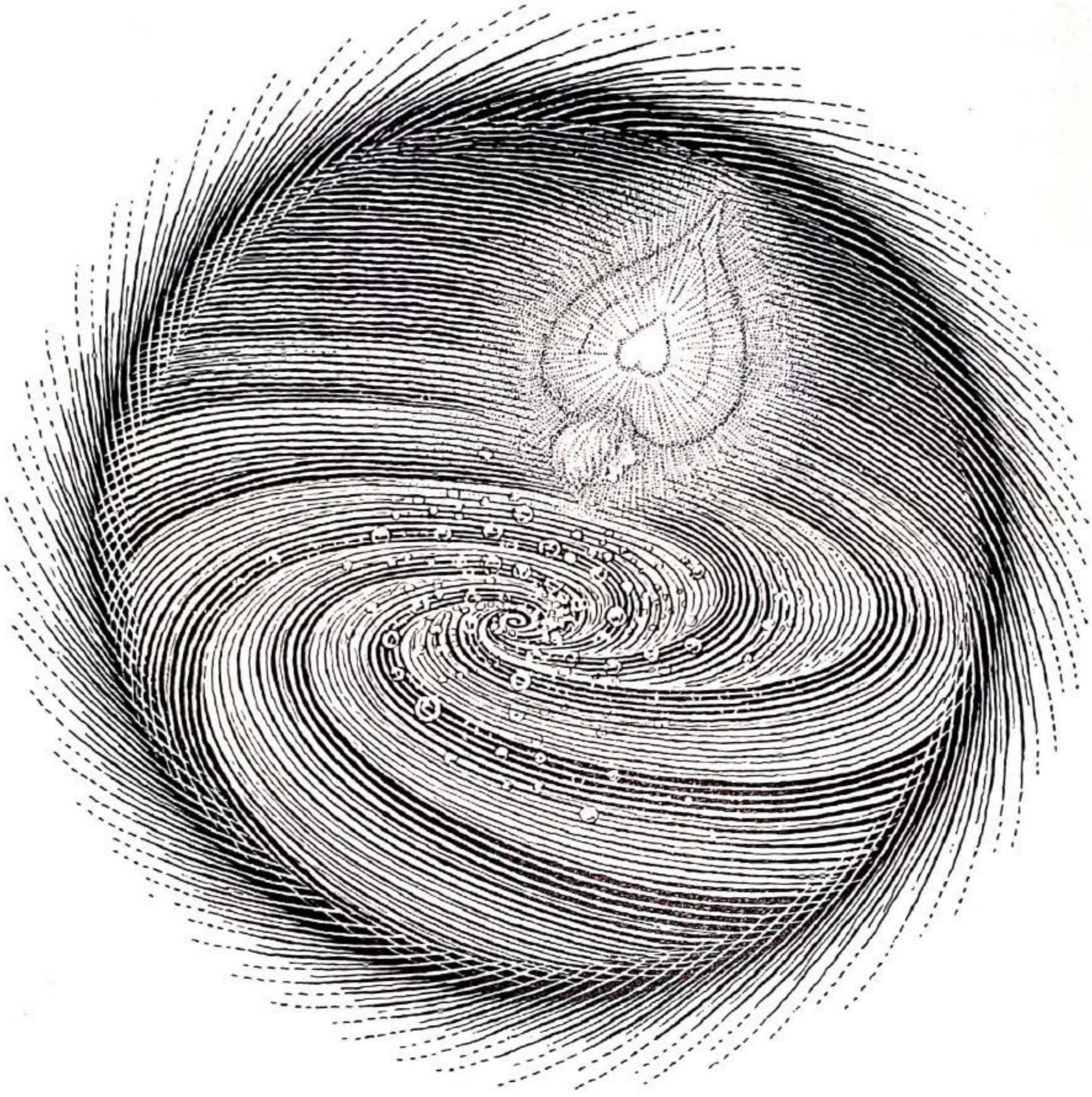
You will ask what of the other four races, black, brown, yellow, and red, which walk along the path hand in hand with the white? They are the four powers which ever support and lift the light, bearing in their racial bosoms the four lamps which, when lit and glorified by rotation, are like the four arms of the solar cross. They are the bearers of that elemental force which fills this globe or sphere with its spectrum coat of many colors. Within the chapters of Genesis lies the inspired story of man, for the men and women who were the leaders of those days, like the ones of the early Christian period, enacted the drama of life, pictured in symbol for the particular day and age in which the Law lives and labors in God's vineyard. In the case of Rebecca and the two sons of her power, Esau and Jacob, we find that the first born serves his brother the smooth white man, for the first born is the animal spirit while the second is the solar spirit. These two when joined form the Christ spirit. The Law is the Law, and ever follows the groove which the Lord God marked out in the beginning, therefore the alchemist bids his student find the First Matter which, when released and set in action, turns black and white, then runs through the colors of the spectrum, passing on into the color of the race to come, the milk white race. In time when the solar law is further perfected, it will form the golden flesh of our celestial race, and in it the perfected faculties of the spirit and soul will find unity and peace in the double life of the spirit joined by the woman—H.

The greater mysteries live and have their genesis in simplicity or the One Law; the lesser mysteries comprise the dual law in its phases of multiplicity. The Christ mysteries are the greater and the lesser mysteries joined in the life of the soul-spirit, which is the woman-man. The double substance enclosed in the everlasting solar principle, together with the light in nature, splits into the seven colors of the solar spectrum, separated by the bands of shadow or darkness between. The mass life of each race lives under its own solar law, but in individual cases man can push on and perfect himself in Christhood, for his own causal body determines his capacity for expansion of consciousness. Expansion of consciousness begets a knowledge of time and space and carries with it the ability to determine the relativity between the two, bringing both into the (present) understanding of any given race or condition. If the expanding mind of the adept already possesses the faculty of discrimination, which is a supersense, then that faculty will rightfully place and classify each grade of wisdom as it unfolds in the conscious mind of form, which is called the objective mind.

You may ask also "What is consciousness?" Each race, each plant, even each blade of grass as it springs forth out of the Divine Darkness has a tonal number, a vibrational note which is linked with all other vibrations in its own field of expression. There are gaps between these different fields, and their presence is denoted in the blackness between the colors of our spectrum. Once we discover the vibrational note of any person, race, plant, or object, we may sound its note in any one of our own three divisions of mind,—objective, subjective, and superconscious, and its vibrant quality will cause all its relative tonal qualities to impress themselves on the passive mind of the substance or person upon whom the experiment is being carried out. It is by our own response to these tonal qualities that we read the nature of each vibrational tone and overtone as it is sounded. And as each thought and act of man lives in some department of nature *through the elements*, his unconscious response to them constitutes in him a consciousness of them. The same law applies to the other departments apart from the elements.

This may seem very far removed from the mysteries, but except we know our own possibilities we cannot understand how any mind, no matter how far developed, is able to read the book of the past. Until the law of this planet and its relation to the solar system is known, together with the relation of man and nature, we cannot overcome time and space to any great degree or be sure that our expansion of consciousness will register true. For example, within every book written with a real purpose, there is enclosed the vibrant note of the author's mind at the time he wrote it, and a person reading that book even hundreds of years later can see, hear, and register, between the lines of printed words, the same conscious vibrant note. Thus we may receive, in its primal state, any inspiration or revelation which another labors to impart, and just as that other received it; otherwise the mysteries would die out. Each prophet of God, or shall I say each mouthpiece of God, is initiated into the mysteries of his time and day and given the opportunity to review the ones taken in former lives.

The extreme difficulty and labor with which all are confronted when they begin to translate the expanded knowledge of their consciousness into objective word pictures causes many to become discouraged, because so few of their readers have any conscious registration beyond the visible life; therefore they deny and oppose all those who do have it. How do you account for the sons of Adam (the man) and Eve (the woman) finding wives on earth? Our mistake is in calling Adam something other than he was, namely the first *man*, and in not taking into account that the animal nature, created several cosmic days before Adam, had



OUT OF THE DIVINE DARKNESS

PLATE XVII

also brought forth its quota of created beings. The fact that the author of Genesis did not speak of that other creation except to call it a race of serpents (because they had as a soul the mortal half while Adam had the divine half of the one substance) does not indicate that there were no races of creatures which could be called men. Even though they had not had the breath of the Holy Spirit breathed into their nostrils they were nevertheless moulded into the forms of men. One looking with the physical eyes only cannot see any difference between a Christ man and a purely animal man, yet the difference exists just the same, for in the latter there is lacking that passive energy necessary to register the vibrational rate of the Christ. In establishing the Order of Israel the threefold nature of man (depicted by the trinity of Abraham, Isaac, and Jacob) was brought to its apex in the wisdom of Solomon, thus the seal of Solomon is to the Israelites what the cross of Christ is to the Christians. The Three Persons of our Godhead are united in Christ, thus fulfilling the law of this planet, which is the law of the quaternary.

Man, in so far as his conscious spirit or form is concerned, has his genesis in the manifested world of phenomena somewhat after the following manner. He begins life in each solar system through the creation of a form by the god of that system. In the case of our own system the God whom we address as the great Jehovah (i.e. our own solar god) created, out of His own substance, a spirit form which takes in the head and spiritual heart of man, as shown in Plate XVII. The more material portions of the body were received from the lesser solar-god and the four planetary aspects Yod-He-Vau-He, for Jehovah and the four principal planetary elements are the five (man) forces on this planet Earth. These various parts must all be redeemed from the creators who took part in their formation, and each prophet and each Christ man has striven to help man gain his freedom. But these multiple creators had to use, each in his turn, that First Emanation of the Central Source, and therefore could not re-create, though the forms were new. The original emanation had come from the Source Itself, so all these parts of man's form must be sanctified by the presence of the Divine Prototype and the Holy Archetype before they can say I AM.

This sanctification is done by the overshadowing of the Christ, first in the angelic nature and lastly in the Spirit or God nature, through the middle avenue of the man ray. The old symbols of God showed Him only from the heart up, while in Christ we depict Him as a complete man and as self luminous. Jesus was the first man so redeemed and released from servitude under the dominion of this solar system and our earth planet. The ten religions are to meet the needs of man, whose five lower senses are in nature and whose five higher faculties are in and of his Divine Prototype. These ten, five lower and five higher, will become unified in the universal religion which will be ushered in with the Aquarian age. It was already begun by Jesus in Pisces but, as said before, the seed had to ripen in the earth, which is the body of man sanctified by our Lord and Saviour. By the end of the universal cycle the entire five races will be of the man type, or Christ; then will be but one color, one race, one religion, one God, one language. At present we are in the age when spirit manifests as the Divine Darkness to the old type, but bleaches and cleanses all our sins in the new type, thus permitting a light race to be reborn,—the pearl of great price. And as a lamp in a dark room swallows up the darkness, so will the everlasting white race absorb all dark races. In the same way the regenerate violet ray absorbs all lesser colors; thus a person whose aura has as its predominant color violet will absorb all lower colors in the auras of those less fortunate, and return the purer violet in return, so becoming in a lesser measure a living lamp of God.

In the Sixth Gate of the First Work we refer to the elements above the heart line, meaning the finer elements which go to make up the brain cells of the upper brain. It is these elements which permit us to register the consciousness of the head and heart, that highest and first form given us by our Solar Logos, Jehovah. By a faithful study of the Plates accompanying the Second Work you will again be able to picture within your mind's eye the inner and true elemental changes from gross to subtle. The First and Second Works must necessarily be under the solar laws, as we do not come into the mystical birth of Christ until the Third Work is thoroughly mastered. Thus all Christed men have the double life, but, unlike that in nature which is the law of opposites, the life of man has the double life first in the Son or Christ, and lastly in Universal Nature, that is, the Sun behind all suns. There are always two expressions of life in manifestation: in the dual life in nature they are positive and negative, spirit and matter, body and soul, man and woman, all however in a state of separation. In the double life of the Christ manhood we have active and passive, material and spiritual, soul and spirit, masculine and feminine, all united in one expression with a *double power*. For instance such an one, to the eyes and ears of a woman, will have all the masculine traits of the male, while to the eyes and ears of a man this same Christed one will appear entirely feminine;* soul *and* spirit, and both in operation. The soul must always be an expression in some form of the Holy Mother, and the spirit an expression in some form of the Everlasting Father.

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* As in Balzac's *Seraphita.*

In the Risen Life in Christ the soul is functioning in the Universal Oversoul, the *Sun*, and the spirit in the body of the *Son*—"one with the Father". The First Matter is that which turns black as ink and white as wool, therefore it is upon this law that we base our hope of a milk white race, together with the fact that this law has been seen in operation so often, both in the visible and invisible worlds.

THE TENTH GATE

THE PERVERSION OF THOUGHT ENERGY

The opening of the Tenth Gate, which leads into the regenerate life, shows us that the divine foundation of the new dispensation is the Grace of our Lord Jesus Christ, because He bore our sins during the Piscean age of progression, and by His love made possible the birth into a world of freedom and universal selfhood.

Too much credence has been given to evil and not enough to the innate goodness enclosed in the heart of all beings whose eyes behold the light of day. During the past a thought form has been built and solidified in which evil has had free reign, and that thought form must be torn down and another built in its place, a form of loving goodness; and it should be the form of man, but man lit with the fires of loving kindness and gracious affection for all his kindred. He has been so besieged by all kinds of bogies that he is actually afraid to use his creative ability—that function which lifts him high above the heads of all other beings. Once let him discover that his bonds are but straw and that this so-called evil is only a distorted (thought) image and not a divine reflection, he will quickly lift himself out of the mire into which he fell when he began his separate life apart from his angelic self. In entering the animal kingdom and building the objective body and mind man's finer perceptions became clogged; to his eyes, filmed in matter, the fire god became his great enemy, for until his building was finished the fire god could tear it down again and again. And because this animal fire filled the blood of the objective body with fierceness man sought to counteract it by becoming grosser and still more gross. One of the ways in which he could temporarily deaden the effect of the raging fire spirit was by the eating of coarse foods, and these in time became his habitual diet, bringing in turn a greater density to the body. So at last it came naturally about that the finer self was shut in and an incrustation built up about him. This incrustation also effected his outer mind and he finally lost contact with his angelic self.

As time went on he built up a legend about this fire god, the animal spirit, and told his children and grandchildren such terrifying tales about the force which pushed him downward into gross matter that each age embellished it with further detail, until there was constructed the horrible thought form of the

Devil and his hellish abode. So man suffered from his own childish creation, even fearing the force which he himself had set in motion. And just as today any custom or time honored convention will sway mankind, so did this experience and its resultant tales affect him; he fought mental battles with this artificial horror whereas, if he had only known that such a thing were possible he could have used its animal fire to purge his material mind, in which case the dross in his physical body would not have accumulated to the extent of shutting in his angelic soul. The light would not have had to dwell in darkness, for the body of matter would have been a thing of light and beauty. Where now his imprisoned fire has to burn in a murky atmosphere it would have had the timely aid of his airy nature (for man the angelic being had an airy vapor in his arteries), and thus his blood would have had the aid of this gaseous vapor; the soul and body would not have become separated, but would have endured the fire together; man would have built divine temples to God instead of huts of clay (i.e. gross material bodies) and his objective mind would have moulded new and living thought forms of glory instead of a devil with horns and a tail.

The descendants of Adam have much to contend with, living as they do in this material darkness; but the grace of our Lord Jesus Christ has brought back the light and shown us how to cross spirit and matter, or fire and water, and bring the radiance in each into outward manifestation through the perfected instrument of the mind. The age of progression is upon us and we must change with the times; where the receptive power of fear has ruled through ignorance, now brotherly love must light the way of the divine darkness. When each man loves his neighbor as himself, tenderness toward his other self will keep him from the mean petty acts brought about by fear. Man with great fear in his heart is like the beautiful rose whose petals enclose the tiny worm gnawing at its heart, defacing its beauty and causing disintegration of the vital self within; and the perfume of the rose is of no avail against the inroads of this monster, for so the worm must seem to the flower. So is fear in the emotional body of man; it, like the destroying worm, eats away the vital essence in the fair gracious nature of the soul, opening the way for other monster fears, which tear down the entire bodily structure. Its destructive vibration actually enters and effects the cells of the living body, and this is but one of the ways in which a devil thought form can influence us.

Think upon the godlike act of Jesus the Christ man, who was initiated into the mysteries by way of the cross of Calvary, and whose vicarious suffering freed the souls in hell. Has man really taken advantage of this act? No, he has imitated the descent into hell by further satisfying his love for the awful (which the fabrications of his forefathers in ages past instilled into him) through reading the crimes in the daily papers and listening to slander and malice. In this way, by his own power, he builds into his blood not the Christlike love for his brother but, by a vicarious enjoyment of all his brother's perverted acts and miseries, an increased love of perversion within himself. There is no crime so horrifying but we seem to enjoy telling it over and over again to those we love; thus we pass on, not the vital energy of love incarnate, but the deeds of men whose devil within rules them; and so are kept alive the distorted perversions of this dark body of clay rather than the living light of the radiant self imprisoned within.

✓ Upon the basis of love was the Kingdom of Heaven to be built upon earth, but man turns away from simple goodness in the desire to whet his evil appetite, and the soul imprisoned and helpless cannot advise him or guard against the monstrosity which he calls his intellect, so long as he delights in crime, in the misfortunes of others, in suffering in any and all forms. If for only one hour this burden which has been assumed could be laid aside and the smothered radiance of the angelic soul fill each cell with its dance of joy, not one person would be willing to return to the old path of pain and sorrow, but would demand that our poets sing only of joy and that our daily papers be cleansed from their present unworthy mission in life. Our young journalists would then search out joyous events rather than descend into the murky dens of vice for news of interest. Heaven will come when the upper realm of light has dispelled all darkness from out man's mind and body and not before. Animals are not interested in the disturbances and disasters of their kingdom—it is not until mind awakens in man that he desires to experience sin, if not in his own life then in that of another. This love for sin is what has brought the Christ ray upon us, which will purge us much more fully than the animal fire ever could, for it is a mistake to suppose that the Spirit of Christ brings joy before purity. Its first mission is to cleanse the hearts and minds of all men—then will come the fruits of its labor.

Satiety of evil will in time so disgust all people that they will turn in desperation to the Father, promising anew obedience to the law of loving goodness. All new eras are ushered in with catastrophies and stupendous suffering because not until the heart opens to God, gasping like the fish lifted out of water, will the peace which passeth understanding enter its doors. If this world would only prepare beforehand for the coming of the universal solar ray (i.e. the Christ ray) which pours upon us every two thousand years from the Central Source, all the destroying effect which its presence brings could be avoided. In our Zodiacal disk there are twelve signs and our sun is two thousand years in each sign. Astrologers say more than two thousand, but the fact is that between each two signs there is a time when our sun is in neutral, and it is then that the ray from the Central Sun comes upon this planet earth in full force. During each elemental sign our sun receives this ray and thereby softens its effect upon us. So it is while our sun is changing from one elemental force to another that we get the full benefit of the central cleansing light, beating pitilessly down upon the unprepared and lifting high those who are ready for its coming. All natural force which has disobeyed God's law must be cleansed and brought to its original state.

I often wonder if earthquakes and tornadoes are not turned upon old battle grounds where men have shed the blood of their brothers, and if the mighty storms which destroy vast cities and forests are not the breath of Christ cleansing some foul place which man has left unclean. The diseases which eat our tissues and permit the poison germs to overrule the purity of the air we breathe and the food we eat—are not these too the Destroyer who heralds the coming of the Mighty One, bidding us pray without ceasing lest we be destroyed entirely before the blessed relief of the Christ light brings love the healer? If a sick person could only overcome his own inertia sufficiently to allow an all-absorbing and pure love to enter into his heart all sickness would depart before that health giving Presence; if fathers and mothers would teach their children this philosophy the health that would enter into that family group would astonish them. Laying aside the low thrills and taking up the high instead will do the work of redemption.

One of the reasons why the churches are so empty is because even there we are entertained with damnation in some form; the very ministers of God have interested themselves in the vices, so that crimes are being made the subject of their sermons on the day which God commanded to be kept holy. Even though the moral is pointed out by them the crime has been given a creative energy through the minister's mind and thus, heard from his lips, is *stamped* upon the plastic minds of those listening souls longing for the sound of joy and the song of love in the heart of their spiritual instructor. So man's body dies again and again, and the mother of life looks down in sorrow upon her children of light who, though sprung from her womb as angels, have become demon souls—and she is powerless to aid them. Therefore she too welcomes the Adjuster, who sweeps the path clean from man-made perversions, and whose voice demands "make straight the way, repent of your evil ways, clean your impure minds and heal your bodies, else Christ will destroy your structure." This is done that good may spring from evil, that the Father's edifice may be reared upon the ruins

Age of matter - 40 yrs.

of man's endeavors to build a living hell upon earth. The age of progression is full upon us once again, and unless the elect can be multiplied woe will be ours before the Aquarian age can save us.

This time there is no living sacrifice, no chosen people to bear the brunt of man's evil proclivities. The Saviour is come and we await His second birth, but this time God demands that His rebirth be attended by love and light. Thus the Adjuster is first let loose upon us that naught shall sully His coming. We must be prepared to receive Him with lighted minds and pure hearts lest we go down into utter darkness, there to painfully climb up the mountain of life anew, not as we climbed before, aided by our group souls but alone, a stranger in a foreign land. For this planet is about to receive a great impulse from within. The divine center of attraction is about to expand and those who fail to pass the bar of their own soul's judgment will not fare so well on a planet whose lower nature has been depleted to give birth to the crux nature from within. For as the divine darkness becomes lighted with the splendor of the light of Christ, all outward force is drawn into its vortex to give response and form to its high voltage. Those who, because of their own evil proclivities cannot respond to the light of Christ, must descend to further animal depths and there await the next planetary transmutation, twenty-five thousand years hence.

You ask: If all nature is to receive greater light why not mankind? The reason is that nature does not wilfully disobey its Creator and man does, first by a slothful ignoring of His laws and second by the direct impulse put forth to have his own way irrespective of law. The Immutable One gives man the original causal urge within the mind, and there is not one person, however base, whose inner self has not urged him many times toward a better expression of life. Has he responded? You can best answer that question for yourself, for if he had would every religion admit the necessity for redemption? We do not hear one word about the redemption of the birds or the fishes in the sea—only of man. Then why has God put such a stamp of shame upon His most holy reflection, man? Because man took His reflection and besmirched it with his own lustful thoughts and desires. How fathers and mothers mourn and lament when their tiny reflections, their material babes, show evil tendencies from earliest childhood! Then think how God must feel when, the age of matter passed (i.e. forty years) man still continues to prefer his own darkness to the spiritual light of the radiant god self within.

The doctrine of original sin has its genesis in the material mind, and man in this present age, having been given all the facilities for educating his material mind, should overcome his sinfulness and not debase even the clay from which he is made, much less the light self within. Once more Jesus's cry echoes over this earth: "Repent, for the kingdom of heaven is at hand." And because the ears of even the elect refused to hear His cry, two thousand years have elapsed without further progress among God's chosen people. It is therefore the clear duty of every Christian to open wide his heart in love as the voice from the wilderness cries aloud once more, "Repent, for the hour of *man* is at hand." Christ comes again, this time to claim His own, to separate the sheep from the goats, the pure from the impure.

Let a new phase of vice be breathed—does it lack for devotees? We rush to take it unto ourselves with open arms, and our wild music dulls the low murmur of the elect against its invasion. The welcome news is passed from mouth to ear like a swift wind, and over night that new phase finds birth. Is it any wonder that Jesus wept over man in his bigotry and love of his own distortions? But the Law is the Law, and each time the Christ ray is turned in full force upon this planet it slowly but none the less surely claims its own and destroys that which is foreign to the nature of the Most High. We His images are again and again stripped naked and forced to earn our bread by the sweat of our brow and clothe ourselves anew in the leaves of the fig tree, sacred emblem of purity. If man does not listen soon the very rocks will rise up and stone him, for the power of the wicked cannot prevail when the Good Shepherd comes to care for His own. It is as though one had deliberately tangled the threads of his life about him, and at the coming of the Law—the Christ light—all tangles are made straight. Think of the upheaval within that snarled up body and mind when the finger of God's Law begins to rearrange and straighten those threads with firm hand; for the guilty soul has dared to take the mighty reflection of his Maker and remould its lines to suit his own petty self-esteem. With what pain and unrest he shall be afflicted until he return, humble and penitent, to the feet of his Lord and Master Christ Jesus, confessing his wilfulness!

When we come to understand that God is wholly good and not part devil then a burden falls from our shoulders and love for Him flows freely from a brimming heart and mind. This devil doctrine poisons the very air we breathe:—that a just and all-merciful God first creates children and then places such evil power near them that they are bound to fall; then, not content with their misery plunges them into the fire of eternal damnation! This doctrine is such a hollow mockery that thinking souls are shocked by it. No wonder that youth turns from such a God as has been held out in the past to innocent minds. Children should be taught the truth: that man started this perversion himself, not by his disobedience in eating of the fruit, but by his wilfulness in desiring greater sense expression than that intended for pure men and women. This any child can understand, but not the doctrine of a double God with a tendency toward evil power rather than all absorbing love. If they could be told that the instant men returned to purity the devil would die a natural death, that goodness is the one inherent and lasting trait in the hearts of all mankind, each child would be fired with a desire to become one of God's pioneers in starting a mighty reversal of force, and evil would be stamped out of existence. If only just one course in all schools could be on the goodness and love in the heart of God and man, and the beauty and strength in nature! But the child hardly learns to talk before evil and its power are drilled into his plastic mind. He indulges in blasphemy before he has matured enough to judge between the false and the true. Thus God is often judged and condemned by the young and they think, if they do not say it, that even they could evolve a better system than they are led to believe exists. We are wrong to so malign our just God; is it any wonder He turns on us, between signs, His great Christ ray of cleansing force, and patterns anew the original type of Sonship desired by Him?

If we would only give the matter just consideration and learn the lesson contained within it not one person would hesitate to believe that the wrath, turned upon us each two thousand years, is a richly earned purification. All would hasten to set themselves in line for the reception of that pure ray, knowing that they would be the gainers by the enforced bathing in the Water of Life. For baptism is the symbol of just what is needed to wash away the sins of omission and commission. But we remain blind and deaf to our approaching trial, idly frittering away our time, leaving the Day of Judgment to take care of itself until in very truth only a vast destruction like the sinking of Atlantis or the turning of the earth upon its axis and the reestablishing of a new polarity, will stir our sluggish thoughts to the extent of turning our hearts to salvation. Our deep solace, our hope, and the fulfilment of that hope, lie in the recognition that our system of religious belief is obsolete, a thing of the past, of the time when body and soul could not hope to unite with spirit until the death of the body had taken place. Then the dark evil of the body and the light purity of the soul assisted us in bearing the burden of separation, but now, when spirit is so rapidly coming forth and claiming its own on every plane, man needs a saner religious belief, and needs to be plainly taught that polarity is not evil, it is only our misconception which gives any form of life the ability to appear evil.

Now, when man's mind is growing by leaps and bounds, is the time to tell him the truth—that this bugbear is not a part of God gone wrong but a light, concealed from us until we can learn the law of brotherly love. Greater love is what we thirst for, not more intricate ways of how and when we can best evade the body God gave us. If He could breathe into a form of clay a living breath, surely He can breathe into a body of living flesh, pulsating with love for Him, another breath of life. "Ask and ye shall receive," work and the fruits of your labor shall be yours. The Christ ray of manhood is upon us whether we will receive it or no. Then choose,—will you go once again into the material depths of darkness, or will you climb the starry flight of spiral steps which leads direct to a land flowing with milk and honey?

The heavenly type passes through many planes of expression just as the material does, before entering the third heaven or middle polarity, for the golden thread of life runs direct through the middle path while the silver thread winds from pole to pole on the outer circumference. Religions must change with the times, for what suits today will not suit tomorrow. The devil theory satisfied man during the dark period of the sub-mind, but now, when even our children think with the rapidity of lightning, we are worthy of a far better belief on which to stand. The natural manifestations of evil which come as the result of nature's change of polarity are enough without burdening ourselves with a *fear* doctrine that has been accumulated through the ages. The enlarged lower ego of man naturally delights in this present dilemma of the churches, because it gains thereby another chance to further imprison the angel self within. And the material self cares not that it must be laid away in the grave and return to the condition from whence it came; but the case is very different with the angelic self—it lives in form and always has, and must return time after time ashamed because of its naked condition.

As has been said before, release from this burden of sin and evil is to come to man through the further development of his mind, for the true mind is the offspring of the soul self. Thus through the avenue of the mind the soul is finding the freedom which came to full fruition for the first time in the rebirth of Jesus Christ into Christ Jesus. For He it was Who built the perfect vehicle for the redeemed mind—redeemed out of the darkness of the material ego, and lifted high above matter through the coming of the Holy Spirit of Truth. You will ask how the mind of everyday man is to know and understand truth when the soul mind thinks it? By the response from within, for the child of Mary (i.e. pure matter) leaps in the womb of gross matter each time the spoken word vibrates in unison with the Spirit of Truth, or Logos; thus does the Word become flesh, for each time the lips speak truth and the mind thinks truth the thrill from within effects the flesh body, and love comes forth anew in waves of healing. The angel self will finally spread afar its wings of power and fill the entire body with rejoicing.

The Order of the Portal is just what its name implies, a Portal, a door leading within. It is an arm reaching outward, a branch of the mighty hidden tree. The Great Inner Shrines which constitute the hidden Orders never reveal themselves except to one soul at a time, and then never allow others to know. They have no outer lodges or dues, but each member must be qualified to meet in the House of the Spirit, must be able to produce the super-sensual light and the transcendental faculties to see that light before admission is gained. Thus you see that training schools are very much needed, and our Portal is one of them, but with this marked difference from many others: it has a double door, one that opens outward and one that opens inward, and it is endowed with an ancient method of unfoldment which, when faithfully applied and lived up to, will do the work of preparing the student for the inner brotherhoods. Just what brotherhood we do not claim to say, but it will be the one best suited for each and every earnest student.

Our method was used in the days of Solomon to prepare the wise men of that day, for once in so often wise men are needed to aid this planet in the work of advancement in science, art, literature, and most of all in schools, which men call religion. This ancient method of self-development was brought to fulfilment by Christ Jesus, because He taught the wisdom of how to transport the bodily energies, that death to the outer polarity may open the door to the heaven in the midst; then life in the light becomes ours. All this has been faithfully added to the method as used in the old dispensation and therefore, as Christians, we become eligible to the double life,—life perfected and lifted to the apex in nature by all the old prophets, and in the new dispensation by Jesus; life personified and nature subdued. Thus the species of nature is compelled to bring forth the man species, for under the old law man wore the borrowed garments of nature as his material body, and the borrowed garments of the heavenly nature to clothe his angelic soul; so this spirit reflection of God had naught to clothe him, neither elements nor principles.

But Jesus changed all this, for with the coming of the Christ body there came into being also the man elements and solar forces which Christ the Transmuter changed out of the hellish nature by way of the cross. For Jesus, by His purity and Christ power, crossed the matter body with the angelic soul and brought forth the celestial man, whose elements are indestructible. They are neither nature in her earthly aspect nor nature in her heavenly aspect, but the feminine pole clothed in the spirit essence—which means that these double matter elements became so spiritualized that they were glorified by the influx of the Holy Spirit that shone forth through the denseness of the form. This is why Christ is always depicted as a body lit from within. This was possible because, at the time of Jesus even as today, the power from the Central Source was upon this planet by the process already outlined. Thus again is man in a state of great material and spiritual excitation, for this is the universal day of man. By this is meant that for the twenty-five thousand years before us (minus the two thousand already passed) *man* is the being under the law of progress; therefore this excitation is greatest for intellectual people, for man comes into being through the *objective* mind, while nature comes into being through spirit, working through the *subjective* mind. Thus, in ending our Third Work, no better understanding can come to us than that the age of propitiation and devil fear is ended. The Fourth Work starts the individual expression of the divine counterparts who, through Christ, are now ready to come into manifestation. That is why we return to the study of the centers and their mental qualities which, through our three steps (as denoted by the three labors) will lead us on to where we shall become self-centered through the God center built in the trinity of power behind us.

Eckartshausen, in his "Cloud upon the Sanctuary", has entered more fully into the elucidation of the Order of Christ than any other writer with whom I am familiar, and I shall end the Third Work by quoting freely from his five letters.* Beginning with the second he says: "It is necessary, my dear brothers in the Lord"—this is just where we have arrived in our labors, at the place where we are brothers in the Lord, which is one of the reasons why this second letter is chosen—"to give you a clear idea of the interior Church; of that illuminated community of God which is scattered throughout the world, but which is governed by one truth and united in one Spirit. . . . This community possesses a school in which all who thirst for knowledge are instructed by the Spirit of Wisdom itself; and all the mysteries of God and of nature are preserved in this school for the *children of light*" (italics are mine). . . . "From all time therefore, there has been a hidden assembly, a society of the Elect, of those who sought for and had capacity for light, and this interior society was called the interior Sanctuary or Church. . . . Hence this Sanctuary composed of scattered members, but tied by the bonds of perfect unity and love, has been occupied from the earliest ages in building the grand Temple through the regeneration of humanity, by which the reign of God will be manifest. This society is in the communion of those who have the most capacity for light, i.e., the Elect. The Elect are united in truth, and their Chief is the Light of the World Himself, Jesus Christ, the One Anointed in Light. But the inner truth has always been confided to him who in his day had the most capacity for illumination, and he became the sole guardian of the original Trust, as High Priest of the Sanctuary.

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* Translated by Isabelle De Steiger and printed in the *Unknown World*, a magazine which was edited by A. E. Waite in 1894.

"When the *germs* of the most important truths had been carried everywhere by God's agents, He chose a certain people to raise up a *vital symbol* destined by Him to manifest forth the means by which He intended to govern the human race in its present condition, and by which it would be raised into *complete purification and perfection*" (italics are mine). . . . "God Himself communicated to this people its exterior religious legislation, He gave all the symbols and enacted all the ceremonies, and they contained the impress, as it were of the great esoteric truth of the Sanctuary. God consecrated this external Church in Abraham, gave commandments through Moses, and it received its highest perfection in the *double message of Jesus Christ*" (italics are mine). "Hence religion received its name from being the science of rebuilding man with God, to bring man back to his origin." (Which we contend is his supernal state of unity with the polar opposites united,—man and woman, spirit and matter, soul and spirit, soul and body all united by the pole of Goodness existing in the light in glory, rather than the darkness of suffering through which man passed in the dark ages.)

"The external Church of the ancient alliance was visible, the interior Church was always invisible, must be invisible, and yet must govern all, because force and power are alone confided to her. . . . The divine agents of the ancient alliance hitherto represented only specialized perfections of God; therefore a powerful movement was required which should show all at once—*All in One.* A universal type appeared, which gave the real touch of perfect unity to the picture, which opened a fresh door, and destroyed the number of the slavery of humanity. The law of Love began when the Image emanating from Wisdom itself showed to man all the greatness of his being, vivified him anew by every force, assured him of his immortality, and raised his intellectual status to that of being the true Temple of the Spirit. This Chief Agent of all, this Saviour of the World and Universal Regenerator claimed man's whole attention to the primitive truth, whereby he can preserve his existence and recover his former dignity. Through the conditions of His own abasement He laid the base of the redemption of man, and He promised to accomplish it completely one day through His Spirit. He showed also truly in part among His Apostles all that should come to pass in the future to all the Elect. He linked the chain of the community of Light among the Elect, to whom He sent the spirit of truth, and confided to them the true primitive instruction in all divine and natural things, as a sign that He would never forsake His Community.

"When the letter and symbolic worship of the external church of the ancient alliance had been realized by the incarnation of the Saviour, and verified in His Person, new symbols became requisite for external use, which showed us through the letter the future accomplishments of universal redemption. . . . The rites and symbols of the external Christian Church were formed after the pattern of these unchangeable and fundamental truths, announcing things of a strength and of an importance impossible to describe, and revealed only to those who knew the inmost Sanctuary."

Further on in this same second letter we find that "He who is ripe is joined to the chain, perhaps often where he thought least likely, and at a point of which he knew nothing himself. . . . Seeking to become ripe, should be the effort of him who seeks wisdom. . . . But there are methods by which ripeness is attained, for in this holy communion is the primitive storehouse of the most ancient and original science of the human race, with the primitive mysteries also of all science. It is the unique and really illuminated community which is absolutely in possession of the key to all mystery, which knows the center and source of all nature and creation. It is a society which unites superior strength to its own, and counts its members from more than one world."

In letter three Eckartshausen says: "The absolute truth lying in the center of mystery is like the sun, it binds ordinary sight and man sees only the shadow. . . . This weakness is the Cloud which covers the sanctuary; this is the curtain which veils the Holy of Holies. . . . But in order that man may recover the veiled light, strength and dignity, Divinity bends to the weakness of its creatures, and writes the truth that is interior and eternal mystery on the *outside of things,* so that man can transport himself through this to their spirit. . . . The mysteries, as you know, beloved brothers, promise things which are and which will remain always the heritage of but a small number of men; these are the mysteries which can neither be bought nor sold publicly, and can only be acquired *by a heart which has attained to wisdom and love*" (italics are mine).

"He in whom this holy flame has been awakened lives in true happiness, content with everything and in everything free. He sees the cause of human corruption and knows that it is inevitable. He hates no criminal, he pities him, and seeks to raise him who has fallen, and to restore the wanderer, because he feels notwithstanding all the corruption, in the whole there is no *taint*. . . . Very soon the night of symbol will disappear, the light will bring forth the day and the mysteries no longer veiled will show themselves in the splendour of full truth. . . . The treasures of our sanctuary are many; we understand the spirit and the meaning of all symbols and all ceremony which have existed since the day of creation to the present time, as well as the most interior of all the Holy Books, with the laws and customs of primitive people. . . . We possess a light by which we are anointed and by means of which we read the hidden and secret things of nature.

"We possess a fire which feeds us, and which gives us the strength to act upon everything in nature. We possess a *key to open* the gate of mystery, and a *key to shut* nature's laboratory. We know of the existence of a bond which will unite us to the Upper Worlds, and reveal to us their sights and their sounds. All the marvels of nature are subordinate to our will by *its* being united with Divinity. We have mastered the science which draws directly from nature, whence there is no error, but truth and light only. In our school we are instructed in all things because our Master is the Light itself and its essence. The plenitude of our scholarship is the knowledge of this tie between the divine and spiritual worlds and of the spiritual world with the elementary, and the elementary world with the material. By these knowledges we are in condition to coordinate the spirits of nature and the heart of man."

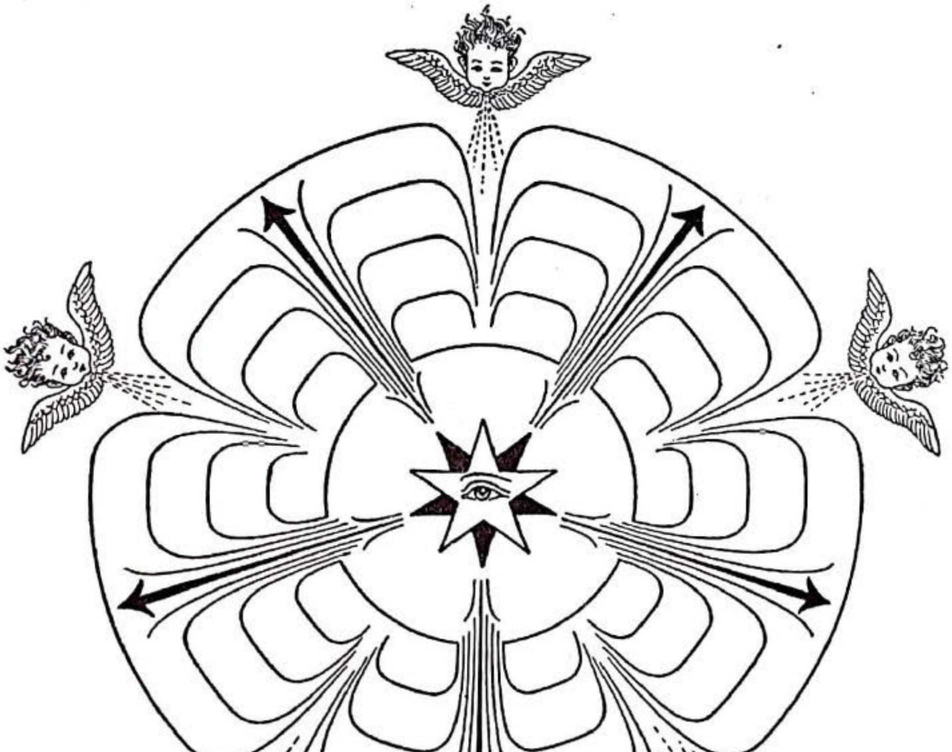
Letter six: "God made Himself man to deify man. Heaven united itself with earth to transform earth into heaven. But in order that these divine transformations can take place, an entire change, a complete and absolute overturning and upsetting of our being, is necessary.

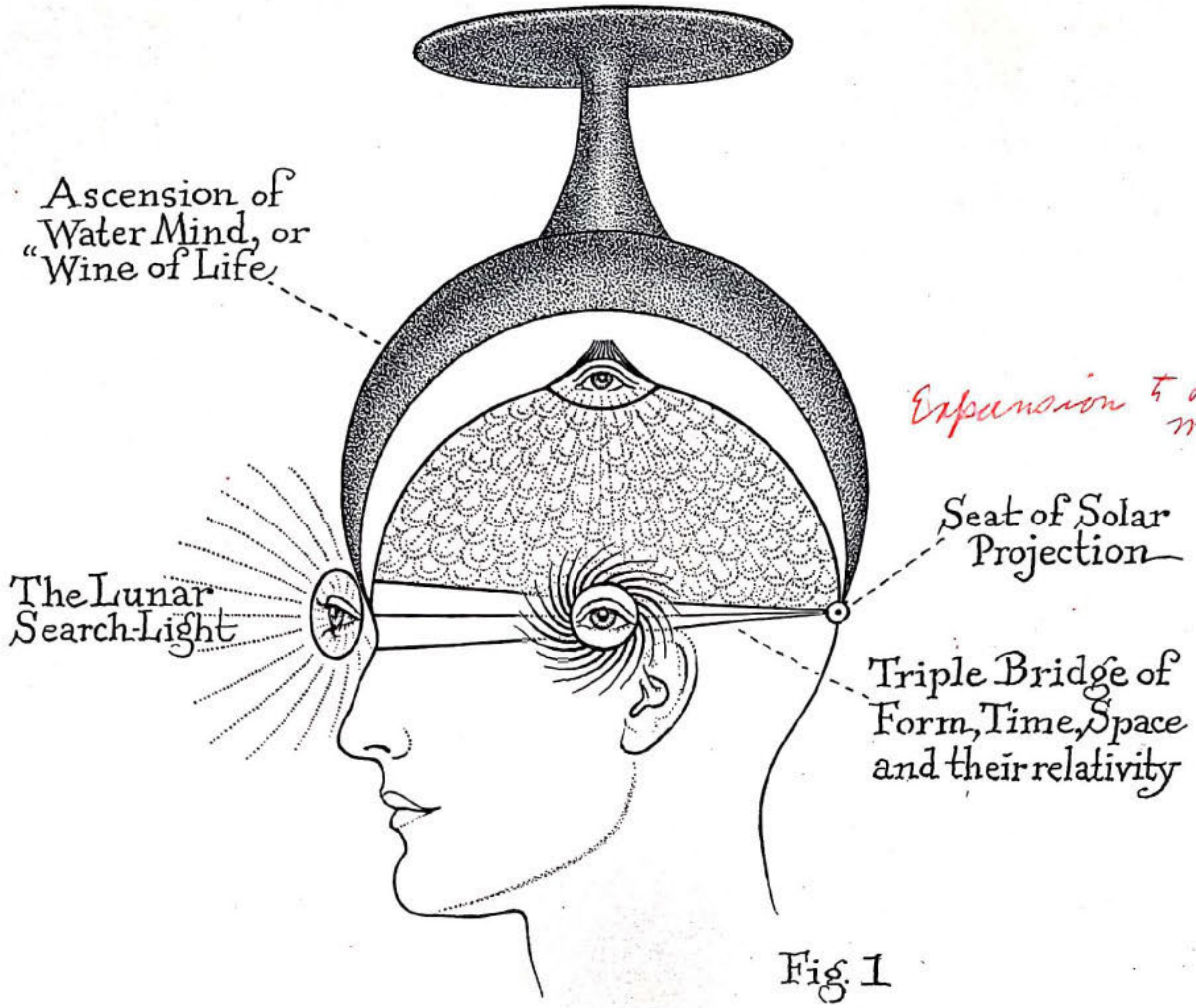
"This change, this upsetting is called rebirth. *To be born* simply means to enter into a world in which the senses dominate, in which wisdom and love languish in the bonds of individuality. To be *re-born* means to return to a world where the spirit of wisdom and love governs, and where animal-man obeys. The re-birth is triple: first, the re-birth of our intelligence; second, of our heart and of our will; and, finally the re-birth of our entire will. . . . It is now necessary, my dear brothers, to lay before you the true order of re-birth. . . . To change the spirit of this world into the spirit of the children of God is to be regenerated, and means to despoil the old man, and to re-clothe the new. . . . Hence the commencement of re-birth is faith in Revelation. . . . Seek, then, Jesus Christ with all your strength. Search Him from the fulness of your heart. . . . *The beginning of His ascension* *is the knowledge of His absence*" (italics are mine) "and from the recognition of this knowledge is the desire for increased power to seek Him, which desire is the beginning of faith. . . . Little by little the stable of our hearts changes itself into an exterior Temple, where Jesus Christ teaches, but this Temple is full of Scribes and Pharisees. Those who sell, Dives and the money changers, are still to be found, and these should be driven out, and the Temple changed into a House of Prayer."

In the next two Labors I shall strive to show how the "stable of the heart" can be cleaned and "the House of Prayer" be brought forth; for rebirth like any other science is not a thing of the moment but is based upon law, and the time and space element of our planet banks itself up as a solid wall around which we must march night and day until these walls of illusion give way to the Sun of Truth, shining in our heart through the birth of Christ.

PART IV

MIND CENTERS AMID THE ELEMENTS
IN WHICH
THE TEN GATES OPEN
FOR
THE FOURTH WORK




Ascension of
"Water Mind, or
"Wine of Life
Seat of Solar
Projection
The Lunar
Search-Light
Triple Bridge of
Form, Time, Space
and their relativity

Expansion to objective mentality

Fig. 1

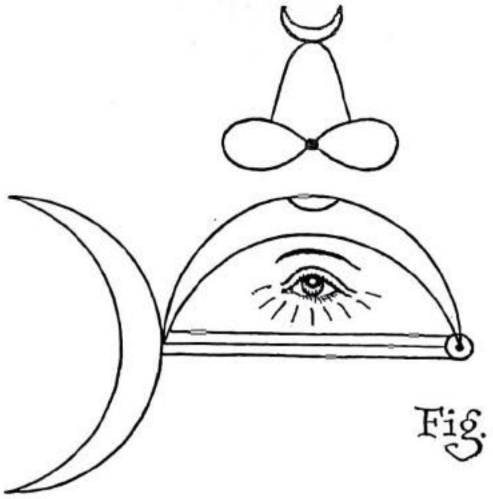


Fig. 2

SEAT OF THE LOGOS

PLATE XVIII

THE FIRST GATE

SEAT OF THE LOGOS

In this First Gate of the Fourth Work we shall begin to study the changing forms of the now fully awakened centers (Plate XVIII) as they, working through the avenue of mind, transport the elemental or natural body by means of their relation to the seat of their activity. At this stage of the work it is necessary that the mind be firmly seated in the effulgence of the Logos, as this permits the fully purified mind of God in man to rule in perfect reason, understanding both sides of the law which governs the divine and material worlds, as expressed in this fully awakened celestial being. His twofold nature has become welded through his birth, death, ascension, and second return in Christ Jesus, as taught in the Third Work.

In this Fourth Work it is our privilege to behold the fire of the gentle Lamb and the fire of the raging Lion working in perfect harmony, ruled by the *Word made flesh,* which means that the descent of the Spirit and the Holy Ghost has literally opened up the way for the pure mind of God, allowing it to permeate freely the now purified body, soul, and spirit, which have been born anew in one perfect whole. This pure mind is the Saviour promised from the beginning as the reward for those courageous souls who would undertake to make the complete journey of this cycle, including as it does this solar system of ours. The fact that in us are centers which include and are influenced by the stars of our solar system shows clearly our bodily interrelation with it as a whole. Our planet is but one of a large family whose father is our own sun and whose mother is the moon (or moons); the planets are our brothers and sisters. And as a man may not progress higher in mind or nature than his blood, so is he tied by family traits. Until these are fully met and overcome by a higher law he remains a prisoner.

In the Seat of the Logos, or head of man, is now a complete trinity in one, or the three main centers working as one (Plate XVIII). The result is that the divine messenger of truth takes up his abode here. Here are the Moon, Neptune, and Uranus, ☽, ♆, ♅ three centers which by their nature have all the attributes of the three parts which functioned before the birth into Christ Jesus as three separate abodes, governed by three separate and distinct grades of energy and light.

Now they are welded into one and ruled by the fourth dimensional mind, which is capable of life not only in the three dimensional world left behind by this awakened man, but in addition in one of the three dimensional above and beyond this world, as manifested in four, for 4 is but the 1 in the cycle above, (see Plate I fig. 10). Here we find the 1000 petalled lotus, the Golden Bowl, the House of David, the Hat of God, and the Sun Stone without the mark of the animal,—all awake and all connected by the triple bridge of form, time, space, and relativity which leads from the Moon through the pineal House of Uranus into the secret entrance of projective power. Uranus holds the directive force of the divine soul-spirit, working in unison with the material force of the Moon, and enabling this perfect man to know God through his triple nature which is, and ever was, a part of the complete Body of God. Neptune, whose number here is 8, or the double square, keeps an even balance for this supermind, permitting it to rule the House of David without friction or loss of balance, i.e., insanity.

The open Eye of God is the perfect mind, the sword forged in the fire of the Third Work. It pierces all solids and governs all matter, yet at no time oversteps the nature of the thing or form which it is governing. This is called the perfect tincture, the medicine which heals all; and the reason for this is that in every body or form, whether it be the solid rock, the drifting cloud, the worm of earth, or the four elements, or man himself, in *all* there is inherent as gravitation, or cohesion and adhesion, this mind of God. It is invisible to the outer senses to be sure, but present just as surely as the form exists, and it can be loosed as it were, from its tightly wrapped or cramped quarters and made to obey the will of man. For his will is but a portion of the great Will of God, and by *will* we mean the fiery life principle which causes heat, light, and power by momentum.

Mind is the result; the arrangement of the moving vibrations is like the finger of God which writes as it moves, and portrays the law which should govern the form *according to its nature*. Thus the mind in generate man will write a far different version of the One Law than will the regenerate and new born man, for remember that in generate man the Logos or Spirit is unmanifest, and can in no way be approached except by working through the law of the ternary which alone enables him to turn back to the Father Spirit, for its rotations furnish the suitable substance for its form to function in time, space, and relativity. Thus man may behold God, but not as man, for animal man has long since died; it is the angelic man who beholds God, in the fourth dimensional sight and with the fourth dimensional mind to comprehend, in so far as man or angel may realize God. We are told that the angels may behold the throne of God and stand erect in His Presence. Thus man, as he dies to the animal flesh, lives to the Logos or Word made flesh—which literally means spirit-ether, purified of its dross and made into perfected matter for the forms of the self luminous ones. The only sin is to build self centers on earth rather than God centers.

Here we shall pause and analyse what all real thinkers are beginning to comprehend,—that matter is convertible into spirit, and vice versa; that the atomic radiation taking place in all lesser and greater bodies is what makes the boundless ether; and that it may form again into matter of finer grades, for the atomic radiation is what is meant by the ancients in their use of the word "distillation". Each time gross matter unlocks and throws off its spirit substance or radiation it refines, as it must when coming into contact with the air and its airy inhabitants; for all space is filled with life and movement of some sort. This spirit-ether can be again brought to visibility by the highly charged soul-mind of man, which acts as an electric battery once that soul-mind becomes objectified or accustomed to form. The First Formula* starts this great exchange of spirit into matter and matter into spirit at once; its six vital breaths cause a greater throwing off of spirit radiation from the atoms of matter, and the reversal of the will current carries the purified spirit back again, this time into the blood. There it takes unto itself the nature of the golden tincture located in the center of power, or the aorta, which is the *hub of man's wheel of life.* Even the meanest man or woman has this golden spark, smouldering to be sure amid the darkness of the animal (stable) nature, but there just as surely as God lives in the heart of all his meanest creatures.

Again let us return to the main subject of this lesson, namely that man must enter the presence of God and clothe his own spirit or Logos in flesh through the Christ path, as depicted by the various messengers of God. For each round of the spiral ladder is for a different type of humanity, verging either toward gross matter or uncreate spirit. I use the word "uncreate spirit" knowingly, for each planet, each person, each God, takes part in creating out of the One Substance and its spirit counterpart, and the reverse of this law holds good in involution. We do the details of the Great Work—God gives us the original. We but copy our Father-Mother-Son God. The path into objectivity lies clearly marked out; the descent into matter came through mother nature and the Sun, and the return to the Father takes place through the Virgin Mother and the Son *in like manner.* I know this destroys the hope of many who think that they may make direct contact with God, leaving out the Son and the Mother; but this can only come to man when the race as a whole has travelled through the cross of Christ, has linked matter with spirit in the birth of a soul body, a man standing midway between matter and spirit, neither denying nor admitting the fluctuations of both, but secure in the perfect equilibrating law that is poised between the two poles. This middle man is called the Christ soul, or the *soul made body*, for the soul is the original One Substance of God that must be given form, time, space, and relativity before man can use its light substance safely for his living abode. This has been done by many great master minds and can be done again.

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* Given in Part V of the *Causal Essence Personified.*

At this stage we have the immortal soul body which neither wears out nor rusts out, as it has the life of both matter and spirit to support its structure, built as it is from the static power of the Eternal Solar Serpent. The old type of man uses the two separate powers of the positive Pingala and the negative Ida, but the new type makes conscious use of the third or static power, the feminine which may at will be converted into the masculine. Is it not clear to you, my dear students, that the *One Law holds good in all multiple laws?* That our fault is in not knowing what is positive and what negative? What is passive, what active? We call positive *active* and negative *passive*, and that is not so; positive is not active and negative is not passive, for passive and active both come from the equilibrate or static state. Between the two polar opposites is an equilibrate polarity, and from here all real life emanates. Here the oscillating force works between matter and spirit, giving the positive pole the appearance of activity and giving the negative pole the appearance of passivity, yet neither has in truth the real power, only as it is lent to each pole from the central point.

The real home of man is the soul-spirit, and the real mission of man is to give his soul-spirit residing at the center, form, time, space, and relativity. By this I mean that the immortal mind of the Christ man has the right to the celestial life, the right to overcome all time elements in this solar system, all space in this solar system, and to understand the relativity of each to the other and their fitness in the great plan of the entire universe. Playing through the celestial form is all the power of the solar system and we can see that earth is a chosen melting pot for man, where he meets both the grossest matter and the purest spirit radiations. This is because the atmospheric climate, changing as it does from hot to cold, and from wet to dry, enables the soul to discard its vaporous envelope and take in its place the enlightened soul substance, for the wet soul is dense and of no great mind, while the dry (light) soul is of such volatile nature that it permits the moving spirit of mind to do its work comfortably.

I hope that it has been made clear to all students that positive is not real spirit, and negative is not real matter—only the changing shadow of the real; that real spirit and matter, called by us in these lessons the One Substance, is at the Central Point, the equilibrate, the static-hub. Here exists life, from this Point emanate light and love, or the heart of God; from here comes Divine Mind; here rests the Godhead in All; here is the I AM that existed even before Abraham, the sun man. Those incarnating souls whose mission with the opposite poles is not finished die to material existence and are born to dis-incarnate spirit existence, hoping to find the real. Yet they are as disappointed there as they were here, once they know the changing nature of that existence, and so again they die as spirits and are born as bodies.

Jesus said that the *real* was the establishment of "the kingdom of God on earth", and Paul's questions "O death, where is thy sting? O grave, where is thy victory?" show his realization of the fact that up to the time of Christ dis-incarnate spirits had not overcome or dodged either the grave, or death, or birth. There must be, then, another kind of birth which is not entered into through the gates of physical death but experienced consciously with wide open eyes, and earnestly sought after by the master minds, and it is that rebirth I have tried to depict. In some cases it comes first with the great influx of light as the cycle of animal existence reaches its close; then the gradual birth into the Christ man and the return of that Christ nature to the Father, the First Principle, the Source. There are other great changes also as the angelic nature shakes off the animal spirit and takes its angel selfhood back again, this time forever, yet with this change from its former state before the descent into the material: it now excels the angels, who have not been dipped in matter, for this new born one has re-created himself out of the threefold nature, even as the gods. He has now welded the satanic, the animal, and the angelic natures into one complete whole, through the saving grace of Christ. And while the angels do much good the Christ men may with safety descend amid the lowest grades of matter and labor for humanity, or cross the boundary into the spirit pole (the positive) and there teach the dis-incarnate spirits their folly in believing that they have attained all the journey. When man stands midway between spirit and matter—the two halves of one whole—admitting both love (spirit) and light (matter) he can hold fast, and moreover know his Father's purpose and help to carry out the marvellous plans of this solar system.

Again taking the first two symbols used in the First Work, the positive and negative lines in cross form (Plate I fig. 10), with the first five digits at its focal points, we find that 1 and 3 are placed at the positive pole and can have no manifestation except through the three planes of the negative horizontal line, the focal points of 2, 5, and 4; for 2 is the universal mother nature and 4 the androgynous one, female in one half (passive) and male in the other half (active). Thus at 4 only may we come to know man in his entirety. "Male and female made He them", and the great law which makes this possible is 5, the soul number in the center of the cross. In the First Formula we are told that 5 is the number of the soul because it stands midway between 1 and 10, and that it ever acts as a mediator between 1 and 0, the no-thing, giving a form of expression to the Eternal No-Thing. In alchemy the fifth essence is the first matter for the Philosopher's Stone. Until we come into the eternal life of the soul we have not really known matter, we but see the shadow of the reality, or the image which has not as yet taken unto itself a covering for its nakedness. Thus man only acquires knowledge of the first and third personifications through the works of the three mothers, 2, 4, and 5. We think we live each day in the three dimensions of matter, yet we are mistaken, for the instant that man plows the first groove he ever after has the ability to know God and talk direct with His Messengers or with the Father Himself, for within the first complete circle or cycle is the One Law, and by the rules of this Law we may come to know all its lesser or greater workings. The ancient symbol of the tree of life has told the story of the labor's being finally swallowed up in victory.

Let us at this point digress and look at the twelfth card of the Tarot, the hanged man on the tree of life. By these two symbols, the man upside down and the man standing erect beside the tree, leaning of his own volition against it rather than being bound upon it, we get our cue as to what the turning of the wheel of life means. In other and plainer words, my dear students, man has for so long a period fed his mortal soul (which is the negative pole of the immortal soul) gross mineral, animal, and vegetable food that he has weakened this middle and real part of his structure, and its attendant spirit becomes enfeebled through starvation. So it loses its power to cleanse or re-turn upon its poles or axis, for remember that when man enters the presence of the Masters he must stand erect, and how can this be done when part of him is hung head downward? Man is ready to go on, when he can stand erect in the presence of the Masters. Many students at the first turning of the mortal part of the soul are misled in their eagerness, thinking this the complete turning of all the spokes; but the wheel of life has twelve spokes, and each must focus in its right direction, as intended by God's Law, in order to do its work on every plane. If this soul wheel only turned once how could man be a microcosm of the macrocosm? No, the multiple nature of man must be brought into unity with the hub of the wheel (i.e. the Central Source) before all is complete or he can stand alone.

The first turn, or coming of the light, has found many material egos unprepared in meekness, or in the ability to stand even the first fruits of the Tree of Knowledge. What has been the result? Conceit in some cases, false teachings in others, and superstition in still others; again a belief that the student is destined to remake the universe, because in him the process of re-creating himself has begun and he catches its reflection. Much patience is needed, and "make haste slowly" is a good axiom to follow. The yeast, if hastened, is apt to expand beyond its proper limits in the first and natural exaltation which comes when the light is injected into the vaporous part of the soul; yet sluggishness is just as much to be avoided. Here as always it must be the middle course, and prayer for guidance will greatly aid at this crucial point. The student naturally wishes to render assistance to the tender young soul light, as it pushes its ray outward into objectivity, and the inner and real mind can greatly aid the young and tender tree of life. But be sure that it is the soul mind and not the gross outer objective mind.

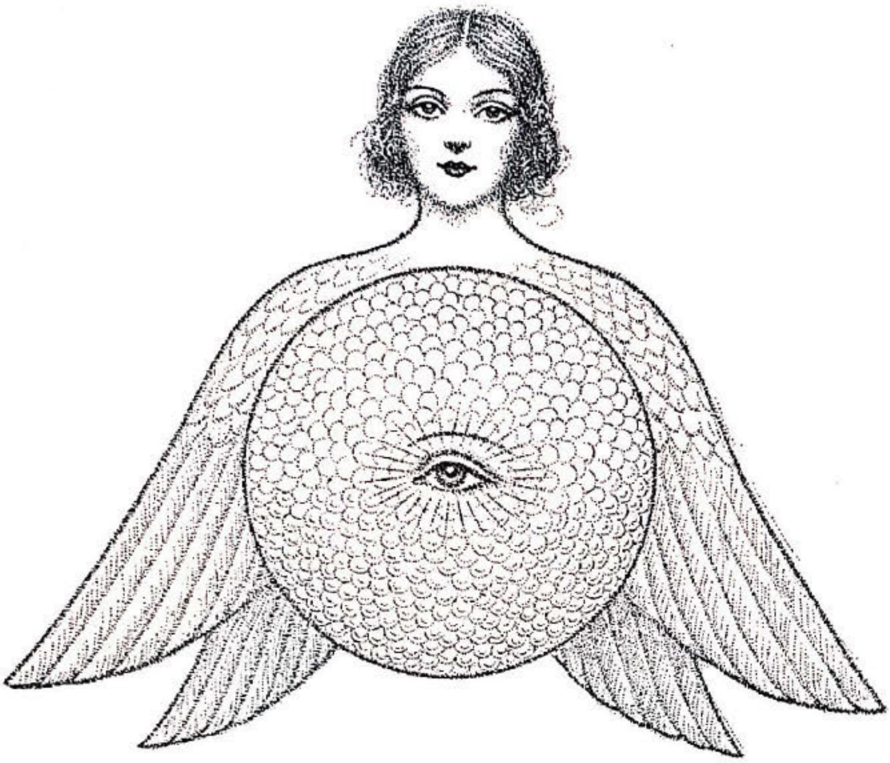
The Zodiacal disk and the Tree of Life are one; they but symbolize in different aspects the *Great Work* of unity with God. The tree standing in the midst of the garden (symbol of the negative and vegetable nature brought to its greatest strength) with man resting against the tree while the serpent (symbol of his reward, the gaining of the ancient wisdom of the spirit) twines about its trunk—this has ever depicted the end of man's fall and his labors in matter. The turning wheel of life, the Zodiacal disk with its twelve elements and its own earth centered in the solar essence, again tells its story of completion, of man's work well done. Plate XVIII represents the regenerate mind of man working in the celestial aspect, and embodies some of the phases of the Great Work, for the main centers are now fused and working under the (One) Law of the Logos. The following are a few of the definitions as ascribed to this stage of man's labors: House of David, Immortal Soul-Spirit, Sea of Glass, Sea of Sand, Sea of Crystal, Window of God, Window of Man, Light of Life, Etherial Home, the First Rosy Glow of Dawn, Hat of God, Door of Mercury, and the Messenger of the Gods. Here the dead state of the water mind becomes transmuted into living water, symbolized by the reversal of the crescent (Plate XVIII fig. 1), which in time will entirely rejuvenate the dormant sense nature.

THE SECOND GATE

SEAT OF THE MORTAL SOUL

As we open this Second Gate the mortal soul will receive its completion in love in the house of Venus and prepare the way for the real immortal soul which is about to take unto itself mortality; and how shall mortality come except through the purified elements? The mortal soul must also go through the throes of rebirth, this time of the elements themselves—the lesser law is swallowed up in the greater. The small Zodiacal disks, composed of elemental and planetary forces, become aware of and are governed by the large Zodiacal disk, even as our sun is but a part of and is governed by the Sun behind the sun. So man follows the example of the heavenly bodies, for he has in his first two births (i.e. regeneration of the two outer poles) prepared the way for the third. He may now become thrice born, even as Hermes. It may be a surprise to find that after the personification of the mystical Christ in man the path does not end, that the way opens again for him to link himself once more with the principles and still retain his individuality. And why not? How can man expand except through the larger life of the suns, moons, and stars? The mystical birth of Jesus Christ and His reversion into Christ Jesus prepare the way, for man now has a definite light body; he shines, even as the stars by night. No darkness can envelop the Christ-born man, he walks in the light, and to the Children of Light the darkness of death does not exist.

In this birth the mysteries revert to nature, and thus they come under the disk of Venus, the moon of Isis, the House of the Queen Mother (Plate XIX). When man descended into matter his creative nature, which was of heaven and the Word, was divided; part took up the burden of sex and part the burden of speech, so that his mortal soul learns the lessons of life through the two avenues of speech and sex. But in this birth sex gives up its part of the creative substance that the mortal soul may bathe in the living light of the pure essence. Thus man preaches the putting aside of sex, not knowing that the instant the mortal soul is ready the immortal one will put into effect its own laws. Man ever tries to force God's works, while if he only did his own work in an orderly manner there would be no need of forcing. The soul is love, and love attracts to itself what belongs to love. So this disk, when it turns on its own axis, will attract its counterpart



SEAT OF THE MORTAL SOUL

PLATE XIX

divine love, as a matter of course; the two, mortal and immortal, will meet, merge, and fix, according to their own laws.

The mortal soul is made up of the astral light of the elements, or the earthly life of nature; the immortal is made up of the radiant light and energy of the heavenly life of nature from which the human nature draws its power. The life of the divine love-soul is not visible to man in his present state, as he has no receptive faculties with which to see or sense such a radiant one, even as we cannot see with mortal eyes the Sun behind the sun. The descent of the actual divine love-spirit (Plate XVII) to the immortal love-soul has led many to believe that love is the royal road and so it is, as it includes all lesser roads. Yet how misunderstood is this royal Lover and His Virgin Mistress! You can see how necessary the First Work of purification is when you know that the last birth of the mortal soul depends upon its purity, in so far as its elements are concerned. When we fully realize this truth we shall not haste to call down immortality on an unprepared vehicle, or phase of life.

In Plate III, that of generate man, we find negative soul, or wo-man, but nothing is said about the negative part of this soul woman in regenerate man (Plate IV), or that she is in *wo*. *Wo* is now merged with *man*, his *wo-man* is changed to joy in *woman;* yet not as negative and positive, but joined in loving wedlock. The *wo* and the *man* have given birth to another condition or state in which the great mother nature, together with the virgin daughter, has become concealed in the perfect man-child which these two have so lovingly worked to bring forth. I believe this part of the work to be the hardest for man to attain, and indeed seldom gone through in the same life in which the first two mystical births take place. Why? Because after the soul has entered even the outer courts of life and light she dreads the darkness of death, and will not of her own volition again face the terrors of the serpent's den; but she must, for in the saturnine depths are found the materials necessary to weave the garments which this mortal one must wear to her wedding, else the angel of life will not admit her to the bridegroom.

Many have bravely trod the path thus far and then said that evil is the portion of the man who descends into the River of Life. Yet we must not waste the raw material or discard it because of uncleanliness when even the wool taken from the white lamb must be washed before it can be spun or woven into garments. Seemingly we endanger our salvation by again opening the sacred centers to the mass vibration, yet the brave soul who has the Christ within him may, with much prayer and bravery, again descend into the gross fire. This must be done in order that we may clothe the mortal soul anew; for it has become naked by the wear and tear of the higher life forces turned upon it during the First, Second, and Third Works. The Fourth Work which is dual, male and female (perfect male and perfect female) compels those two to meet, merge, and marry, that they may bring forth the fifth essence or first matter for the perfect Stone. This stone includes all of God's Body, Soul, and Spirit, and is the Stone of Perfection worthy to enter His Holy Presence. Some who have trod bravely the way even to the Fourth Gate have then lacked the courage or knowledge to perfect the mortal soul. So far they have only perfected the male half of the soul-spirit; now they must join this perfect mystical male to his twin sister, the Secret Sister (redeemed body) or feminine aspect of Christ. This secret one is (as ever) enclosed in the body of the outer.

The virgin mother who bears the male child ascends to heaven and earth knows her no more as a material being; so where shall we look for the secret sister and twin? The virgin mother will not bring forth again. She will feed, to be sure, the little sister when she is found and brought to her, as in the Song of Songs it is sung that she, the little one without breasts (or food) will be taken to the mother. These mysteries are so profoundly simple that they are hid amid our songs and stories and we cannot see them until the single eye of the third being is opened. This third eye sees, and seeing reveals the truth. Christ Jesus said: "I will pray the Father, and he shall give you another Comforter, . . . even the Spirit of truth," and this Third Person brings with Him the great mirror of truth, truth which is hid amid the bandages of untruth. Even so do we find the secret and twin Sister of Christ amid the elemental life of the mortal soul. Remember that the mortal one lives in the blood stream; thus man must now for the last time descend into the den of the animal nature, must again wash his garments and cause his blood to become the blood of Jesus the Christ, that this little sister may be fed, clothed, and borne back to the spirit awaiting her return.

In this Fourth Work we repeat much of the Second Work; again must the main centers turn, and turning grind anew the grist for the perfect bread of life. This great mystery is voiced in the words of Jesus: "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." In plain words after the birth, death, and ascension of Jesus the Christ in us we find in the blood and flesh the necessary food to nourish the mortal part of us and carry on the work. Thus the flow of life and light expelled by love will be all that man needs. When we study what this bread of life is and how it may be tabulated, and know that in its lowest aspect it is protoplasm and in its highest a radiant energy, we then have a clearer understanding of what Jesus meant.

Out of the male comes forth the negative mother, out of the female comes forth the positive male; this is why we look to Christ Jesus to give us the little sister, the twin of Christ. Out of the Blessed Virgin came Jesus the Christ, and out of Christ Jesus comes the Virgin Virgo, His little secret twin sister. These two may enter again the paradisaical garden above and there enjoy the fruits of their labor, assisting the Father in the great labor of love. They, joined in wedlock, form the perfect matter out of which is built the Temple of Life, in which the ego may live and bathe in the presence of God's living love,—Christ being perfect love and the living Bread of Life. Man becomes perfected in Christ Jesus and may eat of His flesh or light, for He is the Light of Life.

This love and light may become conjoined in one vase of life, never to be parted, for this is the perfect stone of life, commonly called the Philosopher's stone. This stone causes all that comes in contact with it to take on a like nature, thus one who has gone through all the stages of the Great Work lives forever in his *children of light,* as all who receive this light and permit their torch to be lighted by it become the progeny of this stone, and attach themselves to the perfect Christ pattern, the seed of the work having been sown by the lesser lights, for the disciples of Jesus become the Sons of Christ and later the Beloved Sons of the Father. These states of Childhood, Discipleship, Sonship, and Beloved, are but steps up the great ladder of life, and progression toward the union of the Mother-Fatherhood of God. Thus man journeys away from his supernal home and again returns, where he shall receive the ring, the fatted calf, and the new garments.

Following is a list of some of the states of perfection attributed to the Seat of the Mortal Soul: House of Venus, House of Etheric Vibration, Word of Man, Gateway of Heaven, Astral Apex, Sweet Water (where the solar vibration interlocks with the bony structure), Water of Regeneration (where the Holy Oil is ignited and the light body again passes on for the last immersion), where Sol and Luna are bathed in the Fire of the Lamb, where the Golden Vine (whose roots are embedded in the Cup of Life) springs up to heaven, Union of strength and beauty in the formation of the Pearl of Great Price, Holy Ghost, Blue Moon, Smokey World, Spirit seated in Matter, and the Bread of Life, (i.e. perfect aurific light).

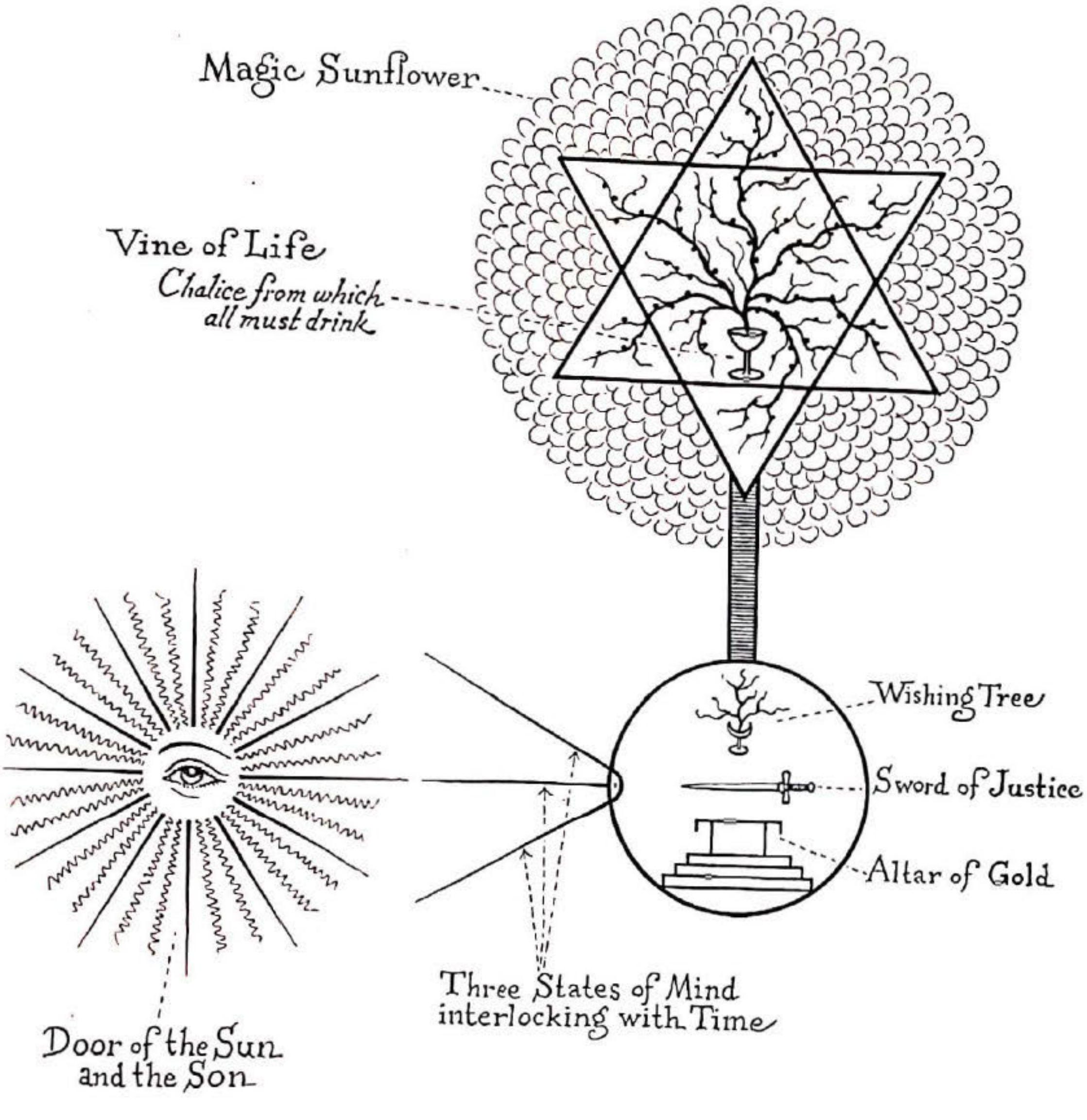
THE THIRD GATE

SEAT OF THE MIGHTY SUN

The Third Gate, as it swings ajar, discloses the works of the mighty Sun, through which man has come to recognize that behind its solar spirit is still another that permits of everlasting life to this universe of ours. The Sun as a principle is the greatest working force in our solar system; in fact its life can cause all lesser powers to center around it, for it has as its basic attraction that which acts as a counterpart to the power attracted (see Plate XX).

Man has judged the Sun to be purely a male power, but behind each visible formation there exists an invisible one, and thus behind this male is the female, for the power of the Sun, though pure male in itself, has attraction and attraction found in any known form is always feminine; the female attracts and the male pursues—that counterparts eventually come together is a well known fact. Heat and cold are counterparts, light and darkness, and so on, because one is male and one is female; out of the visible female comes forth the invisible masculine power, and out of the visible male comes forth an invisible feminine power. This one law, if better understood and reckoned with, would open the book of life to scientific thinkers. Text books say that the solar force is male and that of the Moon female; so they are, yet the Moon governs our blood as well as regulates the salt water tides. Fresh water is not so affected by the Moon, for in it is no (male) salt; salt is male and therefore salt water is a masculine fluid, while fresh water is feminine. Thus the salt water of a portion of man is male and the fresh water female. Taken thus we have a fairly comprehensive view of what is male and what is female in man, what parts are affected by the Sun and what by the Moon.

I have made the claim over and over that real man is a solar being; therefore he has a female force with a male potency, and until he personifies the solar portion and brings forth the potential male within him he is not a visible solar being, but belongs only to the attractive power of the Sun, which is female. The "woman clothed with the sun" is the attractive force or mother in the Sun, who has brought forth the male power and is clothed with it as with a garment. The beings so clothed we call Christed, because they have become anointed with the oil of life, or male essence. They are called *men* (or male) when the image is present only as a shadow, and *Christ-men* when that image has become a living


Magic Sunflower
Vine of Life
Chalice from which all must drink
Wishing Tree
Sword of Justice
Altar of Gold
Three States of Mind interlocking with Time
Door of the Sun and the Son

SEAT OF THE MIGHTY SUN

PLATE XX

reality; the image has taken unto itself form, space, time, and the relativity of these three in a triple condition, due to the fact that while the Christ is male He holds the second place in the Godhead. One is not complete without the other, and when separated by states of nature, as between body and soul, they are always trying to unite again, for the dual halves may become one again in the quaternary.

I have also said elsewhere that 5 is the number of the soul, that when we come to the fifth essence we are united with the One God. Why? Because in each work there is present the counterpart. In 1 we have 10, but this 10 is silent because of the lack between caused by the vacuum. In 2 we have 4, in 3 we have a triple force, for 6 is the counterpart of 3, and 6 is 9 when reversed; thus in 3 only do we come into our full inheritance of the trinity. In 4 is the counterpart of 8, in 5 is 10, and in 10 are both the 1 and the 0. Thus when we work our way to 5 it includes the entire labor, for the vacuum which existed in 1 and 10 has been filled in with the changeable numbers, 1 and 0 being unchangeable. In 5 the soul number we find completion; 5 is male outwardly and female inwardly, and of all the numbers it best depicts the woman clothed with the sun, all lesser numbers at her feet and the 0 or moon over her head. In 5, the soul, we have the One Substance which turns in all directions, and turning clothes all invisible forms in seemingly unchangeable matter:—thus the being which we call "man and woman", one in reality two in seeming, who have travelled outward in matter to the furthest point of involution and returned to 5 in evolution, have become clothed in the perfect substance containing the perfected body, soul, and spirit in one essence. The ancient masters called this, in spiritual alchemy, the fifth essence or first matter for the stone of perfection; in material alchemy it was that power of projection which caused all lesser metals to change to gold, gold being the metal of the Sun. But now we know that beyond gold is another metal of equal purity only white; this is the hidden female which resides in the heart of the male, and better still in the Christ man when he brings forth his secret sister (redeemed body), his spouse, on that plane of perfection. This is the true man and woman of the future, freed from all animal taint and with a mind of such purity and expansion that the present type of half man and half beast could never even imagine its purity and power, for this transmutation of the gross mass causes a planetary change as well as a change in generic man. The 6 is said to be the number of a woman and 9 that of man; when 6 is reversed then its power flows into the male portion of 9 from the female loop, and thus the woman is exalted. Crowned by man she sits with the stars as her adornment, the moon under her feet, the feet being the place of power or vibration. The 9, when reversed, initiates the male in the feminine aspect, just as 6 reversed initiates the female in the male aspect.

This brings us to another point of the mighty Sun. Solar power is vibration and all new vibration comes in at the feet. In its purest form the sun force does not begin to flow except through the mother power of this negative location, for this location controls the first (mother) or electric power in man,—the negative vibration coming from the earth through the soles of the feet. In our First Work we found that the sex energy of the male comes in through the feet and that of the female through the upper half of the body. Why? Because the lower limbs of man are female in vibration and thus can only bring forth male energy, while the upper half of the body is male and can only bring forth female power. The Moon shines by night—why? She is female and night to her is the darkness of the male. She seeks the male portion of the night, while the Sun seeks the female or atmospheric part called day or light, for the same basic cause. People say that light comes from the Sun, but they do not know that it comes from the Sun only because the turning of the earth upon its axis brings its female half toward the Sun. Thus night is the male half of the earth and day the female half, just the opposite of mind. Why? Because vibration begets rhythm and rhythm causes a swing from one pole to another, and the pendulum of force swings from male to female by means of the earth's axis. Thus the earth is the one planet where the Great Work of separation and union may take place for dual man, through the life of the cross.

You may ask why all this separation and union is necessary, and the answer is that so long as man is but potentially a small universe he is not perfected; that does not come until he becomes aware of himself as male and female in the birth of a third person; and the third person is the mystical Christ, for Christ is both three the trinity and four the ternary, entering into complete visibility through the fifth state as universal solar force, or *super manhood.* This mighty solar power is but the spirit of man, the unmanifest part of the third person (see Plate XVII), and how can man know a spirit while he is in the flesh unless he can cause a short circuiting of his fleshly nature? For spirit is unmanifest until joined to luminous substance, and until then spirit is but the invisible solar essence in man. How shall he bring this power out where he may know it and endow his mind with it? Divine mind is but another name for solar mind, and unless we come into the new born Christ type of man we cannot know either the solar spirit or the divine mind while we live in the flesh. When we replace our flesh of animal vibration with the flesh of Christ then we may know the Father, for He and the Son are One, and

Christ (the perfect solar man) is born of the Blessed Virgin substance descended from heaven to earth. When we resort to the old law we see that out of the spirit of astral force there can come one that is female, and that this is the virgin which will bring forth the man-child of the sun who is in turn capable of bringing forth the little twin sister and spouse. The astral force of this earth is the solar spirit in action in animal form, for after all there is but One Substance and it is everywhere; there is nothing new, but only continual change of form, and the attributes, either noble or ignoble, spring forth as a result of the changing form.

You will ask how a man can change his form? All force takes form; an animal force will appear to the eyes of the student who has unfolded his inner vision, as an animal, a tree, a flower, or as a man or woman. So then the student must learn to think in terms of form, so far as force or energy is concerned. The unevolved man may begin his Great Work as apparently a kind and noble looking man, let us say of thirty-seven years, but to the eyes of a Master his force is all in the form of animals.* When this man sets his heart or love nature on the hope of union with God and His Son, and begins to direct all his efforts toward this purpose, to read holy books, think holy thoughts, and live each day and each night in the effort to understand the hidden law of God,—then the animal energy will gradually change. The mean low forms will change to the noblest, and gradually the elements will work to help him. Later on the virgin form of the mother appears and then the male child; then the man Jesus, (if the student be on that path of endeavor); then all the drama of the life of the Christ, and so on until the force lifts the very elements themselves, in the birth of the pure virgin sister and spouse. Force is the great drama of life, and all drama must take its pattern primarily from this drama.

But to the man whose inner eyes are closed all this changing seems but the education of the mind. We may say that such an illumined one is a medium, some astral soul is writing or speaking through him. So some let this thought germinate in them until an astral force does come in and replace their natural force, and they do write or speak otherwise than formerly. Such force is often attracted by the united efforts of several people. But this is only playing the drama of life by reflection, and the visions and words are but the fleeting results of a power not one's own. Moreover this entering power is apt to stimulate the lower traits of the medium, for the animal within him feeds upon it and grows strong and ugly on this higher rate of vibration which it would otherwise not have tasted. So the last state of the physical body so entered is worse than its first. In true spiritual evolution man must enter through the door of the Sun, for this spirit force is pure and begets purity, and life in pure state results.

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* This latter state holds good only in the last stage of the Great Work, for the functions of energy eventually pass through all the forms of creation.

Man is naturally a solar being even as all life is solar, yet with this distinction: man is solar and his solar force should rule with the rod of initiation, while the animal is solar and is ruled by the earthly, not by its radiant spirit within. The spirit shapes the form, but the female must first clothe it, then it may in turn bring forth the perfect child. Only man has this threefold power, the ability to change his dual state first to female, then male, then female again, through his third and spiritual nature. Thus though he remains dual, in this third person he changes his power to mother-son and son-daughter, or husband and wife merged into one, as in the Fifth Work, and discards the two lower forms of earthly power and life in his three-in-one heavenly power. This sounds very abstract and so it is, yet the simplicity of it all is this: that the third portion of him may die, live, and die again and again, while he, the man, stays in the black house of the animal. But when his third person is lifted to its highest state then he may transmute the animal power altogether and be able to use at will all its rates of vibration. Thus his very flesh becomes heavenly in vibration, and all his force is of the heavens formed.

Below are some of the explanations of Plate XX.

Jesus founded His doctrine on the mind's expansion by the sword rather than by the serpent, the sword being the symbol of the door into the kingdom of Sol, or the solar energy which is to be injected into the blood. This mystical sword is in the disk of Jupiter, and when standing erect is used to pierce the secret (invisible) Moon center.

The chalice is the source from which springs the golden vine of life found in the light aura of man.

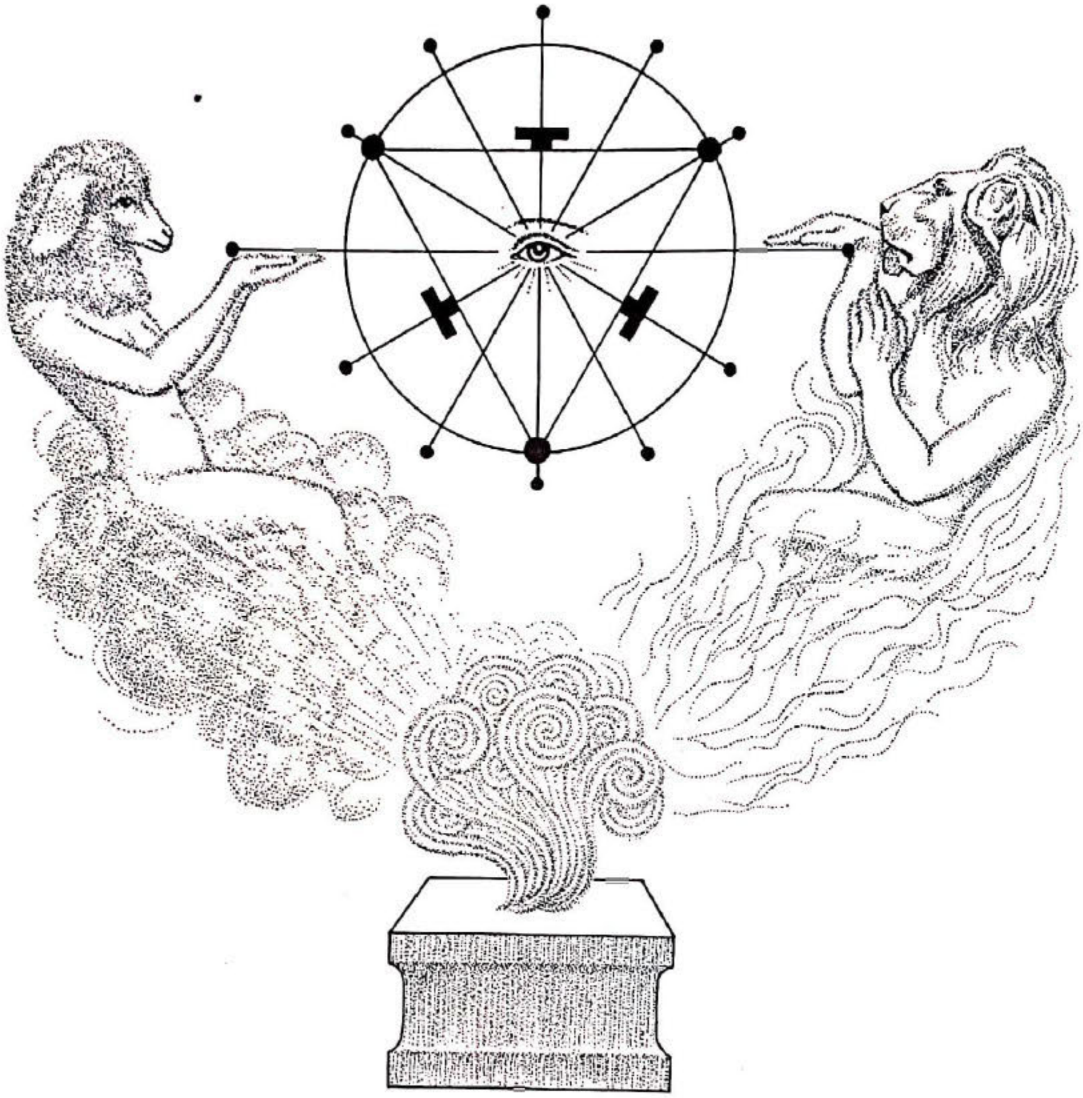
This is the House of the Sun, House of Gold, the Sun Stone.

The solar plexus in its highest rate of energy is electric and in its lowest gaseous. The latter works through animal magnetism while the former uses the fire of the third person, or *man* magnetism.

Between the solar plexus and the lesser solar energy of Jupiter are the three bridges, or states of mind, for Jupiter controls time, and as this center swings (like the pendulum of a clock) it sends forth a clear bell-like tone which reverberates through the heavenly and earthly aspects of mind.

Here we see the altar of gold and the wishing tree, for within the mighty seat of the Sun man can overcome the limitations of his divided life.

PURE SPIRIT = POWER



SEAT OF CREATION

PLATE XXI

THE FOURTH GATE

SEAT OF CREATION ♂

As we open this Fourth Gate we enter the House of Mars, the Strong Warrior, the Iron Man, the center of fire. Here the Eye of God looks over His creation and man's re-creation, judging it in all its phases. If it were not for this fire center there would not exist in man his creative powers, and because this center reaches further than the animal spirit and mortal soul he has the power to re-generate himself, the power to build himself over again and again. While the animal must remain fixed once it enters an earthly body of clay, this center and this center alone permits man the use of free will, the will to press onward and upward toward the God of Light, or to descend downward to the god of evil by means of sense, for sense is largely a man-made faculty. The beasts of the field, living entirely under the natural law of involuntary mind, must conform to nature's laws for the animal, but man has the power to transgress these laws and, by lending the power of heaven's light and love to his sense nature, so pervert it that it becomes an evil thing in the sight of God. This is what made the plane of purgation a necessary factor; otherwise man, who has so steeped himself in sense, would not be pure enough to enter the kingdom of heaven which is his natural environment.

This center is pure spirit in fire form, having the power to create movement and friction, which in turn causes vibration. If you watch any heat radiation you will see the air tremble under the pressure of heat vibration. All negative force trembles under heat pressure, and beyond a certain point too much will cause it to change in form and nature. Thus we know that in this Fourth Work the heat pressure of this center goes beyond the body and enters the over-mind, called "over" because it is beyond nature on the physical plane. The more rapid molecular action of the particles of material substance which contact these rapidly whirling disks changes them from bodily substance to mind substance, through the Will which lies back of the turning, for only the Father can cause this change. Thus when Jesus said, "In my Father's house are many mansions * * * * I go to prepare a place for you," He knew that He could say with truth, "Father, I have so trained my disciples that they are ready for the Holy Ghost and the Spirit of Truth", the two forms of initiation which Jesus promised them.

This disk with its central eye within the triangle (Plate XXI) has the power to see into every department of life from the purely material to the divine, while the eye situate in the crown of the head (Plate XVIII) sees into the supernal region alone. The danger of this disk is that those who awaken it are apt to attune themselves with the things of earth rather than of heaven, because this center has been so long tied to earth in the fiery generation of earth souls that a long and hard struggle is required before it responds to heavenly man. Thus the student should permit it to open of its own volition, and the universal love which enters his heart will resuscitate this closed eye in its own good time.

Once man sees into the supernal world and tastes its delights he enters in at its gateway with joy, realizing that henceforth all outside it is for him a vast storehouse from which to draw his materials, that he may serve God in every walk of life. Not in one life is this gateway fully opened—many lives must be spent in the purification of the sense body and sense mind before the student can see the good in all and acknowledge no evil. Not until he is able to look at the very lowest aspects of life and see there only the good working out its salvation amid discord and to declare that it is good, can he enter the gateway of the supernal mind and know God face to face. Then he has the clean insight to see that multiplicity is necessary, and that simplicity will be the final, inevitable result of present inharmony; he sees why all mixing up and shaking together is good. The pure mind discerns purity in all walks of life, and knows the danger of seeing still further impurity—for an impure spirit can stamp its image upon the impure, where it is powerless as far as the pure mind is concerned.

God alone can open the centers of man in their mind form, for man would not comprehend the danger of fixing an impure mind, or worse still of expanding its impurity. Dormant life for this center is far better than activity unless the mind and emotional nature be pure. This is the only disk that has creative power, for it can burn out the dross of impurity as well as feed its fires. When we pray for purity of heart and mind this is the center which sends out the purging fire, using its many fiery forms, and the one chosen will be only one step beyond our own realization, so that it depicts, to the open vision of the mystic, our own stage of development on the creative plane. When this fire has taken on the form of the Lamb, then it can pass through the gateway of heaven in safety, for its manifestations are called forth by mind rather than emotion; but the student must have passed through the fire of love in its universal aspect, the heart must have expanded in love toward its Maker in all His phases before pure mind can result. The gentle fire of purgation, the fierce fire of hellish flame—all come to man from this center. You ask why? Because these tiny seeds of life called disks are with man from the time he becomes active in separation, meaning while he is on the outer circle of existence, and he cannot be driven out of the Garden of Eden until he has them sleeping within him.

Yes, the Garden of Eden is still a fact, and man still leaves it with his other half even as of old, for just as fast as souls enter separation they know they are naked and seek to enter matter, where they may find food and raiment for the labor, and where they may reproduce their kind. These centers are locations of power when linked up with a material form of energy, and they depart with the ego at so called death, incarnating in the opposite pole called spirit; it is, however, but the shadow of spirit, even as the matter of this gross animal plane is but the shadow of true matter. The horizontal line in the solar cross but represents, for man, two shadows and one center of reality, while the perpendicular pole has three realities: God the Father at the head, God the Son at the foot, and God the Holy Soul, called the Ghost, at the center. This is why man rules the beast, for it has only one center of reality, its soul, and this is so linked with matter that it must evolve therewith, awaiting its turn to enter manhood as all matter must, either in planetary form or man form, for the Sun has the power to change from the circle of nature to the straight line of man, even as man has the power to bend his straight line into circle form. Only God has the power to *move in a straight line*—all nature must move in curved waves. Man alone, made in the image of God, can imitate his Creator and use both the curve of nature and the straight line of the upright God. When we come to see God in All, we know that no evil can be lasting, it must enter the fire of purgation sooner or later; even Lucifer was promised redemption after man was redeemed. Death is but the door to change, and change is rebirth in another form; spirit ever shapes our form to its material needs.

Beyond the Third Work the student must seek the guidance of the Father rather than any that can be given by outside means. Then comes the time of self-preservation, he then works out his own salvation in fear and trembling,—fear that he will fall back in the clutches of nature, trembling that he may mistake the god of sense for the God of light, life, and love, whose life is everlasting and whose joy is unending. Service is the password, and constant prayer and watchfulness that he may not falter. Many labor to reach this place only to be disappointed, for they hope to find a way whereby they may rest while some other works out their salvation for them. Separation leads into the duality of nature, but unity stands alone with the God of Goodness, and until the student has entered into unity with his counterpart, who may be incarnate on the opposite pole of the shadow, or the spirit world, he is alone with the God of light. Let him not become selfish and cease to seek his helpmate whom God gave him in the Garden of Eden, who is bone of his bone and flesh of his flesh—else he will be cast down in his pride, for he must redeem his woman; he fell with her, he must return with her. This applies to woman in all her phases, as well as woman the counterpart of man, for the feminine elements of both body and mind must all be redeemed and merged into pure form. This is a task needing great power, and for this reason God in His great mercy sent His Beloved Son Christ, the pure Stone of Transmutation that causes all lesser forms to become absorbed in its own perfection. In this way man enters the form and nature of Christ and passes the dreaded planes of hell in safety, because to the pure no evil can manifest. The purity of the Christ form alone can save man—no other will do; they but exalt him for a time and stave off the day of his redemption.

This disk is the seat of creative power which enables the pale Ida and the red Pingala to live in separation from the third person without losing their life in passing, during their upward ascent, the seven sleepers as well as their dog the solar plexus,—and we all know how lightly a dog sleeps. But this fire soothes them, lulling them to further slumber while the (positive) male shadow and the (negative) female shadow pass and repass their doors. But the third and middle path enters each cave or disk, because the centers are strung, like beads, upon it, and when the male and female, or the soul-spirit, pass this way each center must be pierced anew each time the twain, now one, ascend and descend.

Plate XXI, or the House of Mars, is also the home of the fire god, and from this house of fire arise the three cords that go to make up the mystical rope over which man climbs out of his restricted nature. The first is called the umbilical cord, the second the silver cord, and the third the golden cord. The first is related to the physical body and the blood; the second to the mortal soul and lower mind; and the third to the immortal soul-spirit and the Eye of Eternal Wisdom.

From this center emanates pure spirit in fire form, called the fire of God, fire of the Lamb, and fire of the Lion, as well as the fire of creation and re-creation.

The triangle is here seen as the vehicle of the Godhead, with its three divisions and its central point of unification, the eye.

The wheel of life with its twelve poles completes its formation here and enables its fire to invade each of the twelve elemental houses. Thus the fire of this center can build, or tear down that which has already been built, for it is in direct line with the navel and the umbilical center. These two hold the same position for man that the equator does for this planet, and in earlier lessons of the First Work they were repeatedly referred to as "the solar line of demarcation".

The lamb aspires to turn this disk toward the heavens, while the lion stands ready to spin it toward the hellish depths below.

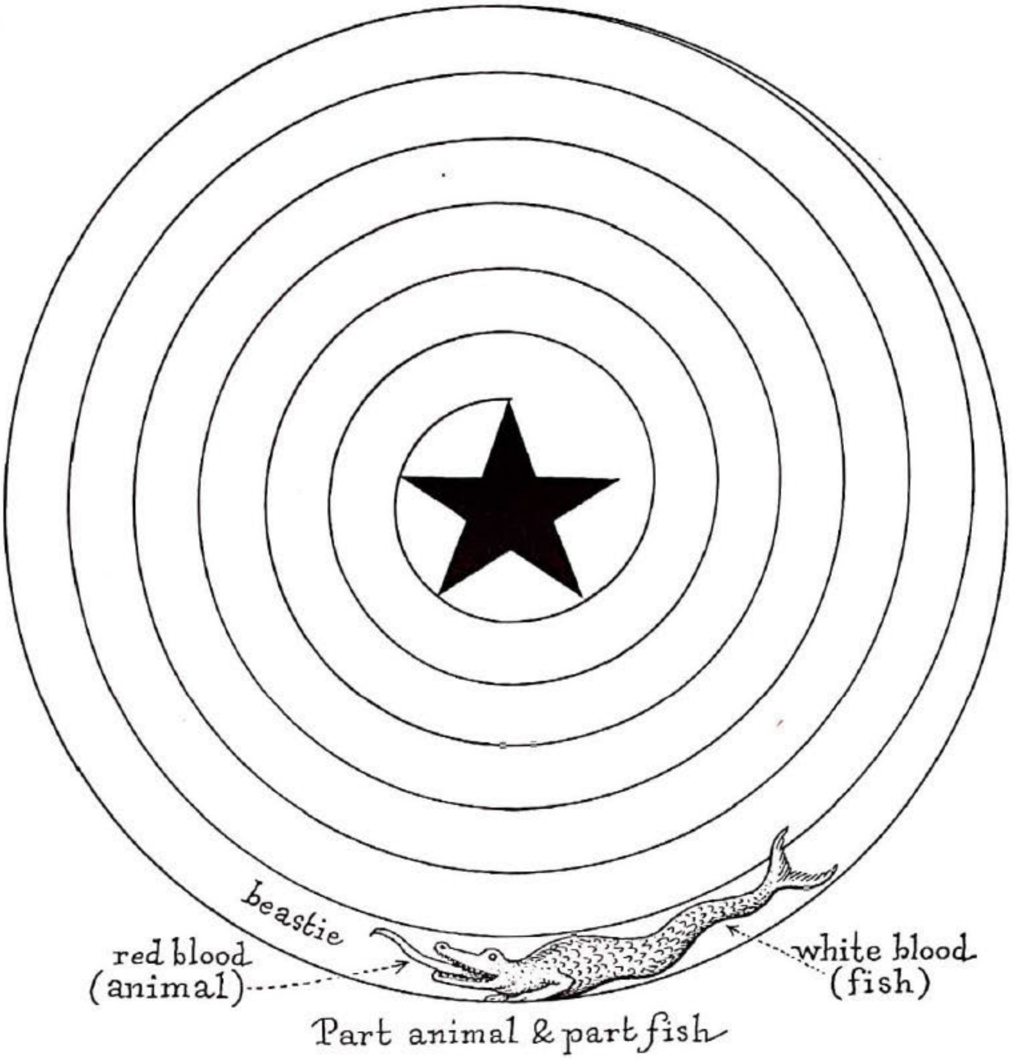
THE FIFTH GATE

SEAT OF SENSE ☿

The House of Mercury, the Water Lord, opens the Fifth Gate into the seat of sense where sex, uniting with sense, carries on its reproductive work, and where the soul of man becomes imprisoned. Caught, as it were, by the delights of sense it lingers by this false water, false because it has not received the grace which the pure spirit of fire can give to it. In this Fourth Work a partial state of purity has come, a dim realization that mind alone can make pure this great fountain of life has begun to dawn upon this poor sense center. We pity its state only because it has received the sins of the world for so long a period when it could indeed have served as the greatest reservoir of strength man has ever been given since his withdrawal from the bosom of Deity into separate life in nature.

This center has the volatile power of wings; even as Mercury is depicted with wings at his feet and head, so this power of sense and sex mixed may rise in grace to the very vault of heaven, as well as descend into the depths of the earth. While it is a female center its power is male in form and nature, for this water of life is so charged with fire that it cannot rise except through the perfected youthful envelope of a male messenger. Many are the formations of Mercury, messenger of the gods, and they are all beautiful. The two centers at the base of the spine are so linked with the elements, both great and small, that they manifest in a very primitive state, and until most of the Great Work is done they remain a mystery. This sense center in its dual aspect has the power of 10, for the five senses (symbolized by the five pointed star in Plate XXII) all have an opposite pole of expression as indeed all things have; but these primitive ones do not so readily manifest a sliding scale of consciousness as the more cultured centers above the solar line, for these two have served Mammon so long that they are slow to respond to the heavenly man. Here sense is linked so closely with animal man that the angelic pole is sometimes swamped amid its gross nature. Thus when God overshadowed the Virgin of the World through the angelic pole rather than the animal some people declared it to be an impossibility; what man himself cannot do at first blush he considers impossible.

Not until Jesus came were the two opposite and warring factions of animal sense and angelic nature brought to a reconciliation in His human nature, and


beastie
red blood
(animal)
white blood
(fish)
Part animal & part fish

SEAT of SENSE

PLATE XXII

that reconciliation taught to the world in the command "that ye love one another". This new command was not just for man alone, but for all opposite elements to stop their warfare and begin to love each other, for the vibration of love brings the two polar opposites nearer together toward union with the third, the spirit of truth.

You will wonder why Jesus, the Son and Second Person of the Trinity, is always spoken of as the Third Person in this series. It is because the Christ descends into matter through the avenue of the Third Person. He steps in between earth and heaven, making another state; this state is the mystical third and is linked together by the Holy Ghost or pure substance, and the Spirit of Truth which is God the Father. Jesus said plainly that God the First Person is a Spirit and must be worshipped in spirit and in truth; thus Jesus blended the two poles of the Great Trinity together—the Spirit of the Father and the radiant substance of the Holy Ghost. In the Trinity of the Godhead the Son is the Second Person and must be so considered, but in His incarnation into flesh He became the Third, the tie between. This was possible because man had already made manifest the two poles animal and angelic, but the human remained a mystery within him and had not been brought outward into the physical. All Masters before Jesus could but expand one pole of their nature, either descend into the lower, the animal or, laying this aside take up the upper, the angelic. This latter method calls for the laying aside of the animal, but the third or new method puts aside nothing, for it changes all into a third state through Christ the Redeemer.

In the Fifth Work I shall try to delve more deeply into form as it exists in the lower and higher aspects of life, for no height or depth can take man away from duality; not until he mounts the ladder of Jacob can he ascend and descend at one and the same time, thus having perfect poise in the center or point within the circle. You will ask how this is possible when Jesus was not born at the time Jacob saw the ladder of life, and the answer is in the words of Jesus: "Before Abraham *I am.*" Christ has always been with this world as well as all other worlds, but His form has not been in the human form on earth—only in heaven. Thus man had to become as the angels to know Him, but now by the grace of our Lord Jesus Christ we may contact Him in our earthly and human nature.

All this seems a long way from mind, but in reality it forms the very basis of it, for the real mind of man is beyond the sense nature and only when that sense nature has become illuminated by Christ is it worthy to receive the Spirit of Truth, or the Divine Mind of God. This has been our stone of degradation as well as our messenger of light and life, this has caused many to say "Let us be done with sense in this form and deny it." But God will not be laid aside or denied; this one function of reproduction is in all that God has made, and shall man call it unclean? No, let it be lifted to the state of ecstatic grace and then its polarity will be of such nature that living sons and daughters will be born. By this I mean that the sense nature will not bring shame but rather glad tidings of exceeding great joy, as in the wonderful chorus from the *Messiah*, "Unto us a Son is born, unto us a Child is given, and His name shall be called Wonderful, Councillor." This is what man may have as his first born, rather than the feeling that he descends to the very depths of hellish fire each time he speaks of life in birth.

6 ♀ The center of Mercury will now conjoin with Venus the center of love, for when man descended into the animal kingdom his separation caused these two, Venus and Mercury, to take the two poles of life, namely the Word in sound and the Word made flesh. In this Fourth Work they unite in the mind of God, or what Jesus called the Spirit of Truth, for man may now know truth in speech and truth in his physical body as well. What will be the result? Health and wisdom are his as his natural state rather than at rare intervals. This center holds the thread of life, red in the brute color, black in love's spirit, and white in the light of life. Or in plain words it is the place of the water stone, as well as the blazing star, with the three main colors of man: black because man is blind to love, white because of his angelic nature, and red in his animal and human nature. These three conjoined form either the golden or silver cord of life, becoming the jewels in the triple crown of the man-god. Man because of his descent into matter, god because of his angelic nature, and man-god when linked in both through Christ.

Mind, when freed from the thraldom of sense, will expand beyond those boundaries into the pure realms of thought where only the great emotion of pure unselfish love may follow. When the centers have risen above gross sense and entered the pure emotional planes beyond, where human touch, sight, taste, smell, and hearing must lose their unclean remembrance and take on new states of conscious joy, then the mind becomes force and but remains linked with either sense or love, for mind must have one or the other with her in her flights, else she could not retain form or express herself. Mind must work toward regeneration through one avenue or the other, either the sense of Mercury or the love of its sister center Venus, its opposite pole.

Venus, the center of love, opens the gateway to the supernal realms, while Mercury, the center of life, opens the gateway to all doors through sense. But Mercury has death as its sting, for the serpent is with him, while Venus has the form of the gentle dove, the chosen messenger of God. These are the avenues through which the reproductive water of life must travel in flight, but when the true state of manhood is desired these two, love and sense, must be born again in Christ, taking His form as a vehicle of expression. Thus we have god-like men and women on earth who have chosen Christ, chosen to bring the other two expansions to the door of the third state; and great is their joy and surprise when the real expansion of mind and life is revealed through this pure avenue of development. Now man may know God face to face, for the Beloved Son is as One with the Father, and when Christ is present in the heart and sense the eyes of such a man see God the Father, his ears hear the voice of God the Father, his mind thinks the thoughts of God the Father, and the sense faculties respond accordingly for their Lord of Life, Light, and Love is present and all is in a state of joy.

When mind goes beyond its boundaries of sense without the guidance of the Dove of Love, or the Christ, insanity may be the result, as the straining of the cord of life, without the loosing of it which love and Christ give, snaps the sense nature; for the five physical senses without their polar opposites may not take such flight as the emotional nature sometimes delights in, or the cold mind of man strives after. Man is as said many times before, a synthetic or built-up being and must take this into consideration, as one part of him may become loosed before other parts are ready for flight. The mind is the most dangerous of all when it is tied to the objective sense, for it may by attunement with other freed minds break away the bonds which bind it. Choose then the middle course of Christ, which will permit the dual poles of every sense, every emotion, every thought to conform to the unity of His form and nature; then fasten your every hope upon this goal, and your state of danger is swallowed up in the grace of our Lord Jesus Christ. All arrows of nature directed in innocent play toward the many states within divided man must be turned aside during the tender time of rebirth, even as every breath is watched and carefully tended in our own childhood, for the very elements in his blood belong to nature, every breath of air belongs to nature until the birth of the Child through the Virgin; then He it is who rules all with His rod of iron, the fire of Mars, the Lamb of God. He it is who takes the divided centers and unites them in His life and power, where they lend themselves to further His life rather than to obey nature.

Only the Son of God and man can rule nature, causing her to yield up her children to death upon the cross of life. Christ clothes man in a pure raiment of His own making, for He alone has the power to say "Be loosed" and they become loosed from nature's bonds; "Be saved" and they become redeemed with the Christ man. Before this the mind of man is, like the mind of nature, under the rule of the subjective and involuntary life of nature, but objective mind is the first step toward individual conception in the super-mind above and beyond the animal sense or the angelic sense into the mind of the Father, the Spirit of Truth. Regenerate mind depends upon the condition of light in the entire body and aura; when the body is pure enough to receive the soul-light of real man, which light is Christ, then the body is able to receive redemption; then the soul takes the life, form, and strength of the body as its own, transforming its activities into the activities of the spiritual, for the soul is but the servant and handmaiden of the spirit. She it is who says, "Lord, I am as nothing in Thy sight, be it done unto me according to Thy will. Shape me as Thou wilt, for I am as putty in Thy hands." Then God answers, "Be thou clean, O soul, and I will give thee my own shape, my own nature, my own mind, through the avenue of my Beloved Son the Second Person of my Godhead, and will clothe thee in the garments of the Holy Ghost, the Third Person of my Godhead, and thou shalt dwell forever in the house of the Lord God."

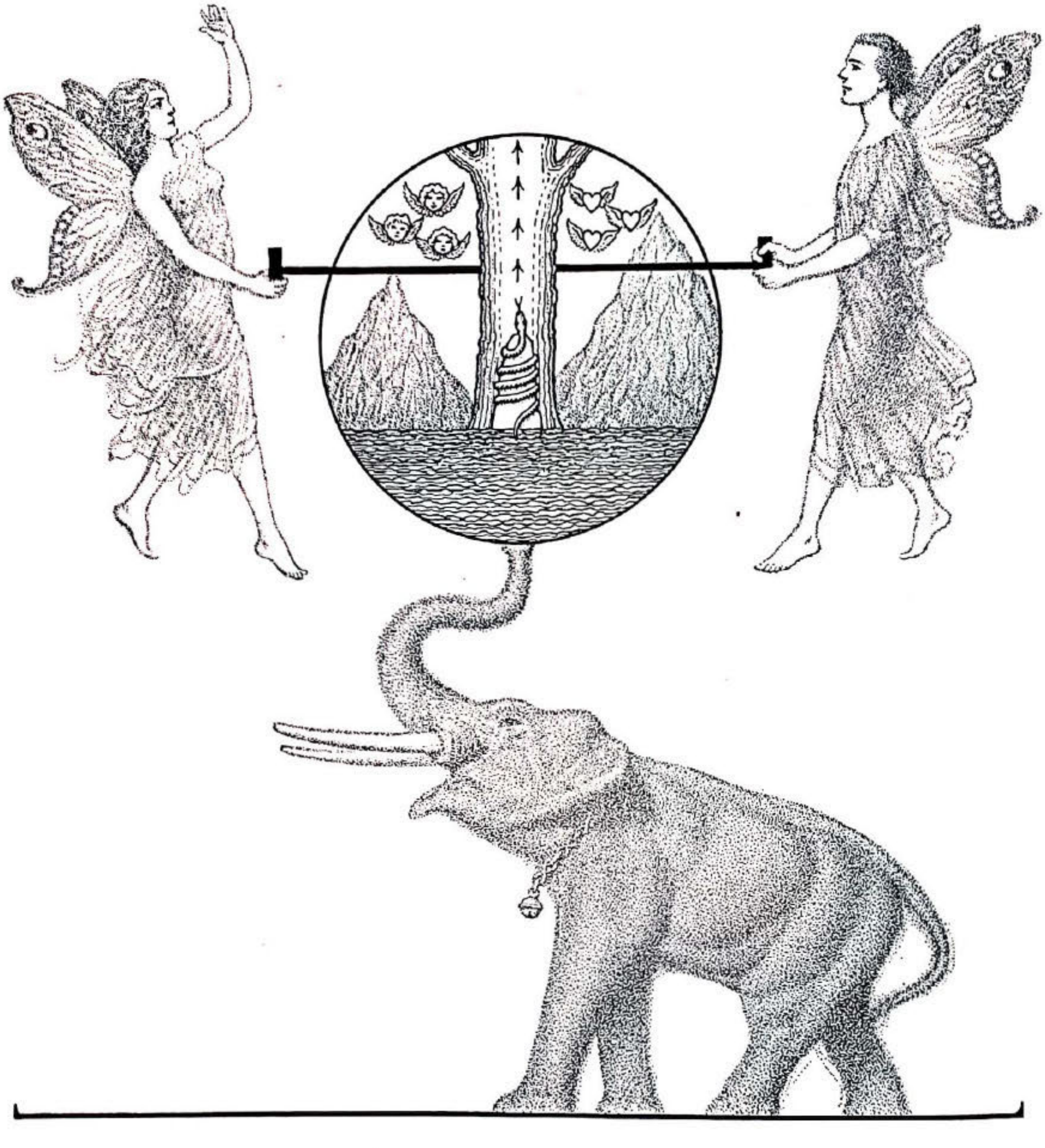
Mercury and Venus as centers are interchangeable, thus in one aspect this second center is called Venus. Their inter-relation has caused much confusion of ideas, wherefore I shall strive to make clear why they are interchangeable, why the vibration of the Word descends into matter, and why the life of generation ascends in spirit. Mercury is the material pole, and Venus is the spiritual pole. From the descent of the Venus life we beget the true water of life, spiritualized, for it becomes impregnated by the fire of the Lamb, it being the Lamb's wife.

Plate XXII represents the House of the Water Lord whose wings convert its lethargy into pure spirit.

This is the "bitter water" until volatilized; also called fire-water.

Here the meeting of the hot animal nature and the cold phosphorescence of the fish blend anew. Here the water of generation connects sex (i.e. solar essence) with sensuality for reproductive purposes.

The blazing star of manhood and the beastie both conform to the regenerate mind, shedding their blood for the regenerate body on resurrection morn.



SEAT OF SEX

PLATE XXIII

THE SIXTH GATE

SEAT OF SEX

The Sixth Gate opens into the solar essence itself and when mind comes to this house of unfoldment, at the present stage of the student's development, it will play many pranks upon the outer senses, for this has been the most perverted center of all and the least understood—it has been called Satan's abode. The reason is that the mortal soul receives its solar energy from this disk, enabling it to take part in the enjoyment of sensual pleasures, but in reality the power of this center is always directed toward good. Its basic form of male energy is of the crude earth but it has in its bosom the female serpent power which must first be purified before the male attribute can express itself to any degree.

The male and female properties are so polarized in this center that they respond only by excessive sense excitation, and this accounts for the flush of life brought to the cheeks and eyes by anger, sorrow, extreme pain, or pleasure. The solar essence which we mistakenly call sex is never sensual until sense has clothed itself in such a high vibration that the solar power responds; sex is always sun power. This is why it is said that when a man sins he dies, meaning that when he wastes his solar energy in the vain endeavor to enjoy sense he dies, for his soul cannot retain it and it is spilt upon the ground—the ground being the gross physical body. When the body has received the soul expansion and become spiritualized the solar force is no longer wasted; this is why the student should purify his blood first and thus cause it to be filled with the mystical solar essence of the sun, for then the power of this lowest center (or Saturn) becomes the highest solar power in man. It is the center most closely allied to earth, and as our planet has earth as a dominant power this location has a more direct influence than any of the others. When this black solar energy of earth and water is in rapport with the mystical Christ within the spiritual heart then such an one is saved indeed. (See Plate XXIII.)

This center is the "beast" of Revelations which has the name of "abomination",—not that it is abominable but because it has been so misused and misnamed by man, due to his sensual nature. When sense becomes refined then this center is found pure enough to work on the regenerate physical plane and become the solar stone of fixation. Thus a mind which has climbed up to the spiritual state may use this as a cohesive power, causing the fixing to take place in the memory and enabling the student to pause and reason over the idea which the mind has contacted in its flight to the spiritual realms. Many students try to control the sense center by denial that this pure solar energy of the first center may pass upward to the head without interference from sense in sex form, but this is only temporary; denial will not stop the works of God in nature. On the other hand the student may so lift his sense nature through love that it will act as a wine, causing every cell in the body to vibrate in pure joy. This enables the mind to soar in perfect safety without the drag of sense, for sense has been so distributed in the vital stream of the blood that its focal danger is past. The expansion of each of these powerful locations causes the universal nature of man to increase in force as the weak links become strengthened. This center has another outlet, namely the knees, thus in his devotional life man may have the enjoyment of pure sex power without interference from the sense of the generative center; even unadvanced students may have this pure power in safety, for prayer stimulates even more than thought.

This is the House of Jesse, or the *root of man* from which the Houses of David and Solomon both took root, and is said to be in the air, because it is largely in the astral and the one pure entrance into the astral from both the soul and the body. If man's sense nature is in pure light its office is purity, if in darkness then fire is the result, a fire which burns; thus one man says the generative act is a burning passion while another says its power should be used only in the regeneration of man; that if so used it is pure, if used otherwise, impure. I say that nothing is impure, all has its purpose in God's sight. How can a man who has not unfolded his higher mind have the same pure sense nature as the one who has become spiritualized? Piety has led more men and women astray in sense than any one other way, yet piety itself is pure. Pious devotion always arouses this solar energy and sense is the result, either in temper or generative emotion, and the one so aroused does not know what to do. So he constrains himself to such an extent that he censures everyone else who does not do likewise. He does not know that the young men or women who have not prayed and become exalted in the pursuit of God have no such raging lion as he himself possesses, and that therefore dancing and singing or the close proximity of the opposite sex does not disturb them as it does their pious brothers and sisters. Young people need the healthy excitation of games and dancing, these are the methods nature employs to awaken the solar spirit. If the pious ones would open their hearts to the all-embracing love of mankind and stop this thought of restriction they would quickly find that mind power would result, rather than mind disturbance, and then their regenerative mind would put the fire of Saturn to work, for truly idleness is the devil's workshop. The minds of the so-called good are often a very cesspool of impurity, because of the conflict going on between the pure solar sex force and the impure sense nature. When we stop trying to deny God in His constant creation and attune ourselves to the pure sense of the great Body of God then we shall find that our re-creations will be mental children of such purity that our sense nature is a constant source of joy.

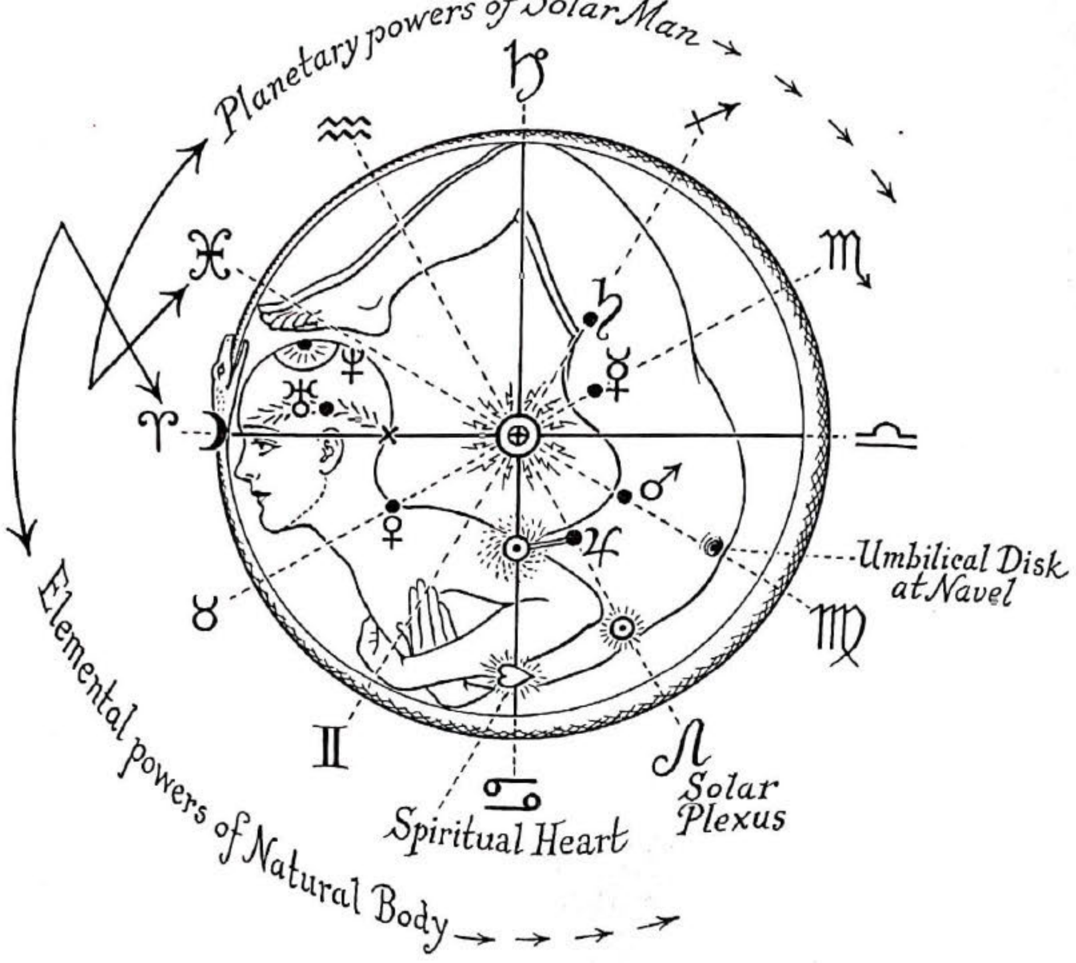
If it were not for the divine darkness of the Saturn center man could not exist on the pure spiritual plane, as he would not find any outlet for his divine solar nature. The mystical Third Person would not be born in him and he would be as the beasts, tied to the *sub* life of nature, and the *super* life of man would remain a closed book. Who is worthy to open the Book of Life except the Lamb of God? The fire of the Lamb is the pure one and where has this purity come from except from the House of the root Jesse? Solomon could not build his temple without this center. This is the I in man to which Jesus referred when He said, "I, if I be lifted up from the earth, will draw all men unto me." The I AM has always existed, and this pure solar center is the blackness out of which light ever springs. Behind this black sun is the blazing star of promise, the morning star which man has been promised, though its outlet is in the north,—thus man looks to the head with much pride in its light. Here is our fallen star embedded in this House of Saturn, where he reigns as the god of fire, ruling the crude spirit in the mortal body until such time as the Saviour comes and says, "Get thee behind me, Satan", chaining him in the bottomless pit where he must remain until man's own evil sense nature is purified and automatically releases him.

I have spoken against the evils of sense when linked with such awful power as comes from this center; shall we now see why man so desired this sense nature, and what he has gained by it? Courage, daring, strength, and the power to stand pain are what animal sense has given him; without these he could not cope with the dangers of individual expression apart from nature. He would not become as his Creator, in Whose image he lives. No, man must dare, do, and be able to handle the consequences of his daring acts. Mind in matter must have these real traits of the animal domain in order to be able to bear the changing forms of spirit activity. Spirit ever seeks to change matter, one step at a time, toward its own perfection; mind ever tries to fathom the mystery in each change and fasten its own logical understanding to some stationary pole. But not until mind and matter become welded to their opposites, spirit and form, in a new and living way is this possible. In the middle path there are places of rest where the mind may look as it were through the eye of the spirit, (as in Plate XVIII) over the vast domain of God and from this vantage of sight fix in its memory this expanded vision, linking each new viewpoint with the others in the labor of the five states of perfection. Thus we see one aspect of life today which fits in with our outline of the science of being, and tomorrow we may be privileged to see another step further in expansion; yet each view fits in with the others in one complete whole, else we should know that illusion had been ours. No one mind can contain all the truth of God but it may relate the truth of its own path so that others passing along the same road are encouraged to dare even further progress because of the signposts along the way.

These Five Works but blaze anew the old path oft trodden in the past, but which has been allowed to become overgrown with brushwood. New paths are for the new generations who will be the fruits of this Aquarian age; for this is the age of the Vase of Life with its living waters and its man form which we know portends the loosing of the great secret Wisdom anew, that those souls who have labored long in the vineyard of life may return to the Father, to find rest and peace in His love before starting anew on the journey of life.

In the mystical third life the centers find expression on their relative merits; thus a male center may function as male and a female as female, because the radiant substance of the spiritual body and soul, now unified in one form, lends itself either to one pole of life or the other, while the separated poles of the life of opposition must work ever through their polar opposites. Mind is a neutral light substance which is as an unwritten page until it reaches the House of its Lord. It drifts hither and thither, even as the wind bloweth in the early spring. When life has reached its seed time of growth then it springs up in flaming splendor, ready to take as its own the beauty of either the little god Mercury or the tiny god Cupid; it matters not to this pure page what spirit stamps its form upon it.

In this Seat of Sex (Plate XXIII) is found the strength of earth, symbolized by the belled elephant, whose whiteness depicts its regenerate state. Here is the house of the fire god, the sphere of crude gold, the root Jesse, the fish hook. Here in its crudeness the fire of the earth god so conditions the spirit of man that it virtually rules his mortality. This also is the House of Ancient Wisdom.


Planetary powers of Solar Man
Elemental powers of Natural Body
Umbilical Disk at Navel
Spiritual Heart
Solar Plexus
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MAN UNDER THE ZODIACAL LAWS
OF THIS SOLAR SYSTEM

PLATE XXIV

Crucifixion

THE SEVENTH GATE

THE ELEMENTAL SELF ✓

After eradicating from his lower nature all that relates to the lower phases of his present physical existence man must now open the Seventh Gate and go ✓forth to battle with his elemental self, for this ghost of the shadow must give way to the Holy Ghost or Reflection from Above, i.e., the higher and Christ mind which will rule substance. The elemental self is the by-product of all the physical and psychic emanations brought over from the incarnations of the ego in the fleshly elements, and in it are the evil perversions of the human conjoined with the animal nature expressed in generation as apart and distinct from regeneration.

The watcher on the Threshold.

In the preceding six lessons on the centers or disks as they turn in the Christed man on the plane of the higher mind rather than the lower astral and mortal soul, we find that the next step in our drama of redemption is that the elemental self shall receive the same pure emanations as the planetary forces. The higher mind, having entered the law of being through the purified workings of these disks, is now ready to act as the sword of justice, rendering the reward of service, and this brings us to one phase of the crucifixion which has received very little appreciation in the drama of our Lord's life, that is, the piercing of His hands and feet with nails, His side with the sword, and the places about His head with thorns. The crown of thorns comes where the Golden Bowl terminates, that dome of the higher mind which gives it the cranial sounding board for acoustic purposes. (See umbilical center in Plate XXIV.)

✓ These piercings were not just the sufferings of our Lord, as they are so often sentimentally called, but were the openings necessary to let the light of the Christ mind through to the elemental and impure self. The feet and hands being the double parts of the reversed soul and body required to be nailed to the soul of nature, the tree, which is the apex of the strength of the vegetable kingdom. The side received the impact of the sword of Jupiter, welded in the fire of Mars,—for the soldier and his sword are the outer symbols of the olden mystery. The thorns about the head show that the elemental forces which have risen to that point torment the higher mind, but through the blood, as shown by the wounds of Jesus, it overcomes this torment and on the resurrection morn rises triumphant into the pure light body, after having descended into the elemental self and over-

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come its hellish nature. In the case of Jesus Christ His ego did not have earlier incarnations and evil proclivities to overcome, but did have to meet and overcome the inherited tendencies of His racial nature, for through His mother and her blood He fell heir in the flesh to her past incarnations. And man, in each case where the initiatory labor is in process, must do likewise.

The double parts, the hands and feet which were nailed to the tree, are explained as follows: The physical body and mortal soul are joined at the navel. In a male incarnation the material form holds the upright position and the female soul is reversed, its head downward, its feet where the physical hands come, and its hands enclosed in the aura of the physical feet (Plate XXVI). In the initiatory life the crucifixion, or being nailed to the tree, means that these two warring forces, body and soul, are nailed to the tree of life in order that a new form, one that has both parts upright, may be born, this time of the watery nature of the elemental self and the spirit nature of the angelic self. This birth, which brings about the union of the horizontal and perpendicular, took place in the three days in the tomb. For the upright male body, the down turned female soul, and the tree or universal soul of nature were the three who, when joined and unified in one living whole, form the one body worthy to receive the Spirit of God. One of these, the elemental self, must be discarded, just as in the crucifixion only one of the thieves was to accompany Christ into paradise. This is done through the change which takes place when the living blood, symbolic of the spirit, revitalizes the water body, and this is why both blood and water gushed forth as the wounds of Christ opened—they are mystically the spirit and the water, the birth of which Jesus told Nicodemus. But this birth in man does not necessarily follow directly after the crossing of the two natures (body and soul); it may await the coming of the higher mind, or the conqueror, before finding the needed strength to pierce this awesome dragon. By this I mean that the student whose ecstatic trances have enabled him to see himself in the fourth major initiation, that of the crucifixion, must not look for the birth of the higher mind to come immediately into manifestation in the mental realm. The true self will pass on into still higher initiations ahead of the lower self or ego, that lower pole whose descent into matter occurs many many times before the descent of the prototype or archetype takes place.

Because the mysteries beyond the ascension were to be kept for the Aquarian or man age they were veiled and still further enshrouded, that the Christ soul might remain as a seed in the heavenly nature, waiting till the fallow ground of the lower self becomes ready for the bride, i.e., the deathless solar or fire body, the Spirit of God which equilibrates the two poles of man's nature, the higher and lower, in the middle and true man type. But man is now ready for further enlightenment, and many have already begun to write of the second coming of Christ. This second coming will not be as a suffering Christ, born amid the perversions of man's evil deeds but will, like a mighty wind, purge the air, the mind, and the body of humanity. Once again will man be brought to the perfection of his heavenly nature in simple goodness, for all nature as well as man groans and travails in the birth throes of the new Child of Promise. But this is not a punishment—nay, rather is it the blessed privilege of all nature to receive the Spirit of Truth, whose coming is like the dove, symbolic of peace. During the past two thousand years the chosen people of God, the Jews, have held back the wrath or purging fire, that their flower of manhood (Jesus the seed of Jesse, out of the house of David) might rest in the saving water of Pisces. But their day of freedom is at hand, and all mankind will realize that the universal hatred of the Jews was but the entrance into the opposite pole of love, and the clearing away of the mists of illusion and delusion will reveal the seeming mistakes to be but the working out of the Law, under the dominion of the time and space element allotted to this solar system.

In the Third Work we outlined the five labors in the Christ mysteries:

1. The Birth of Jesus and the two initiations which take place through that birth, for the Baptism and Transfiguration are included in the labor of this first birth or Word made flesh.

2. Then comes the Death and Ascension of Jesus, which includes the descent into hell and all that takes place in that act of the drama.

3. The Reunion of Christ in Heaven, or the two poles of Christ, the earthly and the heavenly.

4. The Second Coming of Christ, where the Central Solar Force backs up along the Christ-man ray, for if Christ Jesus had not returned to the Father or Second Logos the Christ ray would not have been on the man vibration of manifestation. By His return to His Father, therefore, Jesus carried with Him all the emanations of the Word descended into flesh and made possible the return to man of the power of the Central Solar Source.

5. Christ ruling the Earth. This denotes the labor already outlined in this lesson,—the overcoming of the elemental self with all its incrusted and perverted ideas accumulated during all its incarnations in fleshly matter. This solar emanation of the Second Person of the Godhead enables man to enter the universal law apart from the planetary law, and thus rotation, propulsion, and radiation of

this Second Power of the Logos must take place before the coming of the First Logos or God Mind. By this we mean the emanation of Him who emanates but does not create, for by His emanation He gives power to the lesser gods to create. His emanation is mind in His first aspect, spirit in His second, substance in His third, and love when all three become unified. This is why man must be again plunged in nature, but this time it is universal nature. He is then ready to transpose this universal spirit into the fifth superman, the pure being whose response is to the perfection of his Heavenly Father.

In this latter part of our labor man is depicted as standing upright in the midst of the Zodiacal disk, (as in Plate XXVI) thereby showing that he is about to triumph over that old enemy death which lurks in the elemental self, causing the bodily elements to slink back to the earth, there to rot and return to their original constituents. But not so now, for man will claim his elemental self by the right of divine inheritance. All elements high and low belong to the Body of God, therefore man can control and claim his share, when his body is functioning in the perfection of his Creator and animated by the Spirit of Truth. Whereas before man was pierced by the elements, now he pierces them and by his manhood claims subjection from them, each in its turn rendering up its life in the law of goodness to God's will, as functioning in the redeemed man. This knowledge of the elemental birth does away with the vain hope that Jesus did actually pay, vicariously, all our debts; though He did pay the debt incurred by man's perversity in the Piscean age and He did this for us that the awful surge of evil, built up by man's perverse mind, might be held back long enough for us to open the fish-gate and let in the phosphorescent light which is the forerunner of the coming of the light of the higher mind, that mind whose purity and understanding will dispel the mists of illusion and delusion which have accrued to the elemental self during the long journey through the matter polarity. Now that our Zodiacal disk is to swing once more into the spiritual and equilibrate life of Aquarius all the perversions must be exploded, and as with all false things a great noise and confusion has resulted; but a change is coming swiftly, and man will come into his own, no longer will he exist as a foreigner in a strange land.

Plate XXIV which accompanies this lesson shows that the navel in man gives direct entrance into the elemental disk, which is in line with the center of Mars, and this elemental or umbilical disk (which is the dark shadow of the seat of creation) when fully awakened draws outward the inner power of Mars and the fire of the Lamb. It is this fire and this purging which are symbolized by our Lord bearing the Lamb upon His shoulder. He is the Way-Shower, for it was this elemental impurity which the prophets were unable to remove. Jesus for individual life, and the Jews for the racial life, have passed through the purging and borne the evil proclivities for all mankind. This indicates the necessity of holding back the overpowering stream of perversion until the strength of man's body and the purity of his mind enable him to bear, collectively and individually, the oncoming burden. The time is at hand for the work of resurrection to become established both in individual man and in the nations, and as this great mystery has so long been shrouded we, both as individuals and nations, have failed to read the signs of our times, which show us that our prophets, scientists, and teachers of the day are unlocking one after another the secrets which have lain so long in the bosom of man and nature. So, one by one must the spiritual mysteries of the past become readable in the present.

By the study of Plate XXIV we see that the twelve elemental signs, beginning with Aries and passing through Taurus, gradually grow more dense as the elemental self draws farther apart from the planetary type of manhood, in its process of evolution,—for the body involutes as the soul evolutes, thus pushing their polarity farther and farther apart until, meeting in Libra, they adjust themselves to the solar cross, going inward to meet the Aries life established in the beginning of each cycle. Then, as they pass on their respective ways they again meet in the upright pole of Cancer and Capricorn, where they pass through the heart and invigorate the blood stream, meeting and merging with the spiritual heart center. You will also observe that the upright and horizontal lines pass through the Earth, located in the midst of this planetary disk, though the process is very different when man reaches the plane of the universal Zodiacal disk.

By this diagram we can readily see that the reversed energy of the soul is pouring from the feet of the physical body into the Golden Bowl located at the head, while the head of the serpent is in line with the body, its tail in its mouth. This indicates that man, under the laws of this planetary system, must be subservient to the serpent power, but unlike the ancients we in Christ do not remain so. The umbilical disk which controls the elementary self draws forth the fire of Mars (the seat of creation) and by its will causes this fire to create, either in purity or perversity. Should the creation exist only in generation, the quaternary law does not enter in, and only the law of opposites is used.

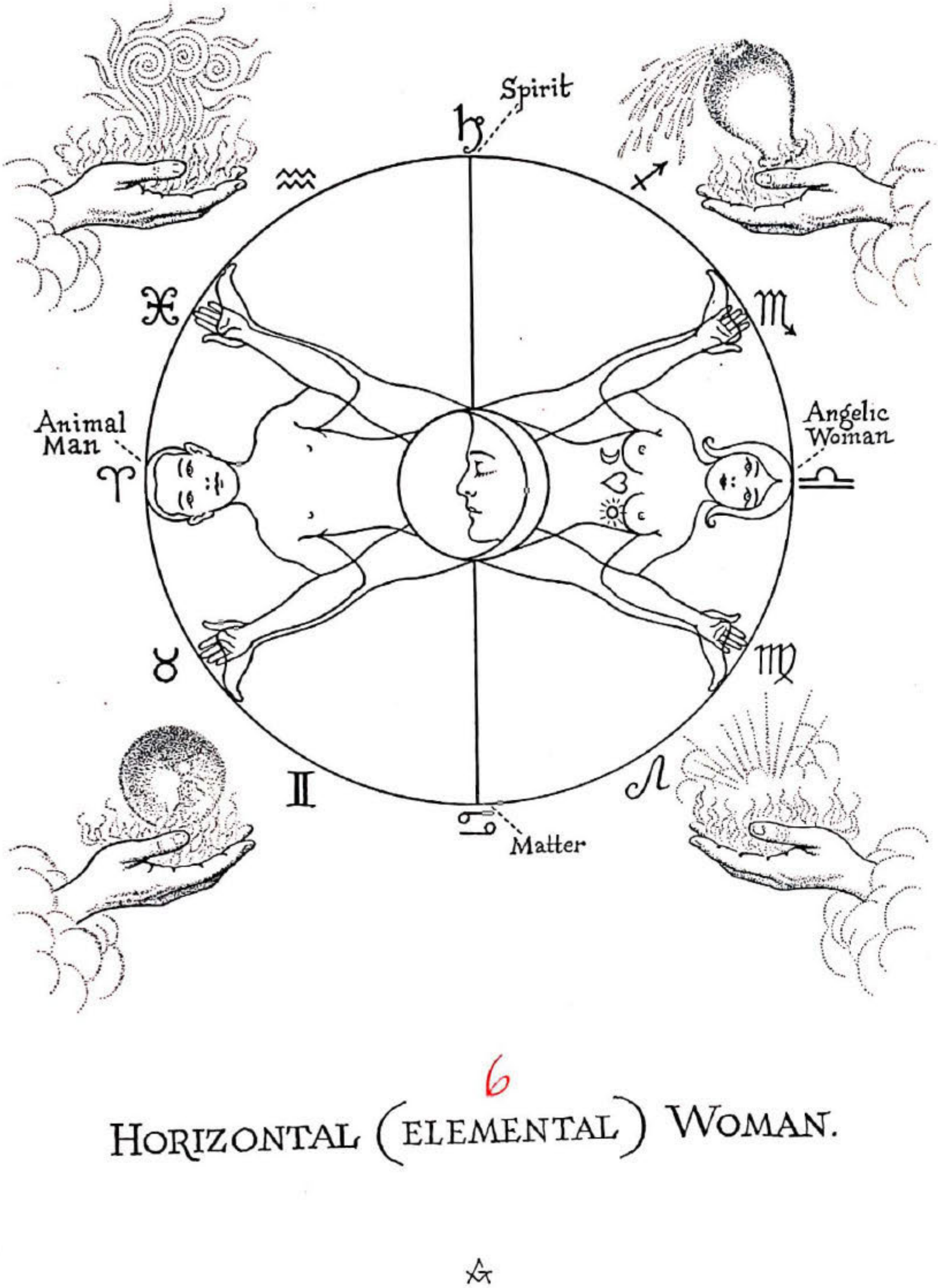
THE EIGHTH GATE

THE HORIZONTAL WOMAN

As we open the Eighth Gate we find that the prone life of the horizontal line in nature has now taken on the glorified form of woman under the law of the third person which in this instance is the lunar light itself, depicting the body of living water to be used in the birth of the fifth superman. This next step in our understanding of the Great Work is the relation of the elements of nature to man and their effect on his evolution and involution in the time element which controls the planetary laws of our solar system. Many fine books have been written explaining the effect of the elements upon man's disposition and fate in the astrological life, past and future, but the fact that the three grades of elements—fixed, mutable, and cardinal—are in any way responsible for his repeated incarnations in exactly the same groove has not so far been clearly brought out.

In the First Gate of the Third Work I said that the lower half of the soul travelled the path of involution in the form of elements until it reached the gross rock (by this is meant the elemental energies), while the divine half came by easy stages via the ethereal beings. This accounts for the *twenty-four* elders who constantly praise God, for each of the twelve poles is present in dual manifestation in the great Zodiacal disk. Thus the twenty-four elder elements form the two natural parts of man, that is, the twelve gross elements which go into the earth and earth's atmosphere to make up the material body, and the twelve subtle elements which form the heavenly elements and go to make up the heavenly man or soul. These two constitute the celestial body, when they are properly joined and welded by the geometrical fire force which is depicted in the outlines of the centers in the Second, Third, and Fourth Works. Only a hint is intended to be conveyed, for the real Law is revealed to each student from within as his own godlike nature unfolds through love for God, and his attunement with Christ takes place through the Sun and Son,—first in the double nature, and second in the unified Sun behind the Sun, and the Grand Man who is Adonai the universal Christ.

These elements the student needs only to recognize, as their laws are firmly interlocked with the great laws of nature, first through the Sun, second the Son,


Spirit
♄
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Animal Man
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Angelic Woman
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Matter

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HORIZONTAL (ELEMENTAL) WOMAN.

PLATE XXV

and third the prototype of each man as stamped by the Third Person or Holy Ghost (the spirit self). So we need not try to fully understand the geometrical squares in the Second Work, or the heavenly triangles in the Third, or still further the circles in the Fourth, for as said before, the centers obey only the voice of their lord and lady enclosed in the (man and nature) Christ ray. Each individual has only to place love for God and visualize His Son in the sacred heart center, then with persistency search out the hidden self within, the Radiant One. This self will work through its own personality in the Great Work; our part is to furnish the pure materials,—love, faith, belief, ardour, fortitude—and be able to stand the strain of this high powered dynamo, working twenty-four hours a day within us and never ceasing. This last is the real test, to be able to withstand the repeated influx of pure spirit, and the repolarization of each grade of elementary life within the threefold nature, for the Holy Spirit not only repolarizes, but unifies the three grades of elementary life into *one* person. This fourth self will be as none of the three, for the eternal One always sets up the law of the ternary on a higher basis and with this difference: once the prototype takes up its manifested life in the midst the One Self rules and conditions each division of life, be it in the trinity, quaternary, or septenary; for the Holy Spirit, once it descends into the student's *egoic self*, never permits that self to become subservient to the darkness, but diligently, as Hermes says, separates the subtle (or light) from the gross (darkness), thus establishing a God center forever within the conscious life of each glorified man.

The Second Work gives us the virgin substance for the birth of the Christ mind. Virgin substance and light are both on the basic horizontal force line, while the Christ spirit and Christ mind are both on the upright force line. Thus our horizontal woman is lifted and exalted by the male over and over again, each time the wheel of life turns on the passive polarity. But the crux self, the god-self, is neither male nor female but both merged in one, the sex changing to suit the needs of the ego working in the world of phenomena. In this coming Aquarian age the aspect of the crux will be the pure light of the Shekinah, neither Lillith nor virgin Virgo, but that pure feminine light whose mission is to repose at the feet of the Holy One—the spouse of Ain Soph and the sister of Adonai. By her coming the student will receive the great mind ray, that which is destined to give all mankind on this planet a double sense faculty, a cosmic and Christ mind: cosmic in its universal relation to all nature, Christ in its understanding of the synthesis of nature into man. It will break down every limitation of nature and establish the limitless spirit in all objective manifestation within a radius of this solar system, which will then be able to give birth to countless other lesser systems. During the Aquarian age the feminine aspect of God will receive the same devoted attention as has the male aspect during the past Piscean age.

The elementary power of the centers is always referred to as serpent power, and in the Second Work it is active that the male child of the Third Work may be born; as said elsewhere, the little secret sister of Christ is nourished by the great mother. In the Fourth Work this serpent power becomes passive, and by this changing of the positive serpent power into passive power a mind substance is brought forth of such a receptive nature that it will register spirit vibrations through formed ideas, and from these mother forms or ideas lesser thought children will follow. It is known as the "muzzling of the serpent's jaws", and thereafter man's whole body is filled with pure mind substance and becomes a fitting vehicle for the Holy Spirit of Truth promised to the faithful few who, by their determined efforts, follow the path of the Cross and thorny Rose into full unity with God the Father.

P2.86

At the tiny solar point located at the back of the head (Plate XVIII) is the entrance into this secret mental process where the projective force line of upright man comes into direct line with the heel of the mystical woman, who is the little secret sister, now grown to full womanhood. This is the great elemental force which has been redeemed from the lesser gods and by whose assumption saints and adepts receive their great knowledge, for it gives expansion to their objective mentality (i.e. water mind). This could not have taken place through the Jupiter center, as Jupiter would have killed this tender substance by his thunder-rod of initiation; but Adonai will by His airy trumpet, sound the note for perfect attunement, and thereby the student will not be harmed but may go in and out of both heaven and earth and find food in each. Thus we know that there is a divine mind, but like all other great powers, strongly hedged about by laws within laws, so that the use of its creative ability may become the direct heritage of man only when he is *redeemed*. When I hear of teachers offering to give this mind to men for so much per lesson I smile, remembering the difficult road my feet have trod and realizing the tremendous gap between the objective mentality of the unevolved man and the divine mind of the Christed man. The path to attainment is as orderly as that of any of the exoteric sciences or arts and the method has to be as faithfully practised, beginning with the body of clay and working up to the body of full womanhood, the pure substance of the secret sister, who is in her feminine aspect the elemental serpent so often referred to in the Bible.

When we remember that thousands of years have elapsed since Abraham and

Sarah began the solar building of the two great *He* pillars (Yod He Vau He), and that two thousand more have been necessary since the time of our Lord before the Christ mind could follow the works of Jesus, the greatest Christ-man our planet has known; when we remember also that this same labor stretches back into the dim past beyond Abraham and Sarah, we shall know full well that no ten or fifteen lessons can endow the student with a divine mind. Even for the student with a ripened condition of mind already well established it will take at least five years to enter the mere fringe of the creative mind, much less to understand the holy Causal Law, unless he be instructed by Christ himself. Therefore it is that we incarnate again and again, seeking, ever seeking to get out of the old limited groove and travel the new and limitless way of the Christ mind. It seems very difficult for us to understand that we must literally *make* our own mind *substance*, for only *infusion of spirit* is the gift of God. So we labor first to refine the elementary lower self, second to bring the heavenly poles into rapport with the twelve lower poles, and lastly by unification through Christ to reduce the twenty-four parts into the woman, or 6, which is the number of initiation. This woman when raised becomes the 9 (Plate XXVI) and again when unified we have the woman-man, or perfect matter p 329 and spirit, the Lover and the Beloved. (Plate XXVII.) P332

The simplicity of the way and the manner in which the change from gross to subtle is brought about is what baffles the student. It is really love that accomplishes all the labor—much of this analyzing is only to convince the student's lower self. Purification is achieved by the fire of love which burns away the dross; otherwise we should stagnate by our very inertia. Love of God stirs us to crave a closer union with mankind, love of nature causes us to long for a finer natural temple in which to house our Lord, and love of the All-ness of God, who is both the Spirit and nature His handmaiden leads us ever onward toward our goal, which is union.

Love!

In our Second Work the elements must form the double square, the first of earth, water, fire, and air; the second of air, ether, etheric, and ethereal. In this way they are moulded into a material form of energy which forever chains them to that same manifestation. Remember that Jesus said the kingdom of heaven *on earth* is the goal to be desired, and so in the Third Work each triangle leads our elements still further onward toward heaven. The limitless circles of the Fourth Work prepare the perfect house of the Fifth Work, where the Law of the Holy Spirit builds the house of the spirit, with all the requisite factors to make of this house a fit dwelling place for the spirit's eternal abiding place. Eternal, that is, until God wills to change this formation into another by means of the eternal present, which is above the time element called *forever*.

So do the Five Works form the Ten Heavens of which the glorified Dante sang so convincingly in his "Divine Comedy", for there is only the One Law, though it reveals itself according to the tendencies of each illuminated student. An unenlightened mind, sensing this similarity between the different great writers, accuses one of stealing the ideas of another, but that similarity exists only because both have responded to the One Source, the Christ ray, in somewhat the same way. The individual personality of the student of that Source is what gives us the intriguing fascination of seeming change. In the same way the directional power of the earth responds to the all-seeing Mind of God in a mould of its own, with its own vibrational number; for God, in all His manifestations including man, hates monotony and craves constant change. Please do not understand me to say that I advocate the student's striving to rearrange his elementary serpent power by his own efforts. Certainly not, the method lies through the pure passivity of the mind substance. Only when it is passive can the spirit of truth stamp its image upon it and reveal to the mind the One Law. What is desired in this new age of feminine light is women strong enough to rearrange the raw energy to fit the needs of the present race of mankind, for if all the books pertaining to this subject were to be burned outright, the radiation of the Logos would restore this wisdom again to the world. Each student who rises above self and longs to build a God center within himself receives anew this very selfsame wisdom, perhaps in the same form experienced by some other writer, perhaps in a different one.

The method of making a contact between the material mind and the higher mind of the true self is first accomplished by the conservation of energy, for as matter evolves and returns to the Ain Soph it again forms rarefied matter, and it is by means of this rarefied matter that we get the fourth state or dimension. As all mystics know, there are those material beings who live in the fourth plane alone, who have been, as ourselves, human beings that have travelled the path downward and are now on the path that leads back. It is by means of these gradations of energy and light, called etheric, that spirit can manifest vibrationally downward toward matter and back upward,—a rotating motion. By certain combinations of electric energy a vortex or whirlpool of force is thus formed, with light rays strong enough to reach us through the inner faculties. These celestial rays, formed in the finer grades of ether, are charged with a high grade of electric current, positive in nature; then our material bodies, acting as the negative field for this etheric force, receive and transmute it to our several needs, both material and divine. These celestial rays, once attracted, strike our inner self and set up a molecular bombardment, which causes the self to throw off an energy like phosphorescence (to our material senses it appears as heat) and the material self contacting this energy becomes highly magnetic, for these light rays, polarized between the two planes material and divine, are transmuted into magnetic current.

The student will make many surprising discoveries along the line of what is really material and what belongs to the divine. For instance, all flesh is earthly and all rock formation is heavenly, because our planet is a heavenly body; and it is by the repolarization of the elements which compose the flesh body that the change is made between the heavenly elements of this planet earth and material man. You can readily see that all flesh is involuting until changed by the Stone of Transmutation, which is Christ. The knowledge of what constitutes the fall of our planet into the elementary life through animal flesh is the door which leads directly to freedom.

P 322 In Plate XXV explaining this lesson we enter the fulness of the heavenly polarity of our earthly planet, where even the stones are of the celestial; we must now institute the vibratory force of the universal woman, thus beginning the real work of overcoming nature. Whereas before we did all our transmuting of the natural species of nature's three kingdoms,—mineral, vegetable, and animal,—we now begin turning on our own axis, and the work of at-one-ment becomes a living reality for us. As did God in the creation of Adam so do we begin to build a living soul in which all solar, lunar, and astral light is absorbed by the great Luna, the mother light. And as God in the overshadowing so do we use the angelic and animal man polarity, together with the three powers of the heart center, depicted by the sun, moon, and heart in the angelic woman, the cross taking place in the regenerate life between spirit and matter. This is the secret sister,* now grown tall, she that was born amid the animal and angelic vibration in the manger or heart-cave in Bethlehem.

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* This little secret sister is the foreshadowing of the great feminine force which is to hold the balance of polarity for the Aquarian age, just as the masculine force held it for the Piscean age.

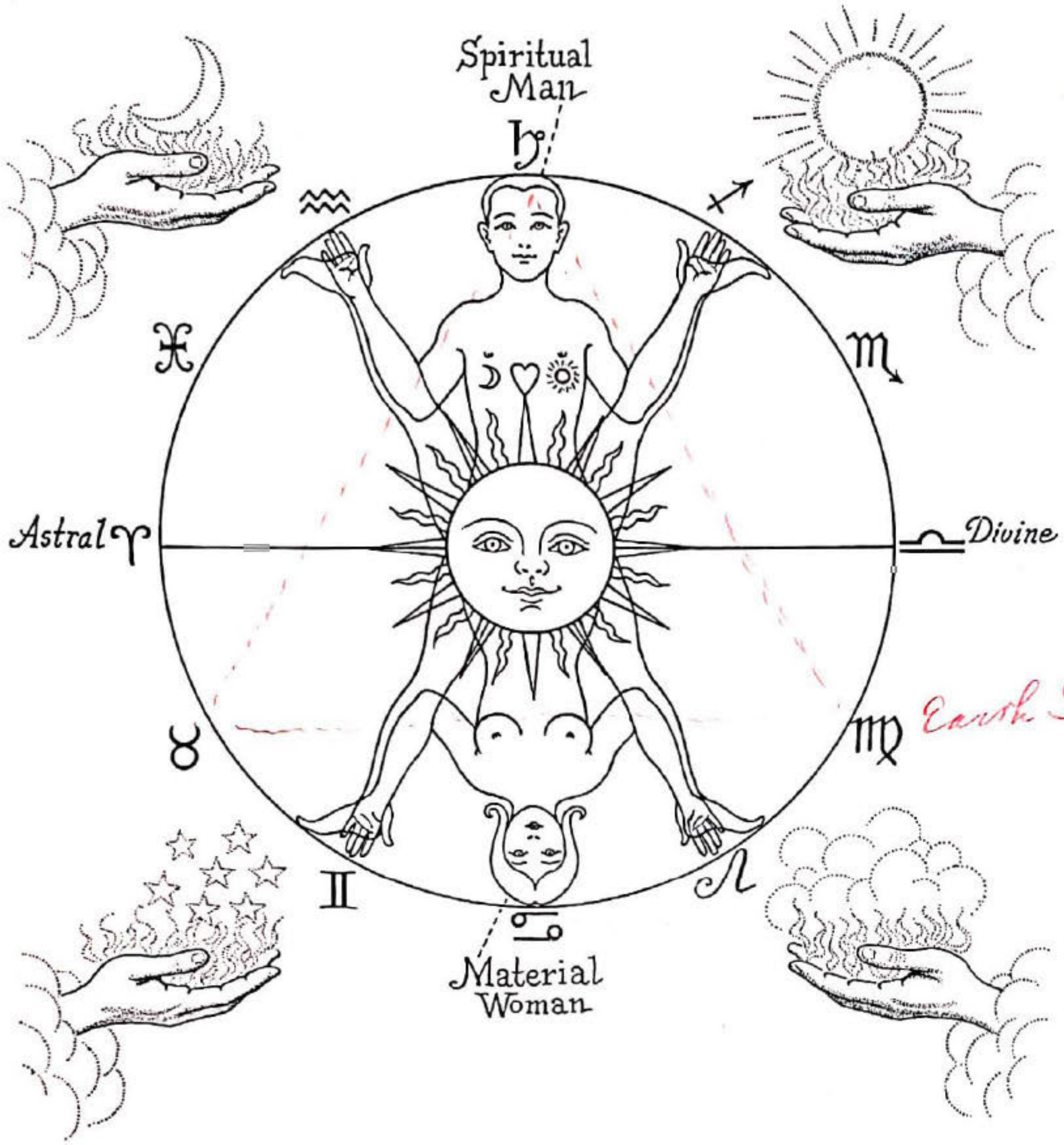
THE NINTH GATE

THE UPRIGHT MAN

The opening of the Ninth Gate in this Fourth Work will further our understanding of the first matter, for each of the main elements plays its part in determining the colors, outside of black and white, which exist within it. Earth rules the solar fire and, arrayed against the three other lesser poles, forms an interlocking force which does not admit of the bleaching process possible in the others—water, fire, and air. For the earth, as a directional force, when separated in action from the other three tends to draw the solar life and fire downward into the black carbon and fix it; while water and air, as they come into the place of dominion, tend to volatilize this blackness of earth. The black color of certain races and kinds of earth is nearer the real expression of this planet earth than other shades, and this accounts for the joyous carefree nature of negroes—they are almost simon-pure, for the sun force is imprisoned in them even as the carbon state of the diamond is enclosed in the fiery depths of a lump of coal.

Now this same fire force which controls the black race is in each one of us, for as a rule we have come up through the colored zones of solar life, or at least mixed with them. And in the First Formula it is this life, now dormant, that we begin to awaken and force back into our blood stream, so that our gross gold, or solar force, may start again on another round in its primal state. When we realize how interlocked we are with all races and all states of existence within our solar system, and how in personifying the Christ ray we also enter the universal life, then universal brotherhood will not seem such an impossible thing or idle dream. For that reason the students in the Order of the Portal are encouraged to call each other "brother" or "sister", for we know that an outward custom can help in bringing about an inner state of mind; and a slang phrase such as "I should worry" really hastens the day when worry will cease to bother us, gradually dropping away from sight.

Returning to the subject of the elemental life,—all brown people are under the dominant power of water and are usually very psychic, while black people are pious and take naturally to religion. The element of water admits its race, or in fact any person born with the sun energizing a water element, easily into the higher ether. This does not mean that all black people are earthly in composition


Spiritual Man
♄
♒
♐
♓
♏
☽ ♡ ☼
Astral ♈
♎ Divine
♉
♍ Earth Signs
♊
♌
♋
Material Woman

9

UPRIGHT (PLANETARY) MAN

Universal

◆

PLATE XXVI

to the exclusion of the other basic elements, but that the other phases of our matter (water, fire, and air) are subservient to the three earth elements, which are Taurus, Virgo, and Capricorn. If the date of one's birth happens to be in another sign than earth the ruling power of that element is much less dominant, so we find a few black people morose and depressed where their natural tendency should be sunny and carefree. This is what makes the study of life so fascinating—the interlocking of a race, family, and climate with a personality, and then the merging of all this, through marriage, with another being whose long racial line is equally important. Most of us give up in despair and say that we just "grew" like Topsy. But when the cosmic mind and Christ (man) mind appears it brings with it an unrest, as happens with all new born powers; then we begin to unwind ourselves, trying to trace our growth from the bosom of our mother earth to the mind of the Father. The fire people are of all others the most ancient, because they have existed not only in the heart of the black race but also in the heart of the white race—color is a deep mystery. Yellow is the hue of the fire race, and we all know that China refers to her race as the "celestial", and indeed one reading their history would be led to believe that the original garden was in China.

This seems to be a time when souls are being called upon to make an outer declaration of their future attitude in the work of preparing for the coming age of regeneration. Thus some frankly state that nothing has any interest for them except material pleasure and material prosperity, while others just as earnestly have no interest except in psychic activities. A small number are awake and aware that the spiritualizing of matter is taking place in the universal sense very rapidly, and therefore they are interested in both material and spiritual matters, knowing that spirit and matter are the two halves of one perfect whole.

The air and ether races, which are the red and (so-called) white races, are both the beginning of the new and synthetic milk-white race, and thus they show a certain coldness. In the red race this manifests as cruelty and in the white as indifference; a lack of mirth is observable in both, for the fire of the solar is giving way to the lunar nature, and the astral light is drying out and cooling so fast that the white race leans almost too far into what might be called a cold calculating tendency. All this will be changed in the next few years, for the age of desolation is upon us and all souls must once again renew their allegiance to God. This very coldness will then tend to aid the white race, for as the great Central Christ ray sweeps this planet its intense life will stir to the very depths all races, be they black or white; there will be a terrible need to hold fast while the cosmic life responds, and to wait for the coming of the I AM, which is the man part of this ray. The cosmic response is easily observed in the drastic upheavals of nature, as our planet repolarizes herself with the central magnet, while man's response is in finding his entire bodily force filled with intense longing for (as he believes) great thrills of excitement. These desires gnaw like hunger at his very vitals, leaving him worn and spent at the end of the day, his only relief being at night when his soul wings its way toward its divine center.

In the Junior Lessons the young students are taken on a mental journey over the lands where dwell the black, brown, yellow, red, and white races. They are told to observe that the soul lamp of life in each race is the same, but that the elemental sheath of the body in some races dims its lustre, and in others permits the light to shine forth. This same mental exercise would not come amiss with the older students, for an understanding of why there are numerous religions and races of different colors is essential for one entering the eternal life and trying to observe its unity with all lesser things. One of the greatest hindrances to unity of thought with the One God is a feeling that one race or person is above and beyond another, whereas it is impossible for us to know; a day laborer working in the ditch may be far ahead of the minister who preaches in some church, as I shall explain. It is a well known fact that any part of the body or department of the mind working in a normal healthy way does not cause any uneasiness or require any thought—it is forgotten and acts automatically. But if some part, however small, of the body becomes hurt or diseased then the mind focalizes upon that one spot and is unable to forget it. In the same way a person anxious to save the souls of others is reflecting the inner anxiety about his own, which passes out into benefit to others. On the other hand the man working in the ditch may have passed through many incarnations wherein he labored constantly to aid himself and others spiritually, and may for that reason have been given this life of rest in which he is privileged to delve in the earth and absorb her rich mineral life, so that his spirit may find greater freedom of action in his (forgotten) normally healthy soul.

I do not say that this is usual, but I do say that it is perfectly possible and worthy of thought. The day laborer is left entirely alone to live his life as he will, while every act and mental gyration of the man of God is noticed and copied by thousands. Why? Because he is *in the act* of benefiting his own soul and therefore the souls of others, and everyone working about him wishes to become imbued with his enlightened faculty of soul understanding. The more I observe all life and people the more I lay aside old ideas as to whom I think spiritual or material, which races are lowest in the scale of being and which are evolving fastest. I have come to believe that the middle path includes the high and the low, the right and the left, for all things meet at the center. The heart of all races, people, and things rests in the heart of God, and that central heart reaches to the uttermost parts of heaven and earth.

But there are very few who find this "garden in the midst", or recognize its signs and passwords even though they be spoken aloud in our very presence. One must walk in the way of the cross humbly and with much deep thought. When we overcome our preconceived prejudices against races and individuals, as well as against religions and philosophies, and come to see the need for every one of them in humanity's journey toward fulfillment, then one great barrier is down which tended to shut us off from God, and the broad highway leading to Him is that much nearer to us. We do not question the right of the fir tree, the maple, or the cedar to its place in nature—then why deny the same to man, whatever his state of evolution? For in fact we are none of us *men,* or *living* souls, until God Himself has fashioned us out of the *solar* dust and breathed into our nostrils the living breath of life. It is not enough to regard all life as a great school, we must also admit all into some stage of actual birth, a birth which will at some future time admit of the true image of God, a reflection which will mirror in its depths the Eternal I AM, one who, like our living Pattern, can say "I and my Father are one."

P.339

In Plate XXVI illustrating this lesson our universal man is born. He depicts in this stage of the work the parent polarity of Christ, the Grand Man of the heavens. You will note that our three powers of the heart center have again shifted from the feminine polarity to the male, just as in the Second and Third Works they were exchanged; thus we know that male and female are one and interchangeable. And as we labored in our Second and Third Works to bring all to the polarity of Jesus Christ, now we enter into the labor of this same work on the universal scale. Therefore in Plate XXVII we see that the Christ cross and the converging triangles of the fire and water triplicities have met and merged in the universal cross of regeneration between material and spiritual forces. This upright manifestation took place through the crux life between matter and spirit; thus the dual forces in woman the soul and man the spirit become those of the quaternary, for spirit cannot find expression except through spiritualized matter.

P.337

THE TENTH GATE

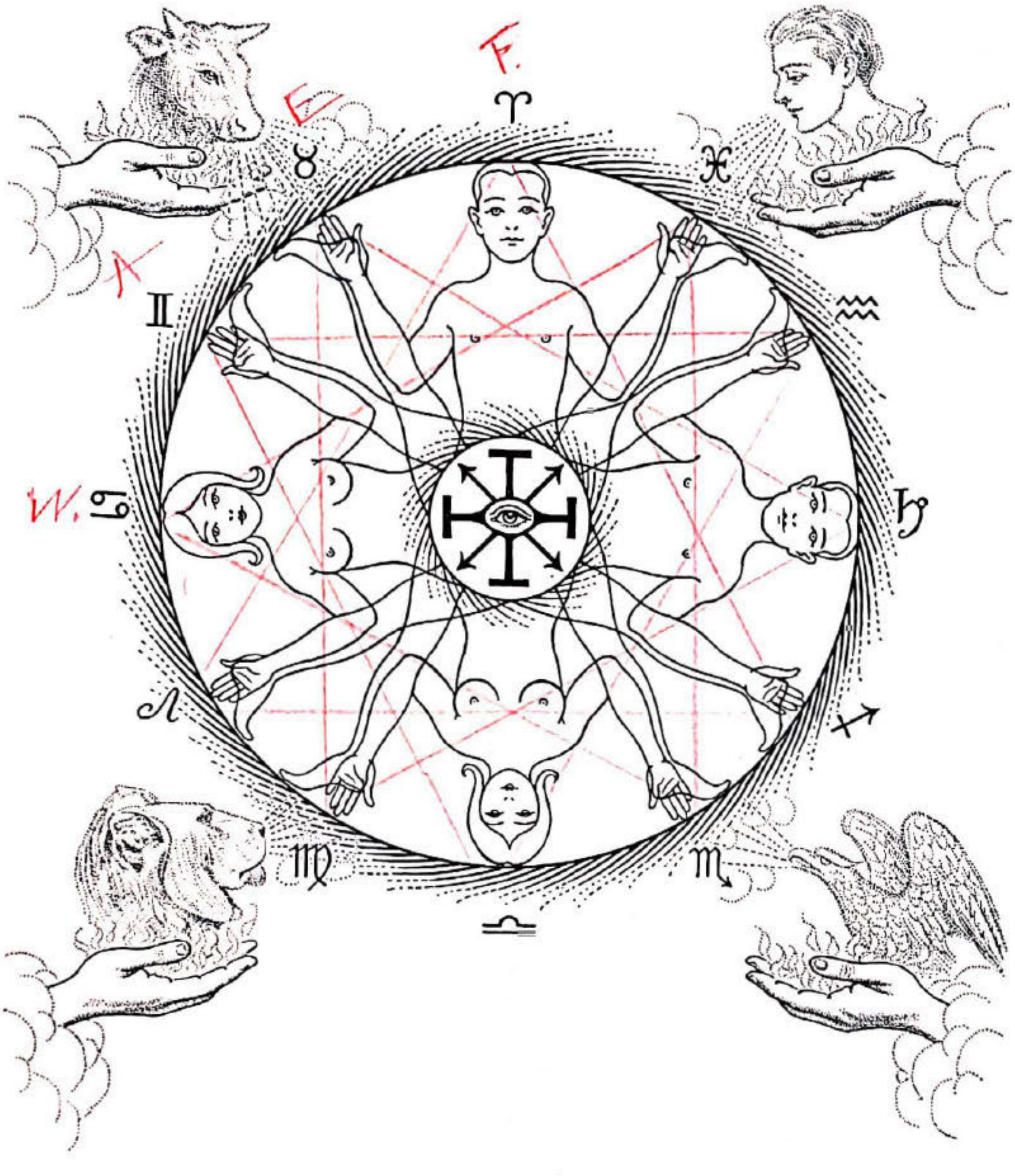
MAN BRINGS FORTH HIS OWN SPECIES

The Tenth Gate as it opens completes the Zodiac in the mental realm, for the horizontal (and elemental) woman, as well as the upright (planetary) spiritual man, must both be understood as belonging to the building of our immortal self, before we can admit that we have any hope of controlling the species of nature or ruling our earthly destiny. And to this end, in this last lesson of the Fourth Work, we shall study the elemental signs, beginning with Aries in the head of the physical body. The reversal of this would begin with the head of the soul in Pisces, but it is not my aim to explain this as the knowledge of it is the reward of love, granted to the spirit within the Christ-man when His presence is felt in the sanctuary. And as has been my purpose throughout this book, in any analysis along the groove of the known sciences I shall not touch upon what others have discovered to be the truth, but shall write from the viewpoint of the middle path alone—philosophy as outlined in this book and especially in relation to the Fourth Work, which is the gaining of an elemental substance that will admit of the higher consciousness becoming objectified. With this premise firmly established I shall have the courage to proceed, for astrology is a science too well understood for me to handle it otherwise than from my own spiritual viewpoint. The purpose for which the inner wisdom came was that through this avenue, as with the Tarot wheel and our holy universal and little understood cross, I might try to portray the way of the Christ.

wel +
strology
+ Cross

ARIES

In this relation Aries has, as its symbol, the Lamb of God with one of its forefeet lifted. It is the recognized symbol of the fire and animal force of God the spirit descending into matter, as shown in Plate XXIV 317. In Plate XXV 322 Aries is in rapport with Libra on the horizontal force line, with the mother. In Plate XXVII Aries has been raised to the head of the upright force line of the spirit, and Libra holds the balance on the material pole. In Plate XXVII Aries contacts the universal cross by means of the fact that our dual force lines have now attained unity in the All-Seeing Eye, or the universal mind centered at the umbilical house of



CHEMICAL MARRIAGE
WHERE MAN BRINGS FORTH HIS OWN SPECIES

PLATE XXVII

the great elementary force, which as ever clothes man and nature in their various forms. 332

In Plate XXVII the nature species has been entirely superseded by the man species, and is ready and waiting for the Fifth Work, the house of the spirit. This great quaternary force is also ready and waiting, and as this is fully covered (in so far as I am allowed to cover this vast subject) in the Fifth Work, I shall pass over this point. The four universal points of directional force are held by Aries, Cancer, Libra, and Capricorn, with the ability to meet in the force of the central mind and to ray out to the other eight material poles. For as yet we have brought into manifestation on the outer plane only the twelve houses or mansions of the matter poles; the other twelve of spirit lie still before us to attain by the Fifth Work.

The four plates beginning with Plate 317 XXIV depict man in the act of being lifted from the purely dormant plane, wherein he is utterly subject to matter, coiled as he is about the planetary Zodiacal disk, with the elementary and planetary forces playing at will about his inert bodily and mortal soul forces. In Plate
✓328 XXVI he has established himself in the upright, with his head on the spiritual plane of the now purified astral light of Capricorn and his feet of matter on the material plane of the pure water of life (Cancer). As yet he has not withdrawn into the central solar fire—this state must be brought about by means of the lowly harlot Lillith, i.e., the elementary lunar force. Sol must be turned into Luna and again brought to the man ray of Christ, in order to attain the Father's "house of many mansions."

The male energy in Capricorn has attained its purity because of the purging process to which this hellish earthly fire has been subjected, in the raising of the three principles depicted by the sun, moon, and heart of this our solar man. You can see that these three have been raised from the horizontal force line of the lunar woman with her head in Libra, and are the three forces which must be exalted by death on the cross of Christ, before the double force of Luna and Sol can be unified in the umbilical house and pass on into the universal fire of creation. (See Plate XXXVIII in the Fifth Work.) P. 398

♉ TAURUS ♀

Next we come to Taurus the sacred bull, who holds one of the poles of elemental redemption, shadowed forth in the visions of the prophet Ezekiel and later in the four Evangelistic signs, the lion, bull, eagle, and man. Taurus, because of his interlocking with the Venus center, holds the bridge of life over which we

must pass at this stage of our work. Mystically speaking, it is he who furnishes the solar earth out of which the soul of Adam was built. Being a fixed element it is the only one found worthy of our first *man* 333 Adam, with a *living soul* (not a redeemed body). By close attention to Plate XXVII we find that Taurus has the energetic power of our upright male's right hand and our lower woman's left foot. This also has great occult significance. In the house of our lunar woman
♉ Taurus has the right hand pole of our animal-man, having its polar opposite in
♏ Scorpio, which becomes the house of the eagle in Plate XXVII. The ten plates are as ten orderly steps in this Fourth Work and I hope students will study them as such. In Plate XXVII our four spears are located in the houses of the four glorified elements, but this has no relation to the cross of orientation used in many of the churches, as in our First Formula. Furthermore they have nothing to do with the four directional forces, as the universal cross holds the four directional poles for the Fourth Work.

Our Bible tells us in Job that "our right hand can save us". Let us consider Plate XXVII with this in mind, that the power of the right hand of Taurus can aid us in our work of salvation. In this plate Taurus has the quaternary power of the four elements, which are the four foundational and initiatory elements used in building the immortal house of spirit. We find that for the first time the three principles,—solar, lunar, and the power of the heart center,—are all unified in the umbilical disk and are interlocking with Mars, in so far as this iron warrior comes forth to rule.

By these many plates you can see that it is not strange that one seer will say "Lo, God works here", and another will say "Lo, God works there", for as the work of synthesis progresses our inspired seers have seen faintly breaking through the clouds God's holy light, and in their joy have declared that He is risen. Indeed each step is one of triumphant glory. I also have been privileged to see these things in review, not for my own pleasure but in order to herald the new day already breaking in the Eternal East.

♊ GEMINI

In the third elemental house is Gemini, the twins of the sun; three always brings a solar vibration, completing as it does the first trinity of forces,—fire, earth, and air. As in the elemental birth the water element comes last and is the most powerful, just so in the planetary birth earth comes fourth or last. This is why Capricorn is so powerful, both as a hellish fiery force and as the purified astral earth (light).

The last ten plates depict the different phases in which the Christ life affects man, as it overflows from the Mars center into the entire body, soul, and mind of redeemed and regenerate man. Moreover this comes at first only as the reflection, for each grade of substance and each department of man is carefully tested by reflected power, so that there may be absolute surety that no part will give way under the strain later on. Always each new grade, as it approaches, draws forth the lowest aspect and the weakest link, that our attention may be called to this unworthy part of ourselves. This is often called the Terror of the Threshold, ✓ and in truth it is our own evil perversion which so often faces us.

Gemini is a double positive force like the letter *H* and the number *11*. H, 11. In the study of the twelve elemental forces it is well to relate them to number vibration, letter potencies, and the interpretation of their symbols; while the planetary forces are best understood by the study of all heavenly symbols, the geometrical signs, and the forms of the astronomical bodies such as the Big Dipper, the Great Bear, etc.; for the elemental forces constitute the material forms of the lesser life and the planetary forces the spiritual forms of the larger life.

Gemini takes in the left hand and the right foot of the horizontal force in 333 Plate XXVII. In this plate the double force of the horizontal poles must be counted as passive, because of the unity in the crux which is about to come into being in the Fifth Work.

♋ CANCER

Cancer is the soul sign of this planet and as you see, it is located at the head of the woman, who has changed places with her spirit pole in the interval between 322 Plate XXV and Plate XXVII. The reason for this is that the upper and lower male and female forces are built up of the two horizontal, for the horizontal are respectively matter and spirit, and the upright spiritual and material. Therefore, as the Zodiacal disk rights itself for the double work Cancer and the soul move around to the water pole. We know that Cancer will aid us in the forming of our universal and immortal soul because she will overcome the soul of nature and constantly transmute it into the soul of man until the house is finished.

♌ LEO

Leo, the lion hearted one, holds the second glorified elemental pole, and is the strength and fire of the earthly bodily self. He controls the blood, in this instance purging it, and yielding up his strength to the right hand of the woman. He is also in rapport with the left foot of her spirit mate and the man sign Aquarius. As Leo is under the horizontal force line and Aquarius is above, the pole of Leo is always the lower pole for man. A well known saying is here noted: "A man can rise no higher than his blood."

♍ VIRGO

Next comes Virgo, the winged one. It is feminine, yet of the male pole, since it holds the pole of the upright male's right foot and his mate's left hand; and as the hand always rules the foot Virgo furnishes the earthly vibration for her opposite pole Pisces. As Pisces is the sign of our Saviour, so is Virgo the seamless garment, or pure soul earth.

♎ LIBRA

Located at the lower door is Libra, the scales of justice, the tester to whom the lower ego must give a faithful accounting before it is permitted to travel up the narrow road of life which leads into the hub of life. And as Aries is the fire, so is Libra the air, which gives universal freedom to man in the new elementary life about to begin. Remember that this Fourth Work is dependent upon the Second Coming of Christ, the Coming which is of glory. So in this stage of the work all elementary life is in a state of purity.

Let us here trace the four stages of Libra, as depicted in the last four plates. 317 In Plate XXIV Libra holds the reins and rules the kidneys; it is in direct polarity with Aries and the Moon center, as well as the seat of thought and the tiny cross at the base of the medulla oblongata. Also through the cross it touches Capricorn and Cancer, and through this polarity the heart center, with the intensified vibration of the earth itself, located at the center. In Plate 322 XXV Libra holds the feminine pole of the horizontal woman and is in polar contact with the animal-man vibration in Aries, also the feminine heart center, and because of the cross has direct touch with Capricorn, Cancer, Taurus, Scorpio, Pisces, and Virgo, the six signs which polarize the horizontal force line. In Plate 329 XXVI Libra enters eight elemental houses through the crux pole, with which it is in line again through the universal cross. But here its polarity with the upright man force is only a universal polarity, while in the house of the woman it held one of the head poles. All this important elemental life holds good in Plate 333 XXVII and gives Libra a very important position.

Thus Libra has the power to translate all the planetary and elemental force of Sol and Luna, in so far as our own solar system is concerned, into the upright and solar force of the universal solar and matter cross life in the upright force line, which interlocks with and connects up the man ray of Christ with the lesser and larger values in the planetary Zodiacal disk, and with the universal Zodiacal disk by way of the cross. All this power Jesus brought into being through His hereditary line of the shepherd race, together with the overshadowing (through the angel Gabriel) of the Blessed Virgin by the Father. Again let our hearts go out in gratitude to that noble race which, through love of the One God, labored so hard to bring the mysteries to a focal point in Jesus the Christ-man, the flower of His race, and of Whom we are the fruitage.

♏ Scorpio

The strong winged eagle in the eighth house comes next, for this element has ceased to exist as Scorpio, the poisonous one, and now finds freedom in the volatile force of the eagle, who holds the fixed pole with Taurus, nearest the sun-man. This time, by the union of the water and the sun-man spirit, the transformed Scorpio will give rise to that birth of which Jesus told Nicodemus. More has been said and written about this one sign than almost any of the other elemental signs, for it holds the most important polarity of the four glorified fixed elements,—that of the water pole from which man's physical body is so largely formed.

♐ Sagittarius

This mutable fire sign is largely responsible for the momentum of the higher mind. The fact that it is represented by the arrow shot from the hand of man, as well as by the centaur, denotes that it is a high sign and responds to the spirit of the animal man; for the horse is always a symbol of the spirit, and when headed by the form of man from his waist up we know that it is not the lowest animal spirit but the animal spirit of God, and the heavenly animal force analyzed more fully in the First Gate of the Fifth Work. It holds the lower pole for Pisces,* P125 and this is why it is so powerful toward the mental unfoldment. In Plate XXVII 333 it is on the left hand polarity of both the man and woman on the woman force line. If you trace its path through the four plates as already outlined, you will see that it is of the left hand path in Plate 328 XXVI, indicating another occult mystery to those whose deeper studies have led them to know that all things work for good in God's good time.

♑ Capricorn

Capricorn is the now glorified earth sign holding the polarity of the spirit pole of redeemed matter on the woman force line, thus reaching universal life through the woman. And as this elemental sign of the goat is a devil sign we refer you to that mystical story of Faust, who sold his soul to the devil but was able to ascend to heaven through the purity and love of the woman Marguerite. Capricorn is the subtle pole for Cancer, the water of life. Thus when Hermes said that we must separate the subtle from the gross, and that *it* ascends from earth to heaven and back again to earth, we can well believe him, for this hellish element has now the power to do just that, as it is in line with the crux life and mind of the universal forces, together with the four glorified elements. When we say someone "gets our goat" the slang phrase means much more than we realize. The spirit and the mortal soul are now held by Capricorn and Cancer, while the spirit and the divine half of the soul are held by Aries and Libra. And just as, in the study of the centers, we gave most of our attention to the planetary forces and let the elementary forces work automatically, so now do we let the purified planetary forces work automatically.

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* See Plate IX fig. 1. P129

♒ AQUARIUS

This is the fixed man sign, the force from which we expect so much in the coming two thousand years, for the mass vibration has now reached a place where response to this force is bound to come forth. All students of the higher life are looking forward with bated breath to this sign, because of the things hoped for through its relation to this planet, for Aquarius can spiritualize matter, which means volatilize the gross. This sign, in Plate 323 XXVII, holds the right hand pole of both spirit and matter on the horizontal life line, for air is above the line and the fire of Leo below. Thus man's power will rule this fiery lion force, and the Aquarian force, which is feminine and of the crux life, will lift the blood of man high above the lower earth vibration below the horizontal force line. Aquarius is our eleventh elemental force counting from Aries, in line with the elemental serpent power (see Plate 316 XXIV); it is also the second planetary solar force counting Pisces as No. 1 for the planetary powers, as shown in the opposing arrows of this same plate. This is why the sun has all the advantage of the last Zodiacal cycle of elemental forces, and why it can plow a new furrow of elemental force for the next cycle,—each new cycle starts after the sun leaves Aries to begin its journey about the Zodiac once more.

♓ PISCES

This last and therefore purest elemental force needs little said of it, for to Christian people it is the best known sign of all. It also holds the left hand polarity of the upright male and female forces, as did Sagittarius the archer. Virgo the virgin earth is its feminine opposite. Pisces energizes the feet, the symbol of understanding, and it is in direct contact with the solar door in the upper brain. In this way it has access to the secret road of the central path, and in this expression is in polar line with Scorpio and the umbilical disk (open at this stage of the Work) and the center of Mars, the warrior. In Plate XXV 333 P, P. Pisces holds the left hand polarity in the house of woman the soul; in Plate 329 XXVI the left hand pole of woman in the house of the spiritual man; and in all ? these four plates it is an important aid to the Great Work. Besides all this it is the sign which has the strength of 12, or the trinity (as 12 reduced is 3), which ushers in each solar pattern in each Zodiacal cycle.

These explanations, meager as they are, will serve our purpose in this vast study. Other investigations along the lines of astrological studies will also aid in a better understanding of the wonderful Book of Life, which is and always has been one of the greatest gifts of God, and when opened to one who is striving to further the advancement of humanity, is His seal of work accomplished.

Each element as it shifts its polarity in these last four states (depicted by the last four plates) is pierced by the planetary forces, opening the way for the regenerate mind. Thus the greater light gradually absorbs the lesser and the lesser mind takes on the attributes of the solar light that fills the universe.

If the element Aries is pierced by the solar light as it exists in Plate XXIV, then the time element governs the solar life upon that basis; again if this same element Aries is pierced on the basis of the horizontal woman, then the eternal solar spirit is conditioned in time according to the horizontal law. The same thing applies on the plane of the upright man. But if Aries is pierced on the universal plane, as depicted by Plate XXVII, p.353 then the time element is governed by the regenerate mind functioning in the universal law.

PART V

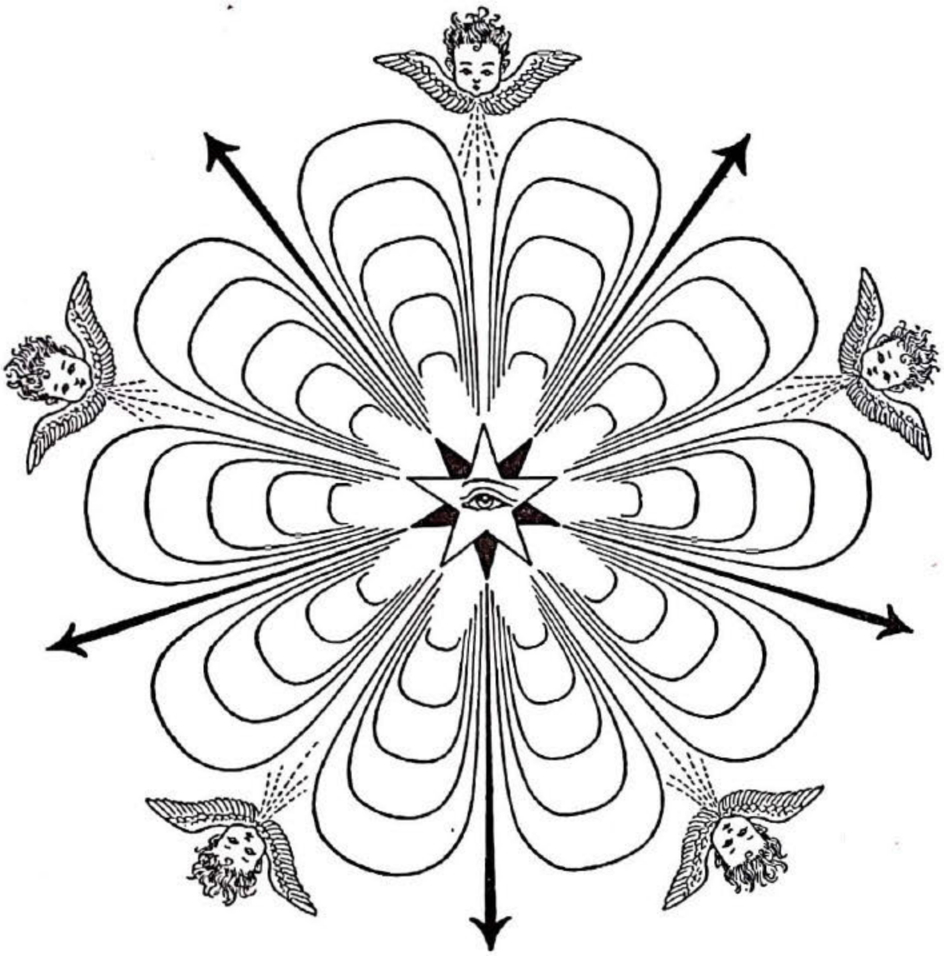
THE HOUSE OF THE SPIRIT

IN WHICH

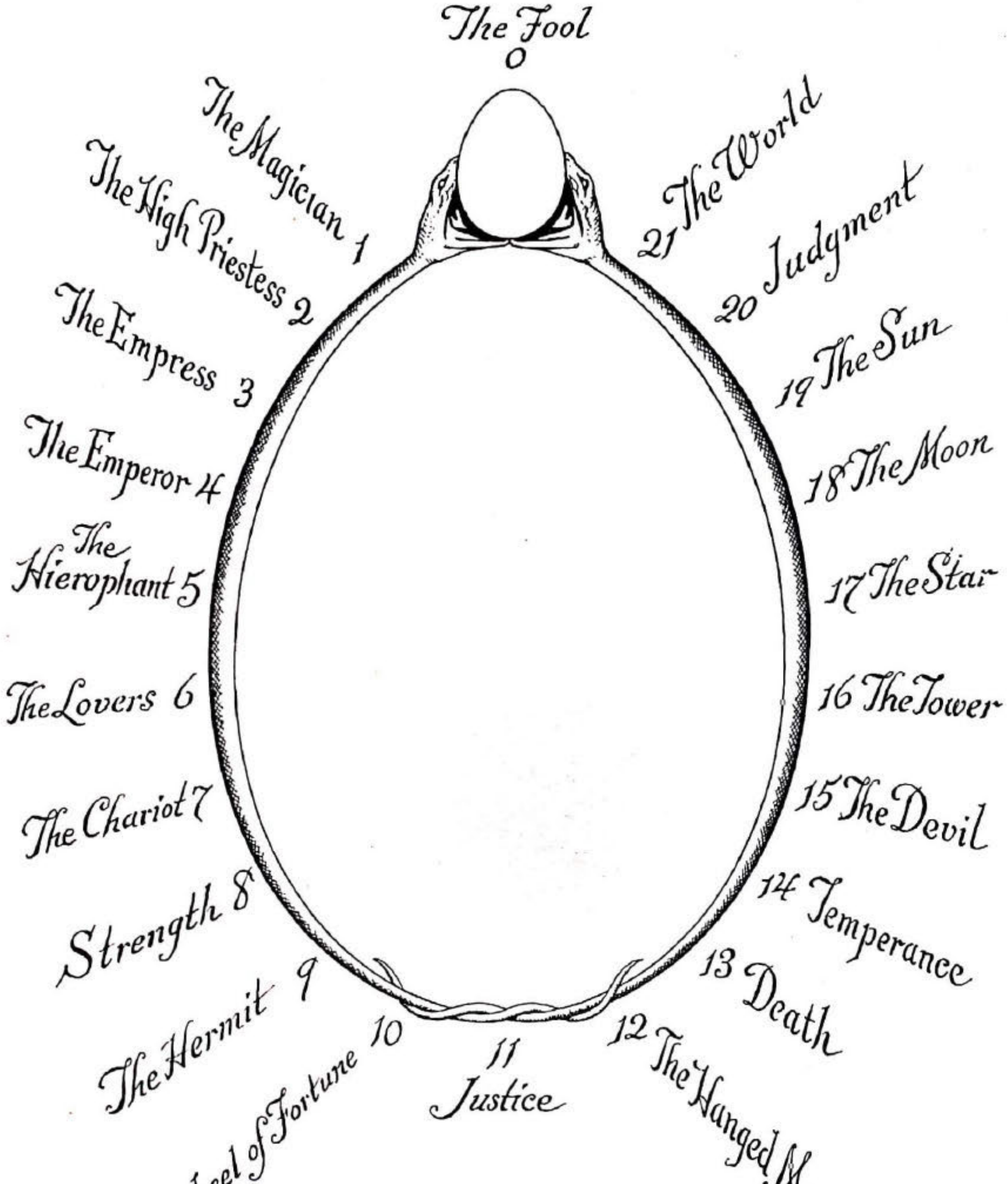
THE TEN GATES OPEN

FOR

THE FIFTH WORK



WHEREIN THE UNMANIFEST BECOMES MANIFEST
THROUGH THE SEVEN ASPECTS OF THE TRANSCENDENTAL (CRUX) LAW


The Fool 0
The Magician 1
The High Priestess 2
The Empress 3
The Emperor 4
The Hierophant 5
The Lovers 6
The Chariot 7
Strength 8
The Hermit 9
Wheel of Fortune 10
11 Justice
12 The Hanged Man
13 Death
14 Temperance
15 The Devil
16 The Tower
17 The Star
18 The Moon
19 The Sun
20 Judgment
21 The World

THE JOURNEY OF THE FOOL
or the Hatching of the Transcendental Egg.

PLATE XXVIII

THE FIRST GATE

THE CRUX LIFE

The First Gate of the Fifth Work opens into the house of spirit where man rules his domain, for truth has taken up her abode with him. In the next ten lessons devoted to the fifth state of man's unfoldment we shall study the Tarot cards, using the major ones only, for they contain a key which, when inserted into the lock of eternity, discloses many hidden truths which are to be revealed in this coming age. The law of reversal which was fulfilled in the Third Work so effects the student that when he enters the transcendental life he finds that evolution of the soul takes place first and involution of spirit second; that is to say, he will spiritualize his material nature first and materialize his spirit second.* Shall we see how this is accomplished while man still lives in a body of flesh?

Plate XXVIII shows the entire twenty-two major Tarot cards laid out in sequence, and they represent the different states of consciousness through which Spirit, or The Fool, travels in the long journey out from the Father and back again. The Fool is considered as possessing the double life of both spirit and matter, which at this stage of development are called the King and Queen, and he it is who links them together in the transcendent life, for he is the No-thing from which all things proceed, a vortex as it were, wherein the unhatched egg of the universe is found to contain the mystical Bird of Paradise, or that levitating power which enables man to ascend to the Father, there to receive the crown of illumination as a reward for his labors of the cross. The Fool is represented as both starting and ending his journey through the word of man, or the letters of the alphabet, thus endowing them with that everlasting vibrating note of the Great Beyond.

In this method we shall have recourse again to the universal solar cross with its four points and its central crux, making in all five outward symbols. This solar cross is also called the wheel of life, and has been used in relation to the Tarot cards, an ancient book of wisdom. Plate p. 345 XXIX, (figs. 1 and 2) shows another point wherein my method differs from others, for I shall place the extra T at the crux instead of using a repetition of the first at the northern point, as most writers have done, because so long as the house of spirit is considered to be located in the head only, it can but function in the head. In order that *all* of man's threefold nature may reap the benefit of it, the house of spirit should be in the hub of the wheel, or the heart. When man has the three main points of life, light, and love in the heart, then his entire universe is working after the true form of God's plan. Using the Christian terminology when we have all three—the heart of Jesus, heart of Christ, heart of God—within our heart, then we function at one and the same time in the life of these three aspects of Deity, and the gradations of our material life fit in accordingly with these three Beings who are in truth One: Jesus, Lord of life; Christ, Lord of light; and God, Lord of love. Thus any one of these three have access to the spirit in each grade of man's entire body, soul, and spirit, for the Most High God of all is a Spirit, and man is commanded to worship Him in spirit and in truth. Not until this replacement of spirit force in the heart takes place can man ever hope to talk and walk with God and have his blood respond to the Voice of the Logos, or the Word of God.

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* In these last ten lessons pertaining to the Fifth Work the words *involution* and *evolution* are employed according to the dimensional life in which the crux law is functioning.

In earlier lessons I have fully covered this point,—that the blood stream is the fount or the elixir of life, once it has in it the purified nature of Christ and the power of expansion. This power comes only in spirit, for the light of the soul is limited to its own domain, and the watery nature of the body is also limited; only the spirit is unlimited. Thus the mind that can expand beyond these limitations of the body and soul must be able to respond to the vibrations of spirit and register its messages. In plain words the mystic has always known that spirit has the power to speak to the mind of man direct from the mind of God, because God's mind works openly in spirit. The lesser gradations of soul and body are under the direction of lesser gods, or those workers in God's vineyard who have so risen in their basic nature that they can respond both to the material life of the soul and the spirit life of the body. All flesh is controlled by, or controls animal spirit; all soul life controls and is controlled by the mind of man and angels. All spirit in flesh is life; all spirit in soul is light; all spirit in the spiritual life is love. These three are the chiefs of the Triune Deity. Man controls all animal souls; angels control the solar life of man until he comes into the Christ life through the middle path, which is the crux of the spirit, neither male nor female but both in a double life having in it the good in both male and female, and able to take either the male or female form; is in fact the true woman-man, or man-woman.

In unevolved man the central life of the spirit is dormant and sleeping, and

DESCENT OF THE T AND THE ENTIRE MANIFESTATION OF SPIRIT IN THE WORLD

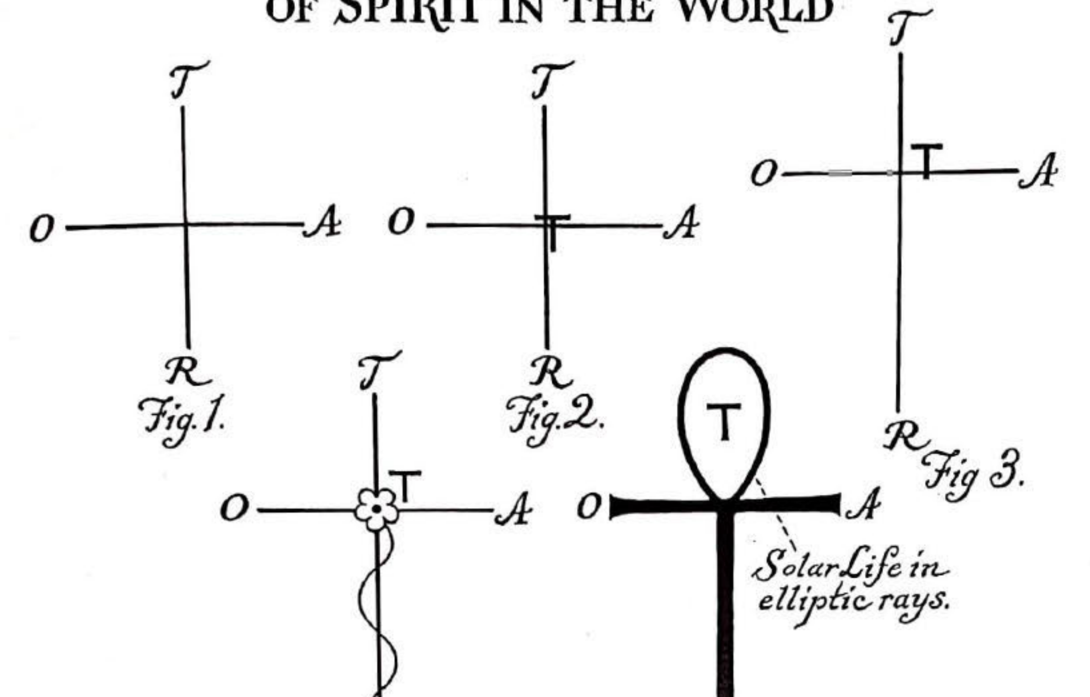
T
O
A
R
Fig. 1.
T
O
A
R
Fig. 2.
T
O
A
R
Fig 3.
T
O
A
R
Fig. 4.
T
O
A
R
Fig. 5.
Solar Life in elliptic rays.
Solar Line
Solar Line
Fig. 6.
Fig. 7.
Fig. 8.

PLATE XXIX

is at the mercy of the polar opposites of nature. Yet this spirit sleeper has the power (though dormant) to keep the four great principles of itself separated until such purity is established that He, the Spirit God, can find response in outward manifestations, first in body, second in soul, third in spirit, and fourth in the mind of man, who is the apex of His work. It is this unknown God who is a spirit and must be worshipped in spirit. Thus we, living only in the body and its mentality, must now begin in that nature which people call the spirit but which is only one phase of it; and we must live this spirit life grade by grade. These five Works are the story of how this may take place by first recognizing our animal-spirit life and then purifying it until the man (Jesus) spirit may be born within it. Again by purification this spirit of man may die and the spirit of Christ enter in; then and then only have we a spirit worthy to find entrance into the Father Spirit, and thence come again to our Central Source, the abstract Spirit of God.

If this road were clearly understood and the way followed, man could make an art of life and all lesser knowledge would be his. Instead man tries in the hardest way possible to accomplish the impossible,—namely to learn painfully the graces of life such as music, poetry, painting, literature, while the Great Art which gives entrance into any one or all of these lesser arts is neglected, or at best receives only lax attention. A life time is required, as man's years go now, to master even poorly one of the paths of knowledge, and then as soon as one becomes expert the animal flesh must die, in order to build another abode for its ever growing spirit, for all spirit is like yeast—its spores grow day and night.

This central or four-sided spirit in unevolved man has in it all of the separated nature of man-animal and angel-demon, while the turning man (cross in rotation) or Christ man, has in him all phases of this one substance of spirit, because his life is ever renewed from its central source and its rays have descended in every direction. This is another way of saying that each gradation of this evolved Christ man is living according to its spirit expansion. Just as, in the First Work, we said that evolving man was living and expanding through his mortal soul light radiations, and in the Third Work by the light of the divine soul, now in this Fifth Work the mind which came into its union in the Fourth Work is living in the heart, and so reaches every part of man's nature. Thus is his entire being ruled by the spirit mind of God, and in this manner and by this means alone have the prophets of God been able to talk and walk with God in the real garden of life, light, and love. Now man and God are become one, now man can understand the abstract life and apply the abstract law to the concrete material life.

Again taking our wheel of the Tarot we find that involving man is working backward, for nature, the handmaiden of spirit in all its phases, ever walks with her face toward her Lord; so that when man wishes to have his spiritual life flowing in accordance with the real life of God he has to reverse the entire law of nature, forcing her to face him. In this way he may see God face to face, through the veils of nature at first, to be sure, but later with the eyes of spirit, and hear Him with the ears of spirit. So God and man are united in the Central Source. You can see that the wheel will turn both ways. In the life of involution it reads TORA, leaving out the last T because, as said before, this last T is silent while the evolving soul of man is living the life of the wheel, and his fifth state is like unto his first. *Involving* man is a synthetic being made up of all the grades through which he passes, yet each grade retains its own life and nature; but the *evolving* Christ man changes each grade to his own nature and *maketh it his own.* Thus the elements of the body find redemption, the light of the soul is furnished a safe covering, and the spirit or heart of man is able to take up its separate yet united life with and in God; yet each Christ man retains the personal note.

This is why we can say with truth that man is in the process of becoming a god. In each step along the path these five points have responded, in various ways and with various results, to different parts of God in man, and this is why that which is one man's meat is another man's poison. In the life of involving and animal man the heart responds to his mentality as its highest phase of mind; in the mortal soul life man's heart responds to his angelic life and its intellect; in the life of Jesus man's heart responds to his divine soul and his higher mind; while in the Christ man the mind responds to the Father, the spirit. Upon the Second Coming of Jesus man is able to respond to the life of the Central Source. These are but phases of the work, leaving out the actual process.

In this Fifth Work I shall use the wheel of the Tarot and the major cards, treating them as follows: The first ten belong to involution, the second ten to evolution; the last five (Plate 381 XXXVI) composed of 19, 20, 21, 0, 1, are the seventh aspect of immortal man, and will control the entire life of the minor cards, which represent the multiple life of man and nature. Man's mistake is that he tries to work out his salvation in the multiple laws without first getting in touch with the causal source of all life. How can God be all in all for us so long as separation exists in any one department of our nature? Not until we climb the mountain of

[illegible] P 381 XXXVI

the spirit can we see the all in all as just one law, working and turning in all directions at one and the same time.

On the path of involution the first ternary of Tarot cards, the 1, 2, 3, 4, 5, is the body of *animal spirit*. Then, leaving behind the three cards which compose the trinity (1, 2, 3) we take our tools with us, namely 4 and 5, and form the next ternary, 4, 5, 6, 7, 8, which is the *material soul*, belonging to matter, as taught in the First Work. Leaving this trinity behind, as we did the first, we start again with 7 and 8, so that the last ternary in involution is 7, 8, 9, 10, 11, the house of *spiritual man*.

Here we change to the life of evolution, and consequently the arrangement of the numbers must be changed, for during the next three ternaries the wheel turns from right to left. For the *spirit body* we shall have 10, 11, 12, 13, 14.

Discarding the first three as usual, the *divine soul* will be 13, 14, 15, 16, 17, and the *spiritual or mind* part 16, 17, 18, 19, 20, completing the three evolutionary ternaries which balance the three of involution. There is one more to come, the seventh, which must be a merging of these opposite poles, and which therefore has double action, turning both to right and left, though it is shown as turning to the left. This seventh ternary, *immortal man*, will be 19, 20, 21, 0, 1. The 1 returns to the center, for out of nothing (i.e. the transcendental) came the One Substance,—mind, spirit, God,—call it what you will; out of the no-thing came all-things. This gives us finally the magician in the heart of man or house of the spirit, where he may by the power of the symbol he holds aloft control the lower powers; for in his right hand he has the male sign of life, and by it man may control all earth, this being the power of heaven. Only the male can control or infuse the female, thus to fight the earthly and feminine life with any lesser power than the male spirit is but wasted energy. As said before, these two, the nothing or 0 and the first principle or 1, may handle with safety the multiple or minor cards, and so I shall deal only with the major ones.

Involution

1
2 5 4 Animal Spirit.
3

4
5 8 7 Material Soul.
6

7
8 11 10 Spiritual Man.
9

Evolution

10
13 14 11 Spirit Body
12

13
16 17 14 Divine Soul
15

16
19 20 17 Mind Part
18

19
20 1 0 Immortal Man
21

After this examination of some of the powers enclosed in this solar cross, as pertaining to the wheel of life, we shall examine each card separately. Remember we deal with the Tarot only as related to our Fifth Work, not as sometimes used for fortune telling,—that is a phase which belongs to the minor cards, or the laws of multiplicity, while the major cards lead man back to unity with the great principles of God—His workers in the vineyard of life. The following is a list of attributes as allocated to our system of dealing with the Tarot, placing them in seven groups.

1st group TRINITY OF THE DEITY
Plate XXX P 362

Father

Holy (mother) Universal Spirit Ghost (virgin daughter)

Son

2nd group PRINCIPLES
Plate XXXI 364

Sun

Moon motion space

stars

3rd group ELEMENTS
Plate XXXII 367

fire

water ether air

earth

4th group MAN
Plate XXXIII 372

head

right arm heart left arm

feet

5th group POINTS OF DIRECTION
Plate XXXIV 373

north

east gravity west

south

6th group
Plate XXXV 374

NATURE

mineral
life

vegetable life — flying birds — white fish

red
animal

7th group 380
Plate XXXVI

FAMILY LIFE

father

mother — wife husband — sister

son

If you will visualize these seven groups as one, which has different grades of life according to all seven as depicted, you will gain some idea of how we are to read the Tarot cards and how to study the life of God in the life of spirit and matter, either as polar opposites or as united in the life of the quaternary; in fine, as the crux or heart of God, of nature, of man, or of any other of His creations. The individual study of each card as well as each phase is necessary, that the forgotten art of life may be renewed in the five cardinal points of man,—head, right arm, left arm, feet, and heart. This is why we say that 4 is the ternary cross in action: because the two arms of the cross, the two points of matter, the body and soul, or the Holy-Ghost, are counted as one, while the upright arms of the cross are considered as No-thing, because spirit, being invisible, is considered by man as nothing. Thus, taking the Trinity of the Deity (No. 1), the three points of the upright pole—Father, Spirit, Son—are no-thing, or spirit; and the three points of the horizontal pole in the same group,—Holy (mother), Spirit, Ghost (virgin daughter) are all things or matter. Yet we know that the four arms of the cross, when in motion, change places with each other; matter is convertible toward spirit and spirit toward matter, but their positions control their nature. Thus matter must be controlled by spirit in any one of the three positions of Father, Spirit, or Son; and spirit must be conditioned by matter and take on its nature in any of the three positions of Holy (mother), Spirit, or Ghost (virgin daughter).

The first ten major cards of the Tarot belong to TORA, and taken in relation to man tell the story of his involution by means of that part of this solar system ruled by the Sun. Such an one must keep strictly within the limits of nature as she exists through the spirit life of the Sun, in its solar aspect toward the planets in this solar system. The next ten cards 10-20 (the 10 is double), come into the life of man, because the *Sun* is personified in man alone, in the spirit of the *Son* in its relation to the soul. The five cards 19, 20, 21, 0, 1, bring man back to the *Sun* in its greater aspect, in relation to the Grand Man, the Zodiacal disk as it exists in the power behind the Sun, or the spirit life in relation to the Central Source and Mind of God. For logical reasoning must tell us that each king rules his entire kingdom, and that each king is ruled by one greater than he, *ad infinitum.* Thus our Sun, in its aspect toward the great Zodiacal disk, is but one of many kings, and when through our Sun we can come into the great disk we may share the life of that disk, because of the fact that we have reached the crux or heart of our solar sun and had this same force personified in our heart. There it may, by its very nature of expansion, cause door after door to open to our spirit senses. This is another gift which the animal belt of life has to offer man, because its animal *spirit* will work through the *sense nature* of man. Once that spirit key is in our grasp and we know the road, we may safely travel from spirit to spirit, or from grade to grade, in the expression and power of both action and reaction. When our feet (the animal and earthly part) are awake we may then travel the one road which leads direct.

Let us take the five points of man and see what he has to work with at each given point, according to the seven groups already given. Taking the salient point of each of the seven groups we find that the head has at its disposal the forces of

1. HEAD
    - Father
    - Son
    - fire
    - head
    - north
    - mineral life
    - father in family life

2. RIGHT ARM

Holy (mother)
Moon
water
right arm
east
vegetable life
mother in family life

3. LEFT ARM

Ghost
space
air
left arm
west
white blooded animal or fish
sister or virgin matter

4. FEET

Son
stars
earth
feet
south
red blooded animal life
son in family life

5. CRUX OR HEART LIFE

Universal Spirit
motion
ether
heart
gravity
flying birds or volatilized animal spirit
wife and husband in union

You can easily see that the spirit life of *involution* begins in the head and is ruled by the Father, Sun, fire, head, north, mineral life, and father in family life; while the spirit life of *evolution* begins in the feet and is ruled by the Son, stars, earth, feet, south, animal, son in family life. The eastern point of the horizontal life of involution responds to the right arm and meets with the material response of Holy Ghost in mother form, Moon, water, right arm controlling right side of man, east, vegetable life, mother in family life; while the western point in evolution finds the Father working through the mind, so that our response to this life is in the virgin daughter aspect of Holy Ghost, space, air, left arm controlling entire left side, west, white blood corpuscles in power, and sister in family life. Not until we come to immortal man, or the last and spiritual round composed of 19, 20, 21, 0, 1, does the active Father life reside in the heart, or crux. Here is the one place where new and added power is constantly born, the other four points all being dependent on action in some one of the four arms of the cross. Only the crux or heart can reach the head, arms, and feet of our man and still retain its position at the central source; thus when the noble Father and Son become One, they meet and merge in the spirit of truth; matter is joined in loving union with the wife, spirit in loving union with the husband, their children filling the universe with suns and moons, as well as sons and daughters.

✓ Some will wonder that our Sun is in the northern position in the second group. In ancient Egypt it was believed by the priesthood that our Sun drew its power from still another source, and this source was in the direction of the dog star, invisible to the physical eyes. It is a fact that our powers never come from the source in which they manifest to the five outer sense channels, for the real power is always in a safely hidden place where destructive man cannot find it; it but emanates and infuses the lesser powers, that they may work on the manifested plane of form—form denoting the door of power, while the attributes of each form may be reasonably deducted from its shape, size, color, etc. Form always denotes the symbolic life of the power within. This is the real truth behind the five points of manifestation in the solar cross; its symbolic life is limited to man, and man is but 5, half of the perfect number 10, yet capable of response on the five silent points. We are told over and over again that all is dual (in so far as earthly man is concerned) with the ability to demonstrate the third person or point. Thus our 5 in duality or the double life, earthly and heavenly, have 10 as their completion. United in the third life they have the trinity at each point, or 15 in all. This by simple reduction is 6, and so on, for number is limitless.

These diagrams are capable of explaining why we have good and evil in all things, yet the assurance that God is good only. You can see that so long as separation is permitted there is bound to be limitation, and this is the cause of evil. When man enters the life of the Central Source limitation ceases and he has access to all because God is in all. This central house of spirit has the power to turn in every direction and yet retain its purity and union with the Central Source, while a man having but the east gate open and nothing else is limited to matter alone and must work with this limitation; for as said before, until our trinity becomes the ternary in activity as well as in passivity we lie fallow. The prone life of matter can only enter the house of spirit through material doors. Only the door of the Son and Sun can become as one with the Father; involving man may use the door of the Sun, while evolving man must enter the door of the Son. He who is expanding toward the material sphere may have the benefit of the northern gate of the positive Father, for only by the driving force of the Father spirit can any soul advance against the mighty strength of the material; while he who is on the return trip must have the love attraction between Father and Son in order to be drawn inward to the crux without encountering destruction, so far as the material elements are concerned.

Thus Christ is called the Stone of Transmutation, for each element on its return journey takes on the nature of the Christ man, while the life of the outgoing one is but lent to it and each element retains its integral life in its own domain of nature. Redemption cannot take place until man has this Stone of Transmutation. The adept is besieged with astral forces seeking greater life in his life; merging with him they find immortality, for the laborer is worthy of his hire and God will not strip his Holy Sons, or expose their nakedness in the presence of the Throne. This is why the greater mysteries of the seventh group of Tarot cards, (Plate 380 XXXVI) the 19, 20, 21, 0, 1 composing the last wheel of life, is able to handle the minor suits of cups, swords, wands, and pentacles. The walking and working backward is the one key to life in greater abundance—unity with the causal No-thing first, through the transcendental mind, gives us power to handle the many things. When matter enters the door of the transcendent, as in the ternary of immortal man, then she may return from whence she came and find greater life within rather than without.

Involving man has matter outward and spirit inward, while evolving man is reversing this law as fast as he can, until immortal man finally has his Son and Sun outward, which clothes him with a spirit radiance. Thus we say that godlike men do "shine as the sun", and that their raiment becomes "white as snow." Time and space belong to matter and only when we can alter this condition by having a material mind and soul that can change and still function in any of the grades of time and space, will our limited mentality admit the limitless realms of boundless space, of worlds within worlds *ad infinitum.* How could man be a small universe if this were not so? God's universe must have rays of life, light, and love, which reach all these worlds and states—thus man must also have these rays, else his journey would soon end in nothingness.

The house of spirit is not reached until man has inhabited his entire structure and brought his head, arms, and feet to their highest point of development in matter. The ego once having fallen into matter must fully develop that gross substance before it can return to the heart of God, and the hardest task is to bring outward the northern portion, the head, for this is the house of the positive polarity of the upright life; thus the Father's house and the Son's house (i.e. head and feet) must both be willing to respond to man's spiritual thought and action. Not only must his matter be in such a pure state that it will respond to the Son and Father; it must also lend itself to the life of the Holy Ghost, when sent to man through his coming into the life of Christ. When the entire drama of the Christian mysteries, lesser and greater, is complete, then man may receive the Holy Ghost in his material composition. All matter before this is of the earthly, and of the watery; only the presence of the Holy Ghost makes possible the immortal body. Christ promises this Comforter, the Holy Ghost, accompanied by the spirit of truth, which is regenerate mind. The Holy Ghost is the first shadow of the final substance which goes to build the new body of superman, it is the pattern after which the garment of the god-man is woven; while the spirit of truth is the groundwork of his mind. These two form the basis for the mind and body of the immortal man about to be born out of the combined life of God the Father and God the Son. God the Holy Ghost, with its spirit of truth, is man's portion of individual matter and mind after which he may pattern his reborn self.

After this comes the fount, (the heart) or central station of life, called in these lessons the Heart of God. From this Heart of God man may look afar over his kingdom and like a mighty ruler keep all his subjects happy and content, which was an impossible task as long as man was limited to the separation of only one form of time and space. The writers of many of our greatest spiritual books could have made clear their contentions if they had understood this. Let us take the following example: If one knows the law of at-one-ment he may enter into the consciousness of any one of the planets and, by means of time and space as conditioned by that particular planet he can see its relation to the other heavenly bodies. Again, even a blade of grass, when its state of time and space is entered, will appear just as important as a planet. This is not a hard task once we understand that all things live in God's mind as well as God's body—and the mind of a grasshopper is quite a complicated affair to the grasshopper.

We are apt to think, because we were not endowed at birth with this changing faculty, that it does not exist; yet we are not endowed with anything more than an aptitude for any of the lesser arts unless we carefully train ourselves. Should we then cease to strive toward them or practise them constantly? The last group, immortal man, shows plainly that in the horizontal life matter at one pole has returned from whence it came to nothing, or zero, which is one form of speech for the frozen north. (The fool card is placed both as the first and the last: first as unmanifest spirit, and last as the transcendental law.) The other pole has 20, or its original number of 2 with the repetition of zero, or the no-thing. By this we know that matter has become objectified by its number 2 at one pole, and has also become nothing in the sight of God. This is but one way of conveying to the student's mind that matter is willing and able to respond to spirit vibrations on each and all planes or grades of manifestation, even to the state of no-thing from whence it emanated. Does this not clearly depict that now the immortal man can enter each and every state of God's spirit and have a substance which will respond and yet retain the objective state? Otherwise it would be lost amid spirit, and man would again be without form.

19
20 1 0
21

The real state to be desired is a response of power in any required combination, be that desire to enter into and become aware of the tiny sun mote that floats in the atmosphere, or to become part of the consciousness of the entire heavenly universe. Man talks of thought forms, little dreaming that form is bound fast to matter, and if his thoughts have the creative power to take form then the material to clothe that form comes from his own storehouse. This is as it should be, once he has learned how to change matter from gross to subtle constantly; but if he does not know how, and keeps on clothing desire forms, he but robs his soul of its rightful food. The growth and expansion of the lowest pole of the soul or mortal part is man's First Work, and the next is bringing together this purified part and its divine part, the result of which is a motive power that will give him the material to clothe mind as well as to permit it to expand constantly. Then comes the greater life of the spirit. Remember that gross matter controls spirit; that spirit has to adjust itself to gross matter, and as the material body and soul are refined spirit gains in control, until finally the mind lives in spirit and has no limitation, provided the field of endeavor be God's work rather than selfish ambition. Another phase of the upright line of this same group is that on the upright line 19 at its head is convertible into 10, the perfect number (by addition); and

21 (its feet) added is 3, the number of the trinity. Therefore the upright positive male line of spirit is in control.

Remember that these fifty lessons depict only one plane of action, namely the bringing out of the inner life of man through the Christ path, as shown and lived by Jesus the Christ. The subjects of astrology, yoga, alchemy, Christianity, and the Tarot, are but treated symbolically, that the lessons may reach the objective mind of the student and encourage him or her to try to understand the life of the soul and spirit. Lack of terminology is a great handicap to anyone who attempts to explain the life within, for the life of Christ brings such expansion to the mind of the disciple that no one form of terminology will serve to tell the story. Each religion and each philosophy tells some phase of truth as experienced by those who compiled it. Among real students words are not necessary, for the vibrations of soul to soul, mind to mind, and spirit to spirit are beyond any such need, for the language of ordinary speech is greatly limited. In reading the many descriptions of others' experiences I realize that they struggled even as I to find some form of expression adequate to clothe these manifestations of God. The writers of the Old Testament used the code language of their time and place to convey their meanings, yet now the code is lost and we grope amid their meanings blindly, one interpreter giving one explanation and another one entirely different. If the student once finds Christ, he becomes independent of the limited language of others, for His mind speaks direct to the mind of His disciples, through His chosen messenger the spirit of truth. In the seventh ternary of the immortal man all is united in the life of the Deity, on each and every plane of life. As said before, spirit has come outward and matter has gone within—just the reverse of the gross plane.

If we review briefly the spirit life of man from its dawn in the upright form we find that first he has the animal spirit only and must, because of its gross nature, be guided wholly by the material soul. Then comes the stage wherein this animal spirit is lifted—witness the animal-headed gods of ancient worship. Then the spirit worship of fire, or the worship of nature's spirit, the Sun; and after nature in its various forms has been exhausted there follows the worship of male or female deities. Not until all these have been outgrown does man find the Christ who underlies them all, and the Sun behind the Sun. Those who continue to love and follow the highest form of matter, worship either earth or water deities, and later on female goddesses either of love, or knowledge, or wisdom. Not until complete reasoning is born in man does he become aware of the Three in One and know that the last is first and the first last.

All these different phases of spirit and matter are beneficial to mankind until they are lifted out of the sphere in which God placed them. For example, the animal spirit has no evil tendencies until man attempts to take it as his goal and guide. Then it becomes personified in man as the peacock or pride, with its brilliant tail and its black ugly feet. All animals depict some phase of God's understanding. Only man has the courage to climb the ladder of spirit unto the All of God—each animal is restricted so long as it remains in the animal kingdom. Man has separation to contend with, but the animals have restricted areas of endeavor, and in order to outgrow this restriction they must overflow into the area beyond and above their present status. For instance, all cats are material and feminine, no matter what their sex may be; the dog depicts the male; again the wolf is male, and so is the lion. The bird is female in every department of variation; the rat is male, the hyena and the bear female, etc. They not only have separation but restriction as well. Man alone becomes the reconciler of these bits of God, separated and restricted in their own kingdom; they become united and in loving attunement in man's composition. This is why man remains a synthetic being until he takes on the manhood of Christ; then this touchstone, or parent force turns all to the nature of man, with such power that no lesser force, either male or female in any department of animal or nature, can *resist the attraction.* Thus all becomes man, once it enters the third state through the Son; and man must return to the Father when he enters the unity of the fifth super state of the crux life, for we know that *God the Father* means an open door into all that lives in God the Father. Thus man not only has the male Deity in man form but he also has Him in Sun form, or the dot, as well as in the mother or circle form, and in every department. The serpent, though considered evil, is the symbol of wisdom, thus we know that he alone in the animal kingdom has both the male and female spirit. This is why in the animal kingdom the soul of matter is seen in serpent form by the mystic. It has dual tendencies, coming as it does direct from the earth and living as it does on earth, for the feminine earth worm is the first serpent and it lives on dust, eating it and crawling on its belly, despised by man. It has in it the hellish fire of the male and the gross matter of the female.

In earlier lessons we found that each male element could function only through its polar opposite, or bring forth its opposite nature. So in its place in the law the earth is male because it lives on the male line, as you will see in the third group "Elements", earlier in this lesson. In the primal state it is in the house of the Father; in its elemental state in the house of the Son; but female is all that it can bring forth, so long as separation or restriction is present. Water is always female, but in every department it brings forth the male; this is why earth and water have formed a pact, as it were, to work together in harmony, even as fire and air live and depend upon each other. Fire will not burn without air, and air becomes stagnant without motion or heat; but take the four elements and place them together and add motion to their four parts—then female may live in female state and male in male state, each a part of the other and each combining with the other without loss of poise. Poise is life in its everlasting state.

If we could see that all lesser life forms beneath man are but the thought forms of God, and know that man is a collection of all these brought together, then we should be better equipped to follow our Hero of the Tarot on his journey back to the Deity. This return trip is but to add to our structure all the noble principles from which we sprang,—or shall we say that man, on his return to the Deity, is united with the great *ideas of God?* He does not become absorbed in the nothingness of matter, far from it. Why? Because he has even as God, so much of the male in him that he can then return to the state of multiplicity and rule all with a rod of iron. Man is the lusty child brought forth by the woman. The ancients knew this, and when their people had come into the life of God through all its phases in this solar system the high priests then permitted them to become attuned with another Sun in the great chain of male Suns, that they might enter into the joy of their Lord more fully. Thus they began in the astral kingdom at first, but each time they picked out certain powerful fixed stars and through them climbed up into the solar life of that Sun behind all Suns.

Each time we raise our standard of life higher in the scale of being we must also sink our shaft or foundation lower; thus as we climbed out of the animal kingdom with joy as our highest point, we now return to that kingdom with even greater joy, and it becomes the base upon which we build our enlarged structure. In the Tarot card called the Fool we find that the man has the dog at his feet, symbolizing that by the aid of the dog star, or any fixed astral force, we may enter the transcendental world in safety. He has the door of no-thing to enter; in other and plainer words, God's thoughts will now be complete, and separation and restriction exist no longer for the Fool—there is completion in every department. Differing phases of God will always be man's joy, but the crazy patchwork of separation and restriction is ended once we reach beyond this solar system, for we know that in our solar system man touches bottom, as it were, in the material and multiple phases of God's holy kingdom.

In Plate XXVIII the Fool is facing the Juggler (card no. 1) showing clearly his ability to handle all that lies above and beneath him; while on the table are the four tools through which he will conquer the world beneath his feet. The Juggler is the central card also, in the seventh (Plate XXXVI) and last ternary, and depicts plainly that above him is the noble Sun and Son in the house of the north, and beneath him the world and all therein, or the four elements glorified. What more does this central force need, so long as on his right hand he has resurrection and on his left the Fool or promise of a transcendental life? Look again at the Magician or Juggler (in the last ternary) with the Sun card above him, the World card beneath his feet, the Judgment card at his right and the Fool at his left. What more can man desire except his counterpart?

Let us take each of the cards of Plate XXXVI and examine it from its symbolic value along the lines laid down in this lesson, beginning with the head. Here in the background is the noble Sun, and seated on the horse, symbol of the spirit, is the lusty child (Son). Between the child and the Sun is the stone wall, but growing out of this negative wall are the sunflowers, and their faces are turned, not toward the Sun, but toward the child on horseback, holding aloft the banner of life. There is not one adverse aspect in this card of the head of immortal man. Next take the feet (the World, no. 21), because this card also is on the positive line. This shows the four initiatory elements in their respective forms: the bull, lion, eagle, and man, with the cloud, sign of glory, about them. Within the victor's wreath is the redeemed woman, who has conquered all by the two male symbols in her hands; these as we know depict the Sun and the Son respectively. The naked form of the woman, with the drapery about it is the symbol of truth.

On the right hand is Judgment,* the angel of life with the trumpet in its hands and the solar cross upon the banner, showing that it is this solar cross alone which calls the dead to life. In the foreground is the trinity of the family, the father, mother, and child, all with eyes and hands upraised toward life. Last comes the Fool card at the left—the 0. In the background is the sun, and about to step off a high precipice is a youth with a staff over his shoulder. This is the staff of life, and to it is tied a bag of gold. In his hand he holds a rose, symbol of the secret cross, and at his feet is the white dog, the starry force of the great dog star. He too, like the sunflowers, has turned his back to the sun, and is journeying toward the personified spirit of the Father, or that male state wherein man can become as the heart, able to overcome separation, reaching every organ through the stream of life, or the blood of man. Later on, when the cards are numbered and described separately, we shall see how each letter and number attached to them lends itself to our immortal man. Try to keep in mind that this is the story of the greater life, using the Tarot cards as symbols which tell even greater truths than human tongue or pen can elucidate.

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* Diagrams face out.

Each round in the Five Works seems different, yet is but the One Law working in an orderly manner under one of the five phases of man; having the fourfold power of this our planet in our own planetary scale, plus the one added point (i.e. etheric life) which will enable man to pass on to another world in the scale of being. In this Fifth Work we combine the solar cross with the Christ cross by means of the crux or fifth card, which is dual, having expression in the lower plane of this planetary system as well as in the parent system. The lower expression takes place on the generative plane and the highest on the regenerative. Jesus said that when man's feet were clean he was clean all over; this is because the feet hold the neutral position, the head being active, the right pole passive, and the left passive-active.

It is the double power of the 2 × 2, or 4 on the negative line which gives double action to the crux card, and this is why the rose is placed at the crux of 4 the cross, as in fig. 4, Plate XXIX—to denote a secret action at this junction. One man says that this secret lies in sex expression while another says it lies in the suppression of sex. Both are right, for this double action works under the law of separation until joined in the spiritual radiance of matter and spirit in one united whole, manifesting in outer expression at one and the same time.

44 If the crosses on Plate XXIX are closely studied much hidden wisdom will be revealed. In fig. 1 the crux is not working in visible form on either pole and the head life is in darkness, because no reflection from the house of spirit is taking place. In fig. 2 the head life is being *reflected* in one pole, namely the heart life. In fig. 3 the head life is having double *action* in the life of the heart, and is being extended downward into matter. In fig. 4 this same double life is descending from the heart into the lower life and ascending back to the heart life. Fig. 5 depicts the life of the head as flowing from the Source Itself and finding Itself repeated in the entire lower life of man. For truth in its descent into material manifestation has three stages where it may be clearly recognized: first through the fourth vibration, second through the seventh, and then completing itself in the tenth, which is the linking together of the first (manifested) principle with the circle of expansion. These steps are repeated in the spiritual ascent called evolution, except that they are reversed, 10 being the first step, 7 the second, and 4 the third. The 1st is the last, in so far as this solar system is concerned in the Great Work. This law of reversal unites the two polar oppo-

sites of male and female genders, and when united in love they form the perfect god-man. In the First Work, Fourth Gate, I showed how the woman forms the solar cross above the solar line and man reflects this same cross below the solar line, and how the merging of the two causes man and woman to become One in the triple solar law. This process is depicted again on Plate XXIX figs. 6, 7, 8.

The Fool card at this stage of our development is the Hero, and in his journey from the unmanifest, or position of nothingness, through the twenty-one cards of the Tarot (Plate XXVIII), which represent the details of the Great Work, he passes through not only all the phases of life depicted by each card, but also through the Law as outlined in the eight diagrams on Plate XXIX. For example, the first step of his journey begins in the Law as depicted by fig. 1 (Plate XXIX), wherein the life of the crux is dormant; the second stage (fig. 2) passes through the Law by overcoming the oscillations of the outer polarities and establishing the crux life by means of the awakening of the first principle, symbolized by the T in the center. The third manifestation (fig. 3) consists in the elongation of the upright life by the further descent of the first principle. In this figure the solar law changes into the Christ law which functions in man, outside the laws of nature. In fig. 4 the Hero causes the life of the crux, which has heretofore been barren, to blossom as the rose by means of a hidden and secret process, wherein the rose of heaven reaches the foot of the cross. In fig. 5 the crux ansata shows the complete descent of the Logos, for the T symbol of the beginning and end of Law now supports the loop of life. In figs. 6 and 7 we see the materialization of the spirit in the opposite polarities of male and female; and in fig. 8 its further progress in the union of the two.

"So God created man in his own image, in the image of God created he him; male and female created he them."

Descent or Involution
1st – 4 th Vibration
2nd – 7 th "
3rd . 10 th "

Spiritual Evolution.
1st step 10 th Vibration
2nd " 7 th "
3rd " 4 th "

THE SECOND GATE

First Personification of Superman under Transcendental Law

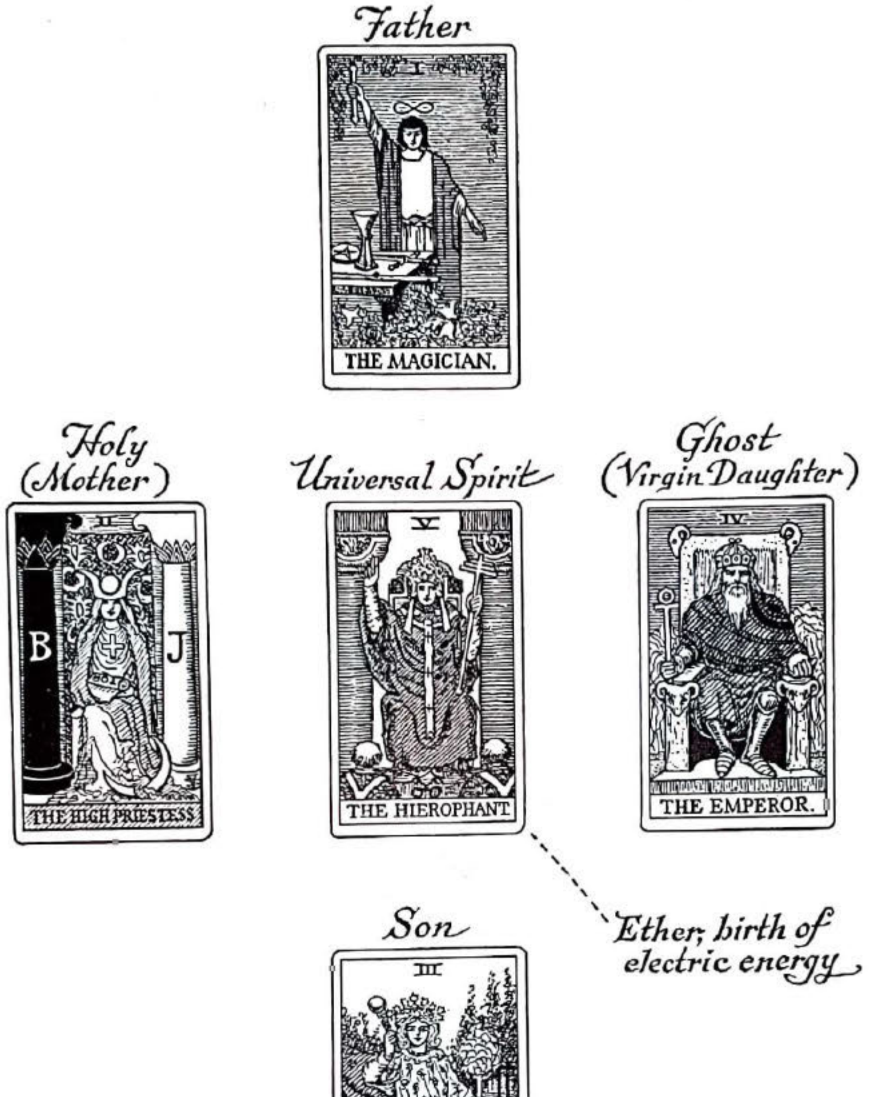
As we open the Second Gate leading into the crux life we shall begin to study the first five cards of the Tarot in their separated aspects of the positive (upright) life of the spirit and the negative (horizontal) life of matter, together with their united life in its fifth stage.

First Aspect of Superman in the crux life,—the completion of involution in the Sun.

Plate XXX shows the first five steps toward manifestation which our Hero the Fool will take on his cosmic journey under the law of the transcendental life, outlined in its entirety on Plate XXVIII. Looking at the solar wheel from this viewpoint we find that in the upright line of spirit there are two cards in which a male figure holds the central position, and but one female. The two male cards are numbers 1 and 5, and the female 3. This is as it should be from the spirit aspect. On the horizontal line of matter there are again two male cards and but one female, numbered from left to right 2, 5, 4. Further study of the crux card which, as we learned in the first lesson of this Fifth Work always repeats the intrinsic life of the one holding the first position (the 1 being unmanifest until it reaches the 5th position in the transcendental law), shows us that even though this card wears the aspect of male it must be feminine in its inner expression when we are taking it in its relation to the nature life of the horizontal line, which rules the first three expressions of the crux life. This fifth card then, the crux or turning point of life, is the place where man may enter into the life of the head and all principles, great and small, which occupy this head position. Taken from the aspect of the elements this fifth card brings man to the etheric plane, where he is at once one step nearer his Maker, for this is the first expression of the crux. (Remember that 4 and 5 are borrowed plumage to the trinity of 1, 2, 3.)

Taking this first solar wheel as a whole we find that the Magician or Juggler (card no. 1) holds the equilibrate male force between heaven and earth, with power over both; and because of his position is unmanifest until materialization

FIRST ASPECT OF TRANSCENDENTAL CRUX-LIFE
(TRINITY OF THE DEITY)


Father
I
THE MAGICIAN.
Holy
(Mother)
II
B
J
THE HIGH PRIESTESS
Universal Spirit
V
THE HIEROPHANT
Ghost
(Virgin Daughter)
IV
THE EMPEROR.
Son
III
THE EMPRESS.
Ether, birth of
electric energy

SPIRIT=BODY OF MAN

PLATE XXX

of spirit takes place. Card number 2 is the High Priestess, seated between the two polar opposites (white and black) with the moon under her feet, the book of life (the Law) in her lap, and the solar cross on her breast. This card, because of the position it holds in the horizontal life-force, rules matter from start to finish, for the Priestess is the second person in the trinity and being feminine she must yield, but only to her lord and master the pure solar spirit, or first principle. Card number 3 is the Empress, the lesser feminine force which, by its position at the feet, shows connection with the spirit life; it holds the door of life or the soul in its relation to the third person, for man must come in at the door of the Son and by labor earn the right to the bread of life, that bread which is in Beth, the second letter. The Empress holds aloft in her hand a wand tipped with a small sphere, and is seated amid a forest with a stream of water on her left, for as her name denotes, she reigns over an earthly kingdom.

In card number 4 we enter the passive-active plane of the Emperor, who is seated in a royal chair with a fire sign or ram's head decorating each of its four points. This card, together with the position it holds in the solar wheel, gives rise to the life of the spirit and the transcendental mind. He holds in his right hand a wand, sign of power, with the tau cross at its tip, and in his left hand he has the sphere or symbol of the world. Card 5 is the male Hierophant whose duty it is to dispense the mysteries of life through his priests. At his feet are the two keys to heaven and earth; with his right hand he blesses man and with his left he holds aloft the magic staff of life, for it is tipped with the three crosses (Plate XXIX figs. 6, 7, 8) to be borne by man before he can enter into these mysteries. This card represents the first aspect of the crux life, as well as the first manifestation of the Fool, wherein his nothingness is finding expression through the Hierophant. Each card represents a letter of the alphabet, and taking them from the Hebrew aspect card 1 is Aleph, 2 Beth, 3 Gimel, 4 Daleth, and 5 He. Aleph is the connecting link which enables man to enter into the creative principle; Beth is the house of bread, or that which feeds and clothes the creative; Gimel is the hand of man, also the throat, and while by number and position an outer male form may be expected yet its real nature remains ever feminine.

The three, Aleph, Beth, and Gimel form the trinity of the spirit body. Daleth and He are but the birth of the spirit and its substance, which will in the next ternary rule the mortal soul, and as they have a material aspect we shall study these two only as they affect this ternary. Daleth is both the door to, and the womb of, the fourth dimensional mind, for it leads into and gives birth to the first matter (which later on becomes the fifth essence) containing the immortal seed of eternal youth. Taken as the crux the fifth card or Hierophant is the first solar breath in the life of aspiration. It is also that breath which connects heaven with earth in man as well as in principle. This is our first (initiate) guide, one who reveals or counsels.

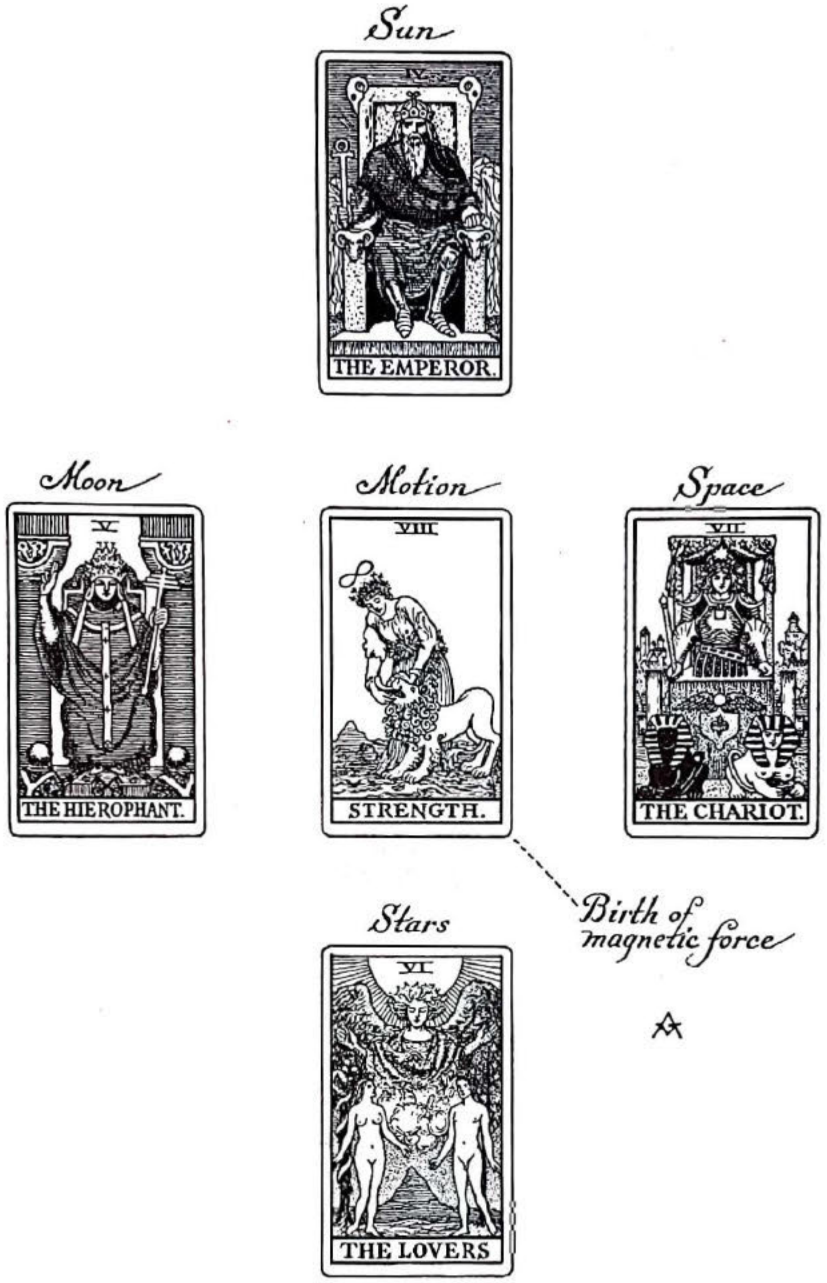
Treating each figure as the spirit of the card we see that over the head of the Magician (first card) is the sign of equilibrium, the 8 lying on its side. On the head of the High Priestess (second card) is the moon, symbol of the great mother wisdom, i.e., lunar light; while the Empress (third card) has the star decorating her headdress, symbolizing the astral light. This entire ternary controls the spirit body of man and its formations from the highest to the lowest aspect in nature, during his period of involution. The first two cards depict primal *energy*, the third is this energy combined into *force*, while the fourth and fifth are the resultant *powers* of mind and substance. These three, energy, force, and power, are the attributes of this first ternary.

Looking at this first ternary in its relation to the entire seven plates we find that it coincides with the ternary of Deity; this is because the Fifth Work is related to man's spiritual growth from the time he begins a life apart from the planetary life. Therefore he starts that life down in the gross elements,—fire, water, earth, air, and then upward into the crux or ether. His next step is to bring his head, heart, and feet into the upright life of the positive. As said before, in this first ternary Deity is related to the primal elements of fire, water, and earth, with air and ether belonging to the basic life of the third ternary and acting only as power in this. The rotation of this ternary has its first impulse in the Magician and then, infusing the High Priestess, passes on through the third, fourth, and then into the crux, for the first, second, and third aspects of the crux life come into manifestation through the matter polarity, and the fourth, fifth, and sixth reverse their action, passing through the house of the mind.

SECOND ASPECT of Superman in the crux life,—the beginning of evolution by means of the Son.

Laying aside the primal ternary of spirit for a time let us see what the material trinity (Plate XXXI) has to teach us about the life of man's mortal soul. This ternary is related to the second group of attributes (Sun, Moon, stars, space, and motion), having as its mortal soul expression the Sun, motion, and stars in the upright line of spirit, and on the horizontal the Moon and space, the outer

SECOND ASPECT OF TRANSCENDENTAL (CRUX) LIFE
(PRINCIPLES)


Sun
IV
THE EMPEROR.
Moon
V
THE HIEROPHANT.
Motion
VIII
STRENGTH.
Space
VII
THE CHARIOT.
Birth of magnetic force
Stars
VI
THE LOVERS

MATTER = ASTRAL SOUL.

PLATE XXXI

expression of the heart. As in each ternary this crux card, or heart, lives in both the inner life of the spirit and the outer life of matter, it is well that we fully understand why this is so. The head lives only in fire while the heart is in the ether, and ether has expression through the synthetic life of all the four preceding elements. Thus while the head plans it must give way to the heart in the world of action.

Proceeding as before, we find that the first card has been replaced by the fourth; yet because of its position it must manifest, like the first, in creative principle and act, like Aleph, as a binder between body and soul. The built-up powers of the fourth and fifth cards of the first ternary (Plate XXX) have become the father and mother of this second, the Astral Soul, and as we have already described them we shall begin with the sixth, whose letter is Vau, symbol of the eye of man; and as the eyes are in the head we must conclude that the soul power of this ternary is turned head downward in manifestation. Thus it is through the third card that we must expect the greatest action. This third card is number 6 in the major cards and is called the Lovers. Here the male and female are seen as soul affinities, overshadowed by the angel of life with blood-red wings and fire upon her head. Beneath, and where the lower half of the angel's body should be are clouds, symbol of God, showing that the earthly expression of this angelic power is under the direction of the Deity. On the right side of the female figure is the tree of life with the serpent, symbol of generation and regeneration; while on the left side of the male figure is the vine of fire. It is as though the angel of life had just bestowed on these two soul mates the tree of life and wisdom, and the creative fire to put it into action,—for its position at the feet denotes action.

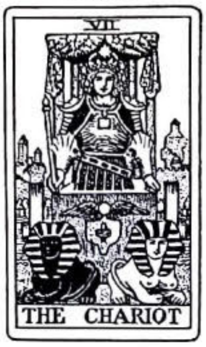
The fourth card of this ternary is the Chariot and the letter Zain, symbolic of the sharpness of life. It is the soul power of the fourth dimensional plane and functions as intellect, which acts as a weapon, fighting its way into the heart or crux. This card is located on the left hand of man and is the chariot of victory which will take its occupant into the spiritual life beyond the life of separation existing for the first two ternaries. It has all the trappings of victory; its driver stands erect, clothed in royal raiment, and to his car are harnessed two sphinxes, the black and the white. Behind him in the distance is a great city, and in his right hand is the same symbol of positive life that we found in the right hand of the first card. The victorious warrior in his car is the symbol of the volatile earth sphere, denoted by the lingham and yona with the winged sphere above them. As this is the card of power we shall now see what manner of life (in essence) this card will give to the material soul ternary as a result of all its labors separate and apart from its lord, the first ternary of spirit.

In the crux or heart we find the eighth card, Strength, and the eighth Hebrew letter of the alphabet—Heth. This is the card of Strength; its female figure, like the first card, has the sign of equilibration over her head, and with her bare hands she opens the mouth of a huge lion, showing that this soul power has the ability to force the fire of the lion to yield up its kingly strength to the life of the female soul when she has become balanced between the life of spirit in nature and spirit in the united spiritual life, where the divine light has its highest polarity. In the crux of the first ternary was the Hierophant, keeper of the mysteries; in this the crux card has female Strength and Justice as her best gifts. Thus we find that one of the mysteries of this house of spirit lies in the strength of the fiery lion contained in the watery life of the blood; and that only the equalized strength of the mortal soul can force that strength to come forth.

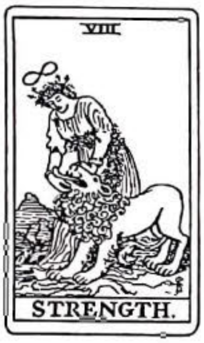
This ternary of the astral soul of man in matter shows that the birth at the crux is magnetic force which, together with the electric energy depicted in Plate XXX, gives us the dual cross between electricity and magnetism. These two, when combined, give a double potency to the upright pole of the solar cross, symbolized by the Christ or man cross. If this law between nature and man did not hold good on every plane wherein the cross is used we should quickly outgrow the first emanation in nature, and then our fall into the horizontal life would be no more than so much wasted material. The solar cross, when expressing life in separation, has arms of equal length, as in (Plate XXIX fig. 2), but when this same solar cross expresses life in unity, its lower arm is doubled in length, (Plate XXIX fig. 3) showing that its positive nature is strengthened by the positive life of the crux (the crux being the fifth card in this system), for the crux is positive on both the vertical and the horizontal lines. But this electro-magnetic expression lives a life separate and apart during the dual life of the first and second ternaries, and is only expressed when at rare intervals the vibrations of both body and soul are quickened simultaneously to such an extent that the spirit of the divine spiritual pole controls both body and soul. Remember that though I use the solar cross and Christ cross in this Fifth Work as the basis for my teachings, it is the spiritual life of *man* which I am portraying, rather than the progress of life as expressed in science and art.

THIRD ASPECT OF TRANSCENDENTAL (CRUX) LIFE
(ELEMENTS)

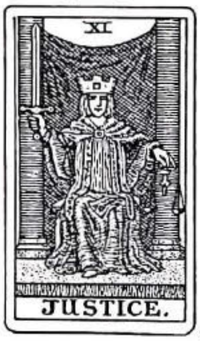
Fire


VII
THE CHARIOT

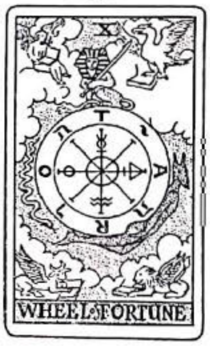
Water


VIII
STRENGTH.

Ether

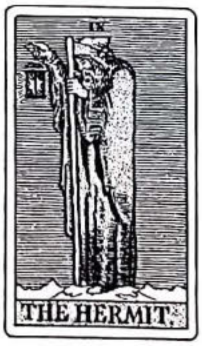


Air


X
WHEEL of FORTUNE

Birth of Radiant Power
in magnetic form in the aura

Earth


IX
THE HERMIT.

SPIRIT + MATTER = SPIRITUAL B

PLATE XXXII

THIRD ASPECT of Superman in the crux life,—his awakening through the kingdom of earth.

Passing on to the third ternary, that of the spiritual body, (Plate XXXII) we have as the three main cards the seventh, eighth, and ninth—the Chariot, Strength, and the Hermit; as the card of power, or 10, the Wheel of Fortune, and as the essence in the dual life of the crux card number 11, Justice. The descriptions and Hebrew letters already given hold good for the 7th and 8th cards, so we will begin with the 9th at the feet of man, where we find the pure astral light, that which is hid from the world in its state of separation. Remember that this entire ternary expresses the life of manifestation: that the first two ternaries come to their fruition in this third and spiritual union. This is the place of the Hermit and the 9th letter of the Hebrew alphabet, Teth, the letter of protection, the light of which seals our vase, that its outgoing and incoming expansion may come forth in form and expression in man, the vase of God. This pure astral light is the symbol of human love at its highest pitch. Card number 10, the Wheel of Fortune, represents the tenth letter, Yod, the letter of completion in the *will* of God; and number 11 represents Justice, and the eleventh letter Kaph. This is the highest polar opposite of the Hierophant and Strength combined, its life coming forth in justice and the discriminative, weighing power of the scales of life. This spiritual ternary must be considered as a whole, as not simply the spiritual expression of its own plane but as the expression of spirit in the first ternary and matter in the second; for body and soul here come together, their poles blending in a third life, the child of the two preceding parent ternaries. Here man enters the transcendental life of our planetary system through the five major elements.

Looking at this third group of cards we see heading its solar cross the primal element of fire, on the right water, at the foot the earth, on the left in the place of power air, and at the crux or ether the birth of radiant power in magnetic form in the aura. Motion at this, the apex of involution, is a turning or mixation of all involuting life, in order that out of this solar expansion which takes place under the Logos of the physical sun man may enter the law of contraction and come into the life of the Son or man life, which is beyond the life of nature. As we already know that Victory and Strength now occupy the parent positions we pass on to card number 9, the Hermit, the hooded figure of an old man with the staff of life in his left hand and the astral lantern of truth in his right. This is the one card which has been used in the Christian religion to depict the Saviour Jesus in His assertion: "I am the light of the world"; and knowing as we do that He was born in the manger amid the animals we realize that the pure astral light is that light so necessary to us when we reach the apex of involution, for it will light our way back to our Heavenly Father. As all energy must have form in order to manifest, Jesus is the form and the noble pattern for the followers of His Wisdom.

In the place of power is the Wheel of Fortune, card number 10. This tenth power completes involution, bringing forth that Child which will rule the world in justice and truth. At the corners of this card are the four elements in their highest form of volatile action, represented by the wings and the open book of wisdom, and in the center is the Wheel of Fortune, that power which, when turned, generates motion in all three ternaries, causing them to be welded into one complete whole. This is the end of life in multiplicity—from here on man returns to simplicity. On the Wheel of Fortune we see Anubis the good genius and Typhon the genius of evil, Anubis representing life in its ascent (evolution), and Typhon life in its descent (involution). Seated at the top is the sphinx with the sword of Jupiter and Justice in its left front paw. In the crux is Justice, card number 11, the crowned figure of a woman seated on a dais between two pillars of equal power. She sits erect and by her looks and mien shows clearly that she reigns supreme by right and might.

This ends man's journey of involution and begins the power and substance of evolution. Up to this point each crux card has been expressing but one aspect of the dual spirit of the superman at a time, one part of its positive nature always remaining hidden; but in the eleventh card there are two positive expressions of the 1 (11), namely the sword and the scales. Here in the house of dissemination, or the heart of man, is not only the reflection of the first parent card, but a double reflection—the parent and the child both find life through the woman. In these three ternaries of involution we have not only entered the five elements and the trinity of Deity, but we have entered also the life of the five great principles—suns, moons, stars, space, and motion. In the tenth card is embodied all the *power* of the old life of involution, and in the eleventh all its *essence*, or the distilled and refined life of matter. These two, power and refined matter, we shall use as the parent cards on the return trip of evolution.

Card number 9 was the initiator into perfection, 9 being the number of initiation into the heavenly life, even as 6 is the number of initiation into the material life. In 9 we have the Light of the World, which represents our labors in matter. It is the blazing star in the east, the pentagram or light of man, which he patiently uses to light his way back to the Divine Sun from which he emanated through the expression of the physical sun. From now on the life of involution will be taking place on the invisible plane, giving way before the visible expression of evolution, and the Tarot wheel will have double action in all five points, for evolving man has five visible points and five invisible. The labor will now be to bring the invisible spirit into visible manifestation, for the mortal soul has gone within and the divine life is in control. Yet because of their opposing poles the two are still under the law of separation and the next three ternaries will be given to overcoming this law of polar opposites, drawing each pole nearer its mate. It is the time of mating, or the chemical marriage, but immortality is still in the distance even though the descent of the transcendental has taken place.

Jesus, knowing this law of separation, said truly that two thousand years must elapse before the world would be ready to receive Christ. The ability to see the three ternaries as one, even though each has its separate action, is very hard for the beginner, but do not be discouraged; this ability will surely be yours. The details of any branch of science or art must be thoroughly mastered before man can grasp its underlying principles and be capable of standing at the head of his profession.

THE THIRD GATE

SECOND PERSONIFICATION OF SUPERMAN UNDER TRANSCENDENTAL LAW

As we open the Third Gate we come under the directional power as it changes from the expansion of involution into the contraction of evolution.* In evolution man's wheel of life turns upward toward the head life of spirit rather than downward into matter, and the change of direction in bringing about this new turning is a very dangerous period for the student, as the heart (represented by the crux card of life) the reflection of the Logos, has heretofore had two outlets through which to care for its overflow—one the reproduction of the species, the other speech. Now comes the time when the life of generation of earthly children ceases and only regenerative children of light are possible for this advanced soul. As it is almost impossible to find one of the opposite sex in exactly the same spiritual state, the crux life has only the one outlet, that of speech. Thus the water of generation, striving to become volatilized into the water of life in the spirit, is often wasted in speech, that being the highest polar opposite of the generative life in man. Because of this overflow of speech many students have failed to advance even when the time was ripe for advancement, for this waste must be stopped and the volatile water of life forced back to the crux or hub of the main wheel, if man is to climb the spiral ladder and return to the Godhead from which he sprang, carrying with him the rich harvest of his long journey in involution.

The horizontal life is now invisible in action and spirit has replaced her, bringing the life of the vertical upright spirit or positive action instead of the former negative receptivity; thus the student no longer requires an instructor, for he will study direct from the principles and elements themselves. The vibration of the mortal soul is replaced by the spirit of the real soul. Contraction is now the keynote, for the man cross is having expression in all three of the ternaries of evolution. The physical *Sun* is in obeyance to the *Son of Man* and the *Son of God,* the Parent Sun having brought forth the Divine Son and the physical Sun having brought forth the mortal Son at one and the same time. These two Sons, in truth one, must now be united in an immortal body. Jesus-Christ and Christ-

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* Remember that in this Fifth Work, or life of the center, the polarity of these two changes according to the directional force contacted.

Jesus are but the One Son of the Father-Mother principles expressed in our two primal cards. The double power of four will have expression from now on, on the right side of the man cross instead of the left side, as in the life of involution; that is to say, the preponderance is on the side of matter rather than mind. Here all depends upon the quickening of the mother principle in the moon, for this right pole is still the house of the real mother, the difference being that she now has the active power added to her hitherto passive state in outer manifestation. The left pole is also a double door through its former position, yet because of the double action in all four points (caused by the fact that the two poles of the wheel have become active on both the visible and invisible planes) the former pole of involution, having once tasted matter in animal blood, must ever have expression. Thus by forcing it inward man has an inward strength always in reserve. This strength is kept pure by having an outer and divine light enclosing it (i.e. permanent aura) forever forcing it to keep within its own boundary; for animal life becomes defiled only when it is permitted to overflow beyond where God intended it to have expression.

I now wish to bring before the student's attention the reason why I have drawn upon various religious sources for my background of terminology. It is because the real religions of India, Greece, Egypt, and of Moses, are brought to a focal point in the inner religion of Jesus the Christ Man. He is the flower of the chosen people of God. I have also used the language of science in so far as it has fitted our needs, because the fifth superman will be the product of science—that is why the prophets are now incarnating in science rather than in religion. In these five religions, the five great rivers of truth, man has the one basic holy catholic religion, and catholic here is used in its universal sense rather than in its limited form of a creed. Who were the three wise men who journeyed to bring their gifts to our Saviour? A Hindoo, a Greek, and an Egyptian, thereby clearly claiming a part in their King's new dispensation about to be revealed to man. So in this story of evolution I acknowledge that the four points are those established by Brahma, Isis, Jove, and Moses, together with Zoroaster. The first three are of the threefold word, the fourth the power of the One Word extending into the crux in double action, completing the square, for this square would not be complete without the point within the circle. The life of the circle comes from the radiation of the double reflex action in the crux or hub of our wheel, and this is why in the solar cross the extension of the positive is not seen, the life of the feet or earthly part of man being too gross. Remember how, under the Greek religion, man enjoyed the great powers of life in war, in sports, in every expression of the human; yet beauty reigned for both male and female in grace and form, that this race might excel in manly birth.

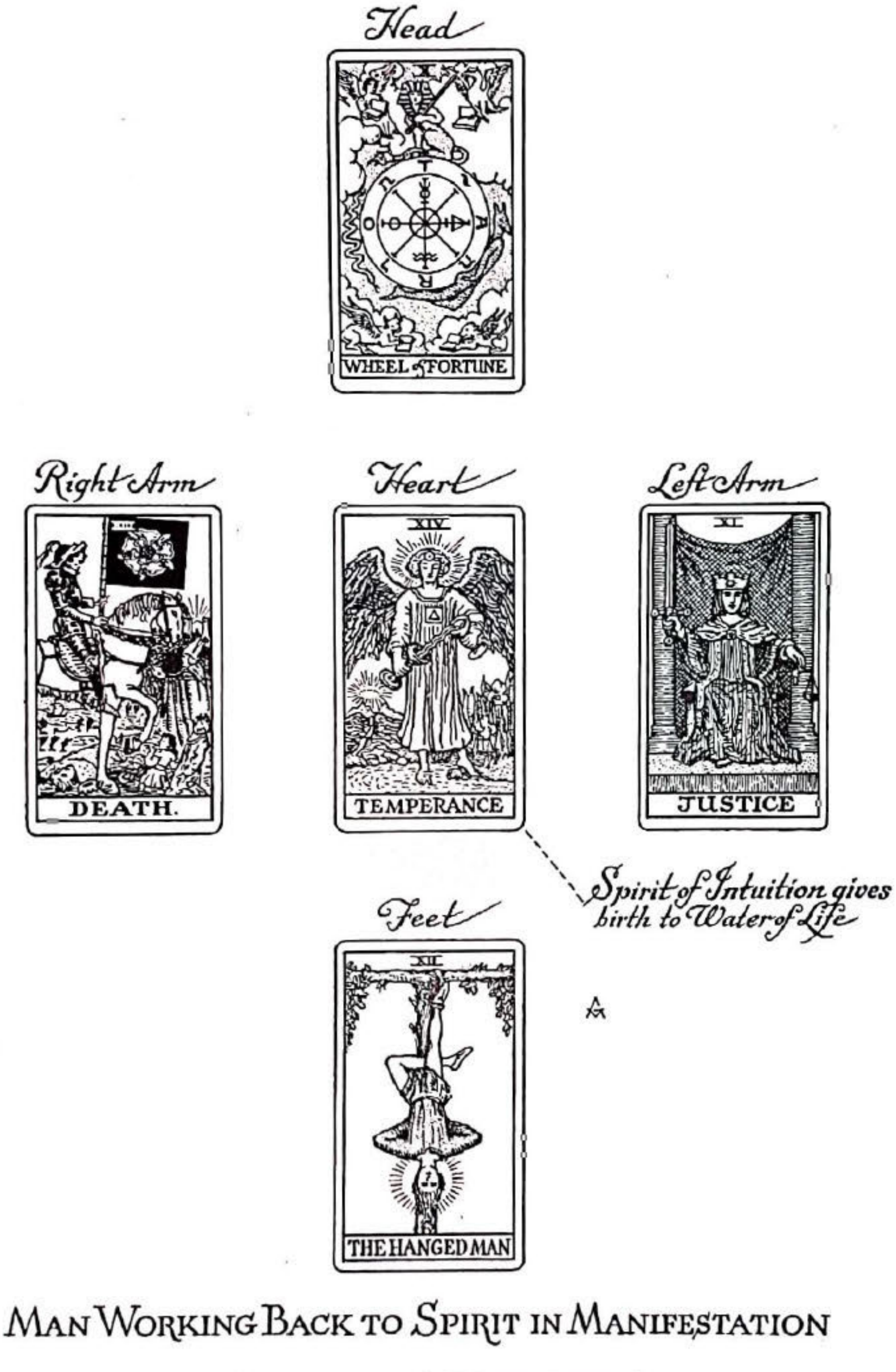
FOURTH ASPECT of Superman in the crux life. (Plate XXXIII.)

In this the first of the three ternaries of evolution, beginning with the 10th card, we have as the parent pole the Wheel of Fortune whose power, expressed in the four winged beasts, manifests as the same four elements which furnished the motive power of the third aspect in involution. Thus we find that the second step of evolution begins in the great principles and expresses through the lesser elements of man himself, while the fifth step takes us into the directional form, as shown in group 5 in the fifth aspect of the Fifth Work. This gives evoluting man dimensional consciousness in so far as he is able to respond to the five points, but usually this dimensional response takes place in intuition at this stage of development. In the house of mental power is the 11th Tarot card Justice, for the head life works through the regenerate mind in making the round of this ternary. Descending to the feet, or south, we find the 12th card, the Hanged Man, the first expression of the solar male. Here the T itself has descended into the earth through the power of the mind. This 12th card represents the twelfth Hebrew letter Lamed. This is the power which will so pound to pieces the gross vibration that it will, in death, yield up the pure solar spirit enclosed in its depths. Even to this day there exists a slang expression to "lam" a person, meaning to hit or pound. This card has the reversed figure of a man bound by the right foot to a tree shaped like a tau cross; his hands are tied behind him and one foot forms another cross at the knee, showing where his solar power is located. (See Plate XXIX fig. 5.) Behind his head is a bright sun.

Next is the house of the mother in which is Death (13th card) riding on a white horse—the white horse being the symbol of the regenerate crude spirit. We know by this that death to the old material condition is upon man. In his left hand Death bears the banner of the rose, and with his right he guides the spirit over the old conditions of man. In the background between the two pillars of life is seen the rising sun, denoting that the solar essence has newly risen. Death represents the thirteenth Hebrew letter Mem, the meaning of which is a woman. In the crux card the glory of the center and the circle is seen depicted on the forehead of the angel of life. This 14th card is called Temperance and represents the fourteenth Hebrew letter Nun.

This ternary, being the first in evolution of transcendent man, is that of

FOURTH ASPECT OF TRANSCENDENTAL (CRUX) LIFE
(MAN)


Head
X
WHEEL of FORTUNE
Right Arm
DEATH.
Heart
XIV
TEMPERANCE
Left Arm
XI
JUSTICE
Feet
XII
THE HANGED MAN

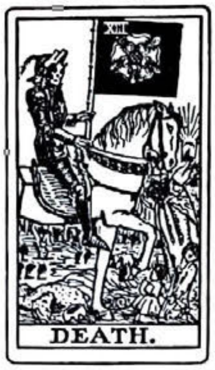
Spirit of Intuition gives birth to Water of Life

MAN WORKING BACK TO SPIRIT IN MANIFESTATION

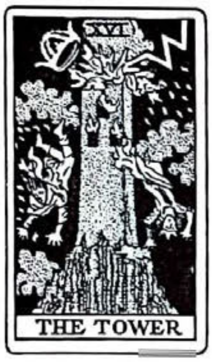
PLATE XXXIII

FIFTH ASPECT OF TRANSCENDENTAL (CRUX) LIFE
(POINTS OF DIRECTION)

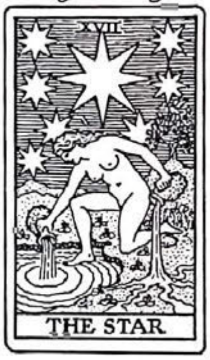
North



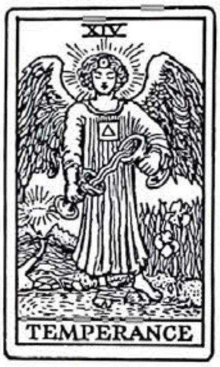
East


XVI
THE TOWER

Gravity

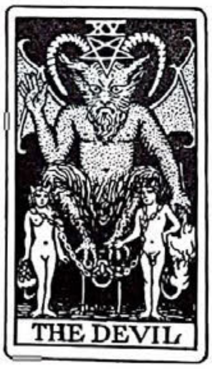

XVII
THE STAR

West


XIV
TEMPERANCE

Birth of Radiant Light

South


XV
THE DEVIL

KNOWLEDGE RULING THE FOUR POINTS.

PLATE XXXIV

the spirit, just as the first in involution was a spirit ternary, and it is always in control of the body of man. The angel has its right foot in the water and its left on land, while in its hands are two golden cups into which it pours the new water body back and forth; that is to say, from the cup of the soul to the cup of the spirit. The outspread wings denote that its stay at this point will be short, as it longs to return to the divine pole located in the soul. Separation between the regenerate body and the risen soul still exists and will, until the new body is built in the spiritual and middle apex of the upright triangle which is enclosed in a white square and borne on the breast of the angel. In the background is the rising sun and a road leading toward it.

FIFTH ASPECT of Superman in the crux life. (Plate XXXIV.)

In this second evolutionary ternary, that of the material soul which is headed by the spirit of Death, terror and confusion reign in three houses—those of the father, the mother, and the son. Death (13th card) in the house of the directional powers enters into the angelic house of power (14th) and wielding that power with an iron hand, descends into matter and there wages war with the Devil that the Lovers (15th) chained at his feet may be released. Only angelic power linked with solar force can release the elements which are bound up in the animal fire of earth. The goat's horns and ears denote the strength of Capricorn (the solar power of the knees) in earth; the bat's wings picture the hellish darkness. On the devil's head between the horns is seen the blazing star, the five pointed pentagram, with its divine point turned down into animal matter. Here the first parent element, or fire, is seen in its evil aspect—evil because man has taken its fiery nature and linked it with his animal nature through his soul, and the soul should be only for purity. Thus when man permits it to indulge in animal passions for any other purpose than to rebuild his own body or reproduce bodies for incarnating souls, it sins in the sight of its divine nature; and so this holy fire turns black and smokes to such an extent that its carbon cannot be utilized in bringing forth the stone of brightness (the day star). This Devil card (the 15th) represents the fifteenth Hebrew letter Samech, another weapon of God. Working in circle form it either binds man or looses him.

Next the spirit of Death linked with the angelic power, after passing through the house of the Devil, turns upward to the house of the mother where it meets the 16th card, the Tower. The lightning flash is seen destroying its life by entering in at its top and casting out its crown and its people. Drops of liquid fire are falling on either side and fire is coming out of every opening. Thus all old conditions are destroyed as Death gives birth to the crux essence. The Tower represents the sixteenth Hebrew letter Ayan. We can readily see that when the student comes to his hour of death and life in this house he will be as the spirit that bloweth where it listeth. No man knoweth—only God can aid the student through the living birth of the transcendent Saviour into the united fold of the spiritual ternary.

The crux card is Truth, represented by a naked woman. In her hands she holds firmly two vases, pouring their watery contents out upon the earth and water. The vase is the symbol of God and from His two vases of life, the living body (man) and the living soul (woman) together with the starry elements (their contents), God builds another body, a spiritual one that will in turn be immortalized by the descent of the transcendental spirit of the Parent Pole. Truth is the 17th card and represents the seventeenth Hebrew letter Phe, which means "the word in action". We know that the Word, therefore, is about to be made flesh, its vibration and its potency causing the very cells of the student to change from earth to heaven and back to earth again with such rhythm that these two will be united in one spiritual body. Thus the body and the soul are separate no longer but are become one, and the living spirit enters its own habitation. Thus man becomes the microcosm.

SIXTH ASPECT of Superman in the crux life. (Plate XXXV.)

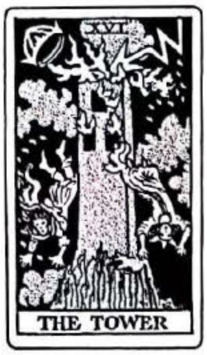
Looking at the spiritual ternary, the third and last in evolution, we are terror stricken to see the Tower struck by lightning, and the Tower stands at the head of this spiritual body. But we need not fear, for this is the entrance of that living spirit of Uranus which will give to man his power to become triumphant over matter. Naked he came into the world and naked he stands in the house of the spirit, yet we know that by the power of the Star, with its dual power coming from the house of the regenerate mind, this spirit of destruction will become the spirit of the builder, descending again into matter which thus finds redemption by the force of the regenerate mind.

In the house of the son we find the Moon mother and the pillars of strength. As this is the house of the kingdom of earth, the feet, we see that while earth was a drag in involution it has become the cornerstone in evolution. The Moon is the 18th card and represents the eighteenth Hebrew letter, Tzaddi, which is one of the concluding signs and the letter of Aquarius. The Sun and Moon

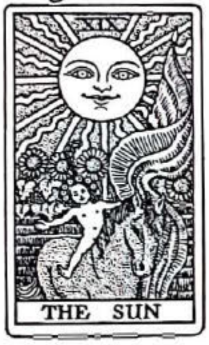
SIXTH ASPECT OF TRANSCENDENTAL (CRUX) LIFE

(NATURE)

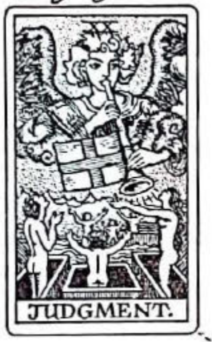
Mineral


XVI
THE TOWER

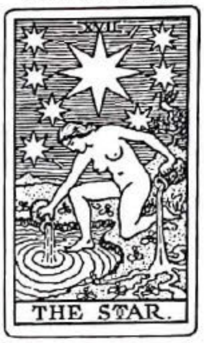
Vegetable



Flying Birds

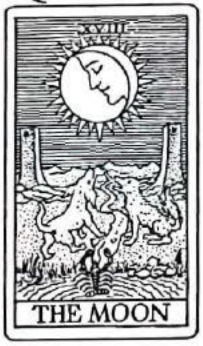


White-Fish


XVII
THE STAR.

Red Animal

Radiant Love


XVIII
THE MOON

BIRTH of WISDOM

PLATE XXXV

are joined in one, with drops of spiritual gold falling to earth, and out of the water comes the crab, symbol of Cancer, for the lunar light rises again. The 19th card is the Sun (symbolizing the spirit), which now enters the house of the mother, and the child (initiate) is astride the horse (or spirit) and bearing in his left hand the banner of life. Behind him is a stone wall with sunflowers growing, and behind the wall is the sun, risen in splendor. But there is one peculiar thing shown in this picture—the sunflowers, which always face their lord and master the sun, have turned away from him and face the child. This Sun card is represented by the nineteenth Hebrew letter Quoph, the third weapon of God (or sharp point). In the crux is the 20th card, Judgment, with the angel of life sounding the trumpet of judgment, and in the foreground, rising from their graves, the naked bodies of father-mother-child, holding out their hands to life and raising their eyes upward in gratitude. On the banner of the angel is the solar cross of life. This card symbolizes the risen threefold body, now worthy to receive immortality.

The three things essential to man are born in these three ternaries of the fourth, fifth, and sixth aspects. The first is the heart of man, the second is the polar axis in gravity, which will give our immortal being (Plate XXXVII) the ability to turn on his own axis rather than the axis of this planet. In the second ternary comes also dimension with its directional powers. The third ternary gives birth to radiant mind, together with radiant love, to mate with radiant light. Wisdom is now in use, replacing knowledge. This ends the birth of the spiritual soul body, and in the next lesson we shall see how it becomes immortal, by what means it attains its ends, and where its next journey will take the student.

THE FOURTH GATE

UNITY OF CRUX LIFE WITH FIRST PRINCIPLE

As we enter the Fourth Gate our Hero returns from whence he came, passing once more through the door of the higher mind into unity with the Father, or first principle; and in this the last ternary of the major principles man reaches that stage of development where he can rule the minor laws represented by the minor cards of the Tarot, they being the reflections of the twenty-two major ones. It is the same as if we said that hitherto man could not cast a true reflection, but now, having perfected himself after the pattern of the perfect man Christ and grounded his mind in the Law, he has the ability to assist those lesser brothers in the shadow land. The first six spiritual aspects have aided him to react to the five major powers of the Fifth Work, and the three main principles of the first trinity act as sharp weapons which pierce the mind centers, causing mind in action, or wisdom to result. Man thus gains the spiritual power which will enable him to descend into matter, even as his human spirit ascends to the pure spirit of our Solar Logoi. Now at last he has the weapon which will pierce his material creation and release its spirit life; for the mind is linked with the material soul and the spirit with the animal body. Thus as the mind expands the life of the body contracts, and again when the spirit expands the life of the mortal soul contracts.

In the last three ternaries of the fourth, fifth, and sixth aspects the ascent of the soul and the descent of the spirit were constant. In poetical language the rose of life (the spirit) was sending its roots down into the ground for purposes of *greater expansion.* The reason why the spirit life below the horizontal bar had the appearance of evil in Saturn was that this spirit pole of fire had to descend in action far below the vibratory life of this planet, for as the earth is the fourth in our planetary chain man has already climbed the ladder of incarnation on three planets before reaching this one. Thus the fixed nature of the three lower rungs of the ladder appear as a hellish fire which, if loosed, would destroy the delicate fabric of earth's material creation. The fourth rung of the ladder, this planet earth, enables man to double his five points (the four of earth and the one in process of birth, the synthetic) and thus have his ten points of perfection, for these make up the *loop of life* which he must throw out and around the Solar Logoi before the salvation of his four points enables him to give to his soul Divine Light; otherwise he cannot become a superman. So in this last state where all unite in the life of the male Deity and where the woman is clothed with the sun, man must find another star of fixation other than Saturn.

Thus he places his feet on the star Sirius, represented by the 18th card, the Star which always casts a true reflection. Again the law holds good and man is restored to the first principle through initiation, 9 being the Chamber of Initiation. This card, reduced by theosophical reduction is 9; and as 18 is twice 9, and is added to the other 9, we find by mathematical law that this Star Sirius is the third great initiation into the house of spirit, or the house of many mansions to which Jesus said He was going when He ascended into heaven. This is the place where the pure soul must ascend, that the spirit may be enabled to do its work of destruction depicted in the cycle of the lightning struck Tower. But when the storms are over the pure soul of the woman will again descend, and in the 21st card we behold her pure and undefiled, with her four glorified elements around her and the two rods of power in her hands. This last ternary in the seventh aspect must be visualized as the crux ansata, or the tau cross with the loop of life. The descent of the Father is outlined in the force lines of the tau cross, and the ascent of the mother in the loop of life. (See Plate XXIX fig. 5.)

In this last ternary the 19th card of the Tarot, the Sun, holds the position of the Parent Pole, showing that the Sun has returned to his Father's house. In the house of the mother are the three risen principles of life, the family of man-woman-child, represented by the 20th card Judgment. In other words, in the house of the Sun is the restored Holy Spirit. The 21st card of the Tarot is The World, and represents the twenty-first Hebrew letter Shin. This is the card which becomes one—bone of my bone and flesh of my flesh. In the celestial marriage of this ternary each of the five cards or points is grounded in Truth, the figure on the World card. And the water or starry fluid by which this takes place is depicted by the partly veiled figure of Truth wearing the wreath of victory. (See Plate XXXVI.)

In the house of mental power is The Fool, which in its present aspect represents the twenty-second Hebrew letter Tau. On a high precipice is a youth with his dog at his feet, the staff of life and bag of gold over his right shoulder and in his left hand the rose of life. He is about to step off into the unknown—his head is thrown back, his eyes are raised upward in faith, and behind him is the glory of the noonday sun. This card symbolizes the power of the transcendental world, which gives birth in the crux to the magus or wise man. Out of the transcendental he came, and by the power of the transcendental mind he will rule all lesser laws beneath him. The Magician is in the heart of this immortal ternary. If you can visualize mentally the seven ternaries in each of the five houses at one and the same time you will be better able to understand the relation of each to the other.

House of father, cards 1, 4, 7, 10, 13, 16, 19=34=7.
House of mother, cards 2, 5, 8, 13, 16, 19, 20=38=10.
House of son, cards 3, 6, 12, 15, 18, 21=39=12=3.
House of power, cards 4, 7, 10, 11, 14, 17, 0=27=9.
House of crux, cards 5, 8, 11, 14, 17, 20, 1=40=4.

4 is the number of the first ternary, because it reduces to 1, thus: 1+2+3+4=10=1, or the life of the crux gives manifestation to the first principle.

The net result of these five houses added gives 7, 10, 3, 9, 4=24=6. As 6 is the initiatory number of the woman we know that the completion of our labor is the woman clothed with the sun, or animated by the Father; and her fruits shall be the Son of power and glory.

Let us now examine the relation of these cards to the days and months of the year, as well as to the signs planetary and elemental. The seven days of the week come under planetary rule while the twelve months of the year come under elemental rule; thus the elements resist man for a longer period. The cycles we know as years in the Zodiacal disk come under the solar law of the Sun for nature and the Son for man, and the joining of these two in Christ gives true manhood. Man's body is in the elements, his soul in the planets, but his spirit is in both, because of the solar life in both elements and planets. The planetary forces transcend time and space first through the life of the main centers, later through the locations of organic power, and finally in the Word as it becomes manifest through the action of spirit. The elements must always be met and handled in physical form, and this is why man must incarnate over and over again—in order to meet them on every plane of expression in each solar system. The simplest way for a student of the spiritual life to begin his study of letters is first through their relation to the two poles matter and spirit, or the horizontal and upright force lines; next through their relation to number; then by the linking of these two expressions he must deduct the relation of both letters and numbers towards the greater values (the principles) and the lesser values (the elements). With this as his basis he is fitted to go on.

In the Second Work we studied the symbols which are the written language of the universe, namely the elements and planets. We found that they were related to the positive in nature when their lines were upright, and to the negative in nature when their lines were horizontal, and that these two were linked together in one expression when their lines were slantwise. A simple illustration is the letter A, which has two side lines of spirit and matter linked together, forming an angle or point at the highest aspect, and between them the straight bridge of matter. The letter A viewed in this way is very potent. Again, when it is linked with the number 1 and the first principle its double action connects the lesser and the greater values, for 1 is the number of the Deity in its first manifestation, which is male and has positive action. All curves denote the reflection of feminine attraction and the covering of this field of attraction by the presence of the bending line of the male. The mother alone has the attraction to bend the positive male power to suit her own ends; therefore he must bend or fall into her kingdom of the horizontal and become lost to his own.

B is the house of the Lord, or the male expression of the 1 doubling itself in its effort to cover or marry the female, for cover is but another name for marriage; while in C the positive male has been swallowed up by the female, who remains pregnant, giving birth to D, the door, which is the same male and upright principle holding fast at both ends to the female and enclosing it by a curve. Thus 4 is the door of power in the alphabet as well as in the Tarot wheel. When we examine our English language as written with the western alphabet we find that each word is related either to one of the four principles or one of the four elements which blend them together in forms of restriction or separation, as was found in the laws which govern the kingdoms of both animal and man.

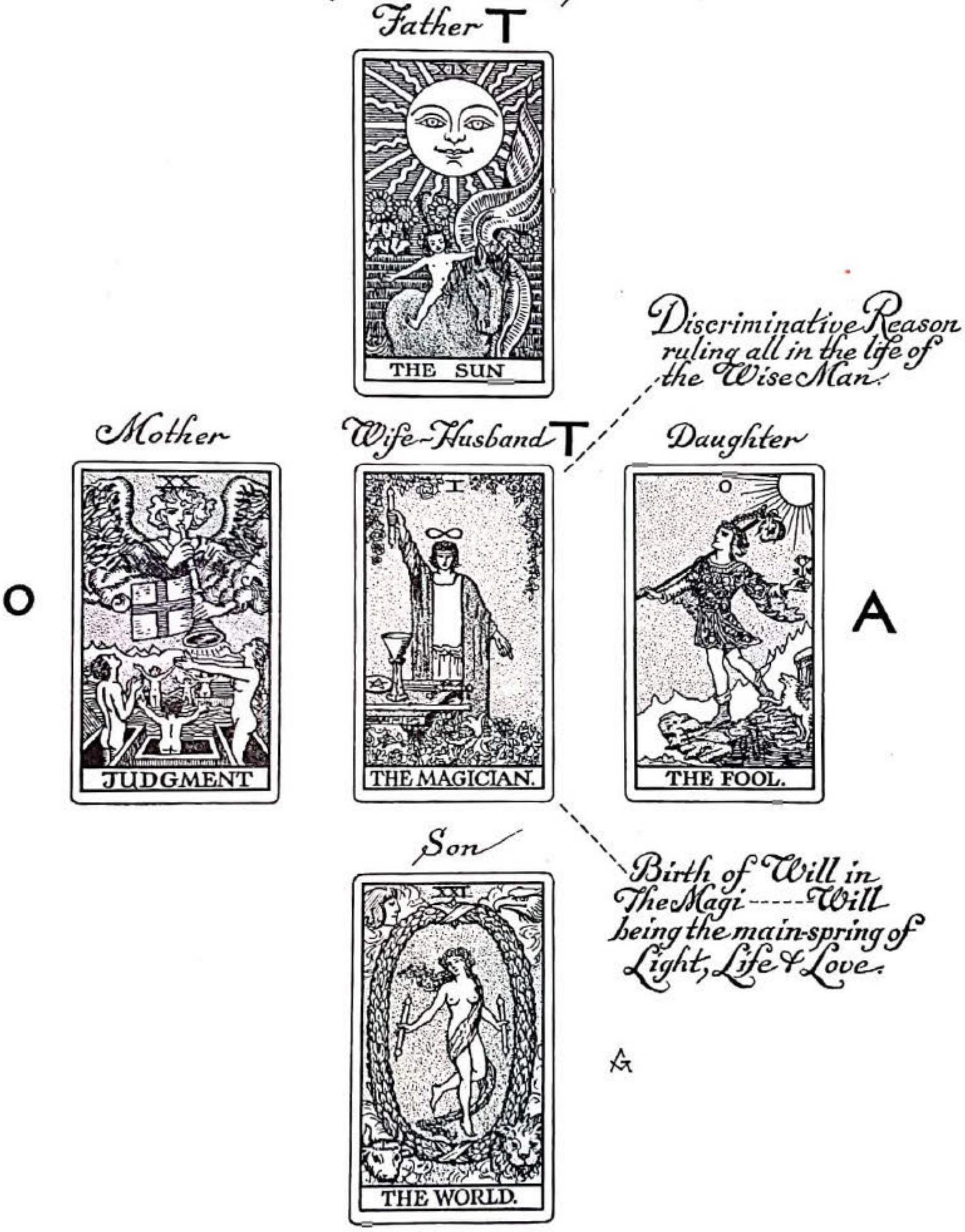
Now the God nature is a linking together of both man and nature in the power of the slanting lines. These are best depicted by the lines which are related to the triangle, for numbers enable us to push on still further, relating the alphabetical letters to the form of the square, double triangle, circle, and all geometrical figures. It is said that God speaks to man through number and reserves the geometrical language for initiates only. The alphabet is the direct expression of the lesser values or elements, while numbers are the expression of the larger values—suns, moons, stars, space. The signs of the Zodiac are the universal language of the Parent Pole, or the power behind and beyond this solar system which links it to the one beyond, when taken in relation to the universal or Grand Man in the heavens.

SEVENTH ASPECT of Superman in the crux life. (Plate XXXVI.)

In the pictorial language of the Tarot the door of involution is depicted by the letter O in the house of the mother, while evolution has the double power of the letter A. When the numbers of the right and left cards are joined we find that the 20th is linked with the letter O, while zero or The Fool is linked with A. In this manner The Fool has expression through the first letter in the alphabet and the number 1, and the resurrection card, or Judgment (20th) has expression through the moon life and the letter O, which is the completion of the mother spirit, causing the male to become subservient to her material house of power. The card of the Sun, the 19th, is giving forth expression through the power of the letter of the cross or T, which when studied by the method outlined shows clearly that T is the highest expression matter can find, being elevated to the height of the male life. As T is the twentieth letter of the English alphabet it has dual expression, first in the two numbers which go to make up the number twenty, or 2 and 0, and second in the material power of the mother. When these two are linked together you can readily see that this house of substance is a house of power indeed. Take next the 21st card, in the house of the Son at the feet of our transcendent man. R is its door to the material world, and R is the eighteenth letter of our English alphabet. R has the principles of 1 and 8, therefore, linking this letter with two mighty powers, the first principle and the eighth, which are respectively the Sun and its equivalent Strength, for you will recall that the 8th card was depicted as a woman opening the mouth of the lion.

This immortal ternary has as its foundation and head not only the father principle in manifestation, as in the ternary of the first aspect, but has also the mother expression in the double life of 8, whose first form was two squares, corner to corner, and later the curves as used at present. In their eagerness to get at the heart of everyday and multiple life people grow careless in the study of the first principles which now as ever influence the daily happenings, and it is only of late that they are beginning to think, real concentration being almost a lost art. They want to take everything for granted, letting nature sweep them on in her great tidal waves. This is quite all right so long as our journey is toward the circumference, but when we wish to return to the center and source we must with much painful labor unravel the intricate pattern which we have woven. Man has set up a priesthood and tried to let that do the worrying and thinking for him, but he has found that this method leaves him in the darkness of ignorance, which must finally be dispelled by his own efforts.

SEVENTH ASPECT OF TRANSCENDENTAL (CRUX) LIFE
(FAMILY LIFE)


Father T
XIX
THE SUN
Discriminative Reason ruling all in the life of the Wise Man.
Mother
XX
JUDGMENT
Wife-Husband T
I
THE MAGICIAN.
Daughter
0
THE FOOL.
O
A
Son
XXI
THE WORLD.
Birth of Will in The Magi ----- Will being the main-spring of Light, Life & Love.

SEVENTH STATE IN WHICH **R**, THE LESSER LIFE, UNITES WITH THE ETERNAL FIRST PRINCIPLE

PLATE XXXVI

This book with its Five Works is only to enable you to begin your own thinking as I began mine, aided however by the light of Christ, Who throws His ray downward to help us overcome the darkness. It is an attempt to help you in finding out for yourself what mystical man is like, when he separates himself from his two parents matter and spirit, and when he begins to build his own spiritual body. Having clear vision by the grace and help of Jesus Christ, I have been enabled to watch this alchemical change from duality to unity actually taking place, and have therefore struggled to express and depict, to the spiritual eyes of those who are fast gaining the same sense faculties, the way in which this interior mystery takes place; how Jesus glorified the soul in His transfiguration and the body in His resurrection, clothing both with the redeemed elements. This same change and growth are to be the future glory of all mankind, and pioneers are now being called for. Will you, dear student, not volunteer in the service of your God?

Plate XXXVII shows the union of man and nature, with the gap between time and eternity bridged by our Hero, The Fool, which as we shall see in later lessons of this Fifth Work also symbolizes the union of man and his counterpart woman, for Christ is truly as nothing until the mystical life of the soul-spirit flows freely into the everyday life of the Husband and Wife.

THE FIFTH GATE

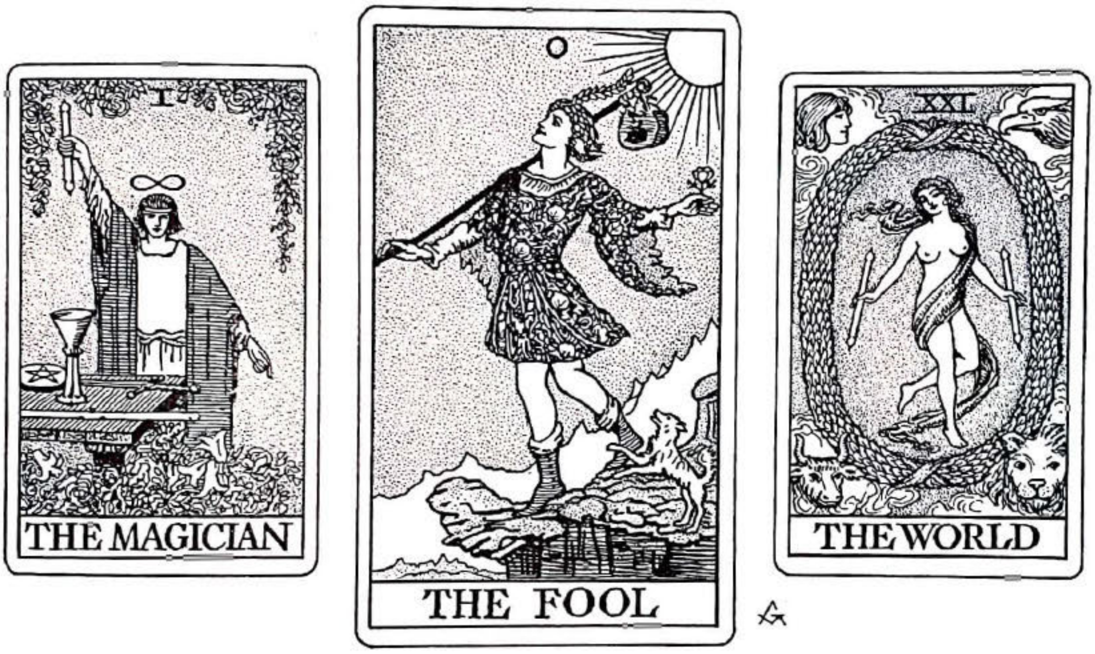
THE MATED HALVES

The Fifth Gate, as it swings ajar, causes the crux polarity of spirit to expand and take in the polarity of matter, that the twenty-four elders may all be present in the union of our immortal spirit-soul. When the twenty-four poles (double Zodiacal disk) are fully established in the universal solar and lunar life, then a pure astral light will come forth with the beauty of the spirit and the strength of the soul. These when merged constitute the perfected celestial body, which is neither spirit nor matter but the all-powerful child of both. And as the father and mother are universal so will the child be born with the transcendental faculties. Thus The Fool steps boldly forth with youthful assurance over the precipice of customary limitations, and where others would fail to understand the secret language he will find beauty in all and evil in none of his Father's works. So are the man and the woman united forever.

In the first lesson of this Fifth Work I asserted that all involving life in the crux life remained silent. This is because the mind of such an one cannot as yet feed his brain cells with the perfect food which will bring forth the real brain response. The honey bee can, by its knowledge and use of the laws of feeding, cause the egg of the queen to hatch either a male drone, another queen, or a worker, which is neither male nor female but the foreshadowing, in the animal world, of the third condition. For the workers can also lay eggs, but can only breed other workers, as their seed lacks the strength and beauty of the father-mother factors—nature's gift, when the sexes are living in separation and become merged or married according to her laws.

In the kingdom of man, when this third state is entered, only a god can cause infusion, which means that the spirit poles meet and merge with the matter poles without physical aid. The answer to the many discussions as to whether God is a Father or a Mother God is thus understood, for He is both Father and Mother. The disk of this solar system changes its polarity because its double nature is not as yet united, and all men responding to nature reach out to the same polarity, be it male or female, declaring: "Our gods are male" if the Sun is in a male sign, or "Our gods are female,"—and so on. The signs of our present day denote man's ability to respond to both male and female at one and the same time.

TIME (THE WORLD) AND ETERNITY (THE MAGICIAN)
BRIDGED BY NO-THING (THE FOOL)


I
THE MAGICIAN
THE FOOL
XXI
THE WORLD

THE CELESTIAL MARRIAGE OF MAN AND THE UNIVERSE.

PLATE XXXVIII

After establishing the twelve poles of spirit we are then ready to return to the First Work, for the law requires that the first shall be last and the last shall be first. So renewal of the blood is again necessary, that the twenty-four universal polar points may once again, and for the last time, enter into the personified man-god, who is the soul and spirit united in the redeemed body ruled by reason, the "pearl of great price". In this fifth state comes the superman, the simplicity of his change from complex to simple being truly marvellous. For his heart through purity steps from Sun to Son and back to Sun again, just as the pendulum of a clock swings from right to left and from left to right again. This is to accomplish one thing, namely to place man, in his relation to our time and space aspect, in form, else he will become silent in eternity. For in one of his poles he travels from grade to grade of spirit, and in the other pole from grade to grade of matter; but in the Eternal he both expands and contracts—expands Sun, contracts Son, and thus in the loom weaves his garment of mind substance into an honorable *form.* You may well question why man, when he reaches the Universal Sun, cannot exempt the Son and enter boldly the door of the Father. I will repeat the words of our Guide: "I am the door", "I am the way", "He that believeth in me shall have everlasting life"; and only by entering the "door" and travelling the "way", and attaining "everlasting life" can our reflections stand the influx of the Father Spirit direct. Without this everlasting life our substance would be demolished at the first breath of spirit inbreathed.

In the Fourth Work the ten plates show us some of the steps taken as man becomes Christed, as the Stone of Transmutation brings forth the species of man which supplants the species of nature. Then the trinity of forces, wherein the four points of the law have the triple force, again returns to the One Law. Thus in the Fifth Work we leave the Zodiacal disk and return to the first Law, the one force turning in all directions, for the cross, united to the crux, is the One Law which does not give way before multiplicity but on the contrary draws all multiple life within its own field of attraction.

One of the greatest mysteries and hardest to understand is why man, and woman his mate, do not from the beginning to the end travel the path together; why in some of their lives they find themselves obliged, as it were, to marry those who are wholly unsuited to their own individual temperament. One of the reasons is that, until they reach the crux life, they lose headway easily and inertia sets in; then the merging with one not the counterpart sets up the dance of love again between their opposite polarities, for when the male wishes to advance and the female has become inert a time spent apart causes her such soul longing that she turns to God and thus increases her momentum, after which she again advances. No other than the true counterpart can enter and infuse the *heart center* of any woman, and none but his true mate can rob any man of his *solar substance* or receive it.

When not rightly mated they arouse each other by means of their hell fire and, as we know, hell fire is but earth fire perverted into man's own created thought form. When the true mate comes this fire is not awakened and thus no "burning" is experienced; the effect is always either a greater exaltation toward goodness or else, as said before, inertia. If the latter is felt then these two are not so living and thinking that greater life comes naturally, and therefore they tire of each other. So nature by her arts, sometimes pleasant sometimes unpleasant, excites their dormant forces, and pain, sorrow, suffering, separation and struggle result, because their unsatisfied striving to come together again serves its purpose for a time. But once let two halves of one whole, the man and the woman, enter consciously the crux life, and no inertia ever will again compel them to separate, for I firmly believe that as the double poles of a man meet and merge in union with his own soul and spirit, so must his counterpart, his other pole, unite with him, and once again they shall enter the ark in pairs, but this time it will be the Ark of the Holy Covenant.

Let us see of what that Ark will be composed in the seven aspects according to my philosophy. Beginning with the seventh we find that the crux or foundation stone is the husband and wife; in the sixth a volatile energy like unto flying birds, which means the animal force so lifted that it can, like our feathered songsters, soar aloft beyond the confines of this fixed earth into its rarefied atmosphere. In the fifth comes a gravity or balance which will overcome the pull of the all-directional force, yet live in its midst. In the fourth aspect the head, right arm, left arm, and feet will reverse their outgoing powers and flow into the heart of the husband and wife, or mated halves, by the work of the First Formula with the added values of these seven conditions. The elements are next in order in the third aspect; they must meet and merge into the etheric body of the mated pair, and needless to say they are the Bull, Lion, Eagle, and Man elements which, in the Fourth Work, were brought to the glorified condition depicted in Plate XXVII where they are supported by the hands emerging from the cloud. The second aspect is the cross of principles—sun, moon, stars, and space—culminating in motion within the etheric body. And lastly, in so far as this book can reveal, there comes in the first aspect the trinity of godlike forces which gives rise to the

Universal Spirit, composed of the Father, Son, and Holy Ghost (mother and daughter).

This last is the primal spirit of God, nature, and man, and by reading forward from this trinity of causal powers we may trace also the involution of our mated pair, but with this distinction: each was apart from the other, like the soul and spirit within the midst of the horizontal and upright force lines, for the soul is built to a certain perfection before the spirit descends into matter. Even so are the mated halves separated and restricted, for the story of involution, reversed in every way, is evolution. Thus all separation and restriction give way to unity, and marriage of soul and spirit is the result.

While man in the process of building his male I AM finds his best result in the emotional life of the *senses*, woman in her process of birth finds her best response in the *mind* of her counterpart. This is because matter-woman soul finds her opposite pole in mind and the spirit-man finds his opposite polarity in sense linked with the emotional life. Therefore man wins woman with honeyed words proceeding from the Venus center linked with the heart center, and woman wins man by the sense attraction of her Mercury center linked with her heart center. But these two details sink into oblivion when woman develops all her centers and comes into the universal spirit through Christ the Son, and man opens the closed doors of his own opposite poles through Christ. Then this mated pair find unfailing delight in the mating of their glorified elements, which ever give birth to redeemed *sols* and *lunas*, sons and daughters, or created Christ souls which, in imitation of Jesus, descend into matter and incarnate from above rather than from below. This labor of birth and rebirth can find glory alone or with another as far as the Fifth Work, but from the instant the Fourth is finished their complements are bound to be in rapport with them in the flesh. Up to this time a response from the soul or spirit was sufficient to keep up the work, and the student could draw from the universal storehouse of nature; but when the crux life, or true kingdom of heaven upon earth is ready (for note that earth as well as the Sun is in the center of Plate XXIV in the Fourth Work) then he or she must have response from the human species in the flesh. *No other way will do.*

At this point of development the student, if a woman, must wait for the God-like male; or if a man, the woman-goddess, for the response from that other pole of the counterpart must appear before entering the heaven upon earth, or central crux of God's unified life, as unity with God is found always with the opposite polarity. Thus Adonai finds life and light through Shekinah and *She* finds life and love through the God of light. Each draws from the other his or her God nature, else no universal life in God through His Son can be found. Universal life through His handmaid nature can be ours if we wish, but that is a very different state; man has the right to the double life of Sun and Son, being and not-being, at one and the same time. Thus man finds life, light, and love through his counterpart woman.

Sir George Ripley* says: "If you desire to have the Philosopher's Stone, you must of necessity first have the fifth Essence" (i.e. the crux life) "of that same Stone, whether it be Mineral or Vegetative; join therefore *species* with *species*, and Gems with Gems, and not the one without the other, nor anything contrary, which may be other than the *species* of proper Gems." By this Mr. Ripley means that within the hidden action of the divine centers there exists a substance analogous to gems, which must be joined to the central stone which is the diamond. These jewels come from the inward action of the vortex, which pulls the carbon upward until it forms, within their fields of attraction, the spiritual gems of which our material ones are but the gross reflection. This accounts for the tales of streets of gold and gates of precious jewels—they are literally true, for to the spiritual eyes of the partially lifted spirits (those dwelling in the lower regions of heaven) these gems are just as tangible as ours are to us.

Mr. Ripley's "species of the fifth essence" is always of the species of man, for the fifth plane belongs to man's soul-spirit—5 being the number of the soul. "For God created man a living soul." Thus all species of the fifth essence are to be considered first as man and lastly as God, the first being the gross gold and the latter the essence, while the seed is the Son. Continuing from the same treatise: "Beware therefore of all that is not Essential: For of Bones, Stones cannot be made," (because it must be the essence of the bones or marrow, drawn up and regenerated through the due action of the centers). "Neither do Cranes beget Geese; which if you will consider, you'll find the profit of it, by the help of divine Grace; by the assistance whereof let us farther proceed to speak of this blessed water, which is called the Water of the Sun and Moon, hidden in the concavity of our Earth." (Remember that the Saturn center is the lowest concave mirror of earth while the heart center is the highest.) "Concerning which Earth know, that all that is generated must of necessity have Male and Female, from which action and passion arise, without which Generation never is. But you will certainly never receive profit from things differing in kinds." Mr. Ripley must mean the same thing that I do in declaring that the opposite poles have to be brought up

* *Mercury and the Philosopher's Stone*, printed for William Cooper at the Pelican in Little Briton, 1630. P. 14.

through the plane of nature to its highest kingdom, which is man, and must then be joined to God and function in the plane of pure spirit. "Notwithstanding, if you have this Water of the Sun and Moon" (which is not of the male and female man species) "it will draw other Bodies and Humors *to its own kind,"* (italics are mine) "by the virtue and heat of the Sun and Moon," (which I claim is a natural heat, not the passion or pure ardour of counterparts) "and will make them perfect." But again I say, perfect after their own kind of species in nature, not man's domain. "As Infant in the womb of its Mother, decoction of temperate heat helping it, turneth the Flowers into its nature and kind, that is, into Flesh, Blood, Bones, and Life, with the other properties of a living Body." Here I wish to call the reader's attention to two factors, namely, that menstrual blood is often called by old fashioned women "the flowers", and that the centers in certain first stages of their functioning are also a kingdom of "flowers", thereby showing that this same blood in generation begets an infant, while if raised via the centers it also begets either nature's children, (if raised by the generative heat of sun and moon in nature, i.e., the man and woman functioning under nature and bringing forth only nature's species), or on the other hand, in regenerate man and woman, this same life force, (menstrual fluid, and seminal fluid) will beget the spiritual infant on whatever path the student is on, until he or she strikes the Broad Highway toward which all paths converge. Then the infant will be their own sublime self, through the influx of the God spirit working through Christ and the Central Sun.

Quoting still further: "And hence you may understand, that our Water changeth itself into a perfect kind, with things of its own kind: For first it will congeal itself into a substance like Oyl; then it will change that Oyl, by means of temperate heat, into Gum; and lastly, by the help of the perfect heat of the Sun, into a Stone. Now therefore know, that out of one thing you have three, that is, Oyl, Gum, and a Stone. Know also, that when the Water is turned into Oyl, then you have a perfect Spirit; when the Oyl is turned into hard Gum, then you have a perfect Spirit and Soul; and when the Spirit and Soul are turned into a Stone, then you have a perfect Body, Soul and Spirit together which . . . . is called the *Philosopher's Stone* and *Elixir*." By the *Stone* is meant a body with an emanating aura of such living light and power that its presence will turn all to good within its radiation; and by *Elixir* is meant a mind that heals and is a storehouse of wisdom, not necessarily as outlined in this book the supernal and archetypal, but it may be and probably this is the meaning here. The prototypal body functions in the four main fixed elements, the man, lion, bull and eagle, without the universal and holy cross, which is the universal solar cross with the double swastika handles.

Mr. Ripley goes on to say that with this body and mind, the Philosopher's Stone and Elixir, there is another "and perfect Medicine of man's Body; so also that which is leavened with its *genus*, and the fifth *Essence*. Know Son, that *fifth Essences* are divers", (attention is here called to the seven aspects of the crux) "one whereof is to Humane Bodies, another to *Elixir*, and to the imperfect Bodies of Metals: for you must consider, that the generation and growth of Metals, is not as the growth of man's Body; for a *genus* agrees with its *genus*, and a *species* with its *species*. Moreover, know that the first Matter of man, which begetteth the flesh, Blood, Bones and Life, is a Spermatick Humour, which causeth generation, through a vital Spirit included therein: And when the Matter is generated and congealed into a Body, extract thence the *fifth Essence* of that Body, wherewith you may nourish the Body." (The reader's attention is called to the lesson on rotation of the Logos, in the Third Work, wherein the law returns this fifth essence to each cell center or aura, by way of the ternary.) "Yet Son, will I tell thee moreover, that Water, or Matter, or Seed whereof Man is begot, is not the augmenter of the Body. Know, Son, that if the Body be filled with its natural food, then its first Matter will be increased, and also the Body (viz.) the first Matter in quality, and the Body in quantity; the first Matter is called the *fifth Essence*. Yet know, Son, that the *fifth Essence* is one thing, and the Matter of augmentation is another."

On page 78 we are told why "our Water is called, *the first Matter and Seed of Metals*, *viz.* because of it all Metals are generated. Therefore you will have need of it in the beginning, middle, and end, for as much as it is the cause of all generation, because of its Congelation it is turned into all sorts of Metals, to wit, into the first Matter of the sorts, Thence it is called, *the Seed of Metals*, and *the Metallick Water of Life:*" (so it is in the Latin, though perhaps the words should be *Vita Metallica*, that is, the water of metallic life, or of the life of the metals.) "because it affords Life and Bloud to sick and dead Metals, & joyneth in Matrimony the Red man and White woman, that is, the Sun and the Moon." (The Red man and White woman are the two streams of the Central solar ray, playing through the dog star Sirius, forming the lily of Christ, and the rose of Mary the Great Mother.) "It is called also *Virgins milk*, for as long as it is not joyned with the Sun and Moon, nor with any thing else, except only those which are of its own kind, so long it may be called a Virgin." (This refers to the purified earth or "treasure in heaven", which is virgin until infused by the male principle of the solar ray above or below. If infused by the male sun above, the result is universal; if below then it becomes of the earth earthy.) "But when it is joyned with a Male and Female, and marrieth with them, then is it no longer a Virgin, because it adhereth to them, and becomes one with them to whom it is joyned, that is, with the Sun and Moon, whom it joyns and is joyned with to generation. But as long as it remains a Virgin, it is called *Virgins Milk*, the *Blessed Water*, and the *Water of Life*, and by many other names."

"And now, my Son, that I may say something of the Philosophers *Mercury*, know that when thou hast put thy *water of life* to the Red man, who is our Magnesia, and to the White woman, whose name is *Albifica*, and they shall all have been gathered together into one, then you have the true Philosophers *Mercury*. For after that in a manner all is joyned with a Male and Female, then it is called the *Philosophers Mercury*, the *Philosophers Water of Life*, and *Bloud of Man, his red Flesh, his Body and Bones*. Know therefore that there are many sorts of Milk: (*viz.*) Virgins Milk, Womans Milk, and also Mans Milk: For when first they are joyned in one, and she is big, having conceived, then the Infant must be nourished with Milk: But then you may know that this Milk is not Virgins Milk, but rather the man and the womans Milk."

On page 84: "Wherefore, my Son, great folly it is for anyone to believe, that any other Medicine can be turned into Gold or Silver: which Medicine will little profit thee of it self, except it be mingled with a Body, for then shall it perfect its work according to its form to which it is born: For it is never born that it may of it self become a Body." Thus in these Five Works we labor to build a fitting *Christ Body*, that is, the "medicine", or the material and spiritual aura, for the aura is as the Most High God—He Who emanates but does not create, yet giving power and substance to all lesser gods, that they may re-create worthy forms, wherein He, the Holy One may enter in and find refuge. By this time we as students know why in the English language God is constantly referred to as *He*, for His manifested light is the sacred *He* of the tetragrammaton.

THE SIXTH GATE

BETHLEHEM, THE MAN STAR

When the Sixth Gate opens the woman will be powerful enough in the crux life to give rise to Beth, the second letter of the Hebrew alphabet which in the law of the Tarot corresponds to the first He. This time personality and individuality will be hers, for she like our Blessed Virgin Mary or pure *mare,* will now give birth to her own son. This time the son will be likewise the husband, because the work has shifted from the cross to the crux, with its fifth essence made mutable, and the perfect male will again be born, this time into wedded bliss through his own star, which is his counterpart's astral light.

You ask how any woman can give rise to an astral force all her own, and I again refer you to Plate XXVII in the Fourth Work, where the umbilical disk is working in full force in the redeemed soul and body. For, as said before, this diagram depicts the twelve poles of matter, as the woman is born first and the male must find manifestation through her, even as do all infants come forth tied to the umbilical cord. And she, the soul half, by her rapidly spinning loom (the whirling disks) spins the astral light, even as the spider spins his web. (A great mystery is here referred to.) And as we climbed up through the dog star and the bright star of the morning out of nature's depths, so now do we again climb the starry heights, but with this difference: the woman, or soul half, now furnishes the *light* or matter for all eternity even as he, when he comes forth, will furnish the eternal *love*—so shall eternal *life* be theirs. Each ternary of the trinity of life, light, and love is the same; it simply shifts its basic force and polarity through The Law, which is outlined again and again in this book. First it vibrates, then establishes rhythm, then rotates, then propels forth, and lastly radiates, first in nature, second in Christ, and lastly in God, to Whom man is unified in the true reflection. Thus when unity with God is established man through his God center comes into a self center.

In the first five lessons of this Fifth Work I outlined the point to which the student could go under the symbolism of the Tarot card called The Fool, and declared that from those five steps on he must live the double life outside nature, and that none could give it to him except his counterpart. The ways are so closely paralleled in nature and in man that many are deceived and will not admit that there is a double life; but it is true nevertheless, and as far back as Elijah and Elisha it was known and hinted at. But because there were so few Christed men and women they were obliged, until the advent of Jesus, to mate with the gods from other planets. This is why history so often states that certain men, Alexander the Great for one, were fathered by a god. In the Aquarian age many of these godlike men will be on earth. You can see why woman reaches this goal first—because she is the representative of the soul, and the birth of the soul comes before the outer manifestation of the spirit in its godlike polarity. As our youth in The Fool card holds the perfect rose of heaven, so will our Hero possess the perfect woman of his heart—his universal spark of life which left the Godhead with him on his journey of involution and evolution. In the eternal present these two halves have never been really separate; the soul has but slept, awaiting the kiss of the prince, or spirit. But as worlds and planets exist in the time and space elements man, once he incarnates, must also conform to these conditions.

The perfect man Jesus brought with him His Star of Bethlehem, and it is this part of the Christian mysteries which we are now to contemplate. Many of the truths unveiled in the birth of Jesus were not openly disclosed, but secretly taught and hidden in allegories and symbols. This is one of the reasons why the birth of Jesus was and still is declared by so many to be a sex myth—because behind it all is hidden the perfecting of man. Jesus did not declare that He came to show nature how to redeem herself through man, but to show man how to find redemption in the flesh, which is a by-product of nature. In the crux life of the last five points or powers to be established, it is not only the head life which enters into the crux, for the entire expression of the five points of spirit now culminates in the heart life, and what the heart feels the head comprehends as its true life.

The new born star of promise comes forth through the crux life of the counterparts, and they become capable of creating a starry system of their own, because they naturally ascend once more, this time independent of outside aid, into the solar and lunar (father and mother) state; for within the heart of the double star Bethlehem are all of the properties of all the former states, even from the humble earth worm up to the solar life of our own Sun god, in the lesser system in which they find themselves. The crux repeats every expression of life in perfection, while the same expression of life, coming through its former opposite polarity, is not always comfortable. Thus when Jesus promised a Comforter to His followers it was perhaps the most valuable promise He could have made,—that in comfort man could bring forth his all-inclusive life.

In the second lesson of this Fifth Work we found in laying out the first law, that the 5th card and the fifth letter of the Hebrew alphabet are under the double power of He, the mother and son power. The fifth letter is He the son, and the second part of the tetragrammaton is He the mother. I am constantly calling your attention to how the feminine power is changed from pole to pole, first in one revealed state and then in another, until we come to know that the *one substance* is woman and the one *spirit* is man—a double power, yet one in action and reaction. The first trinity, (Aleph, Beth, and Gimel) forever controls, while the fourth power, Daleth, opens the door to He, the first crux expression, in the Word, of this one perfect substance which our seers have declared again and again is an astral and an universal power, capable of all powerful works. But as I have given my whole attention to the formation of man and his spiritual gold, rather than to the making of material gold, I have stuck as closely as possible to the subject and travelled into the by-paths only far enough to elucidate this one main theme.

I can find no better words for explaining this first law than those already given, that Daleth is the door; it leads into and gives birth to the fifth essence, which contains the immortal seed of eternal youth. And this seed is in the Star of Bethlehem, or a woman so developed that she embodies in her the same potencies as Beth, the house of bread in the first trinity of forces. By this we see that both of the He's have moved inward in the cross of the tetragrammaton, and the crux life is silent. The rest of the alphabet can be studied by this same method, and thereby will come an understanding of why some letter values are called mother letters, and have double and triple values. In taking the next ternary and using the letters in place of the Tarot cards we find that Daleth is at the head; the He again reappears in its rightful position, yet we know Shekinah has added many potencies to herself by her three expressions—two in the tetragrammaton and one in the alphabet.

And so the ability to unravel life becomes almost limitless, yet our best attention should be given to the present developments which give rise to the signs of the times, for Jesus bade us to study them with care. The alphabet is the clearest representative of the Word aside from speech—that is, of the past methods of expression; but what of the present? The radio, the telegraph, the telephone, and the talking machine? And the English language is slowly but surely gaining ground over the whole known world. How? By American tourists, the crux people, made up of all nationalities and called in slang phraseology "loud speakers". Even so, but nevertheless the mixing bowl for all; and as China held the crux position and yet would not and will not mix, so does this universal people revert to the crux law. Even the name *United States* depicts just what takes place in the starry depths of the new race about to be born,—united yet independent, choosing its governing power from among the common people. Why? Because the common people have the radiation of the crux life, which not only contacts and blends all this heterogeneous mass of nationalities, but expands and gives all its common people its heart's blood, which will eventually heal the nations of all sorrow. "And there shall be no more sorrow, neither tears nor lamentations," and there shall be born anew the pearl of great price, the woman, the race, the power,—that the perfect male may again find expression, may again infuse the light with love and bring forth children of light. "And to the children of light there is *no death.*"

Arthur Edward Waite,* writing on the mystery of Shekinah, explains the wonder of this enchanted light better than any other writer whose books I have had the privilege of reading. "Herein is all true joy of heart. Now, it is in this manner that I open the high conference respecting the mystery of Shekinah, which is a mystery of man and God, of man in the likeness of the Elohim, of the relation between things above and things below, of intercourse for union upon earth performed in the spirit of celestial union, and the transmutation of one by the other for the work of God in the world. In this union abides the Mystery of Faith which is the synthesis of the whole Law—Written and Oral Law—and of all that exists whatsoever. But union is not identity, whence it is said further that Jehovah and Elohim are distinct, not synonymous, though together they form a unity. It must be explained in the first place that Elohim is a title of Shekinah and so also is Adonai, in which sense—but presumably for us in manifestation—she is called the Mirror of Jehovah."

So we find that the light which in this book is designated as *living light* is not only male and female but is also a mirror for Jehovah. Mr. Waite states further that Shekinah also is called "Daughter of the King", "Betrothed", "The Bride and the Mother", and "Shekinah as she is conceived in external things—or Bride, Daughter, and Sister in the world below"; also that "The Shekinah is the Liberating Angel who delivers the world in all ages", and "that this Liberating Angel manifests as male and female". He explains how Shekinah unites the Sephirothic tree, calling her "the Middle Pillar" and the "crown of the Middle Pillar". On page 198 it says "the 50 Gates are another symbolism concerning the return of man to the heights by the operation of Shekinah, as by a journey through the great distance, for the first gate is in matter and the last is in God Himself; but this gate was not, according to tradition, opened by Moses—because another tradition affirms—as said already—that he ceased to cohabit with his wife on earth."

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* *Secret Doctrine in Israel,* chap. XVI, p. 191.

Further on this same chapter says that Shekinah followed Adam "into the captivity of the senses", and here I will explain that this is why man must redeem himself by the raising of these same senses, for the light must be freed, else man cannot return to God. This is why he has another body other than his earth body; and it is this other spirit body which descends, like the golden serpent (Plate XXXVIII) into the body of flesh, and by its descent ennobles the lowly one and unites itself with her—which is to say that the heavenly spirit and the earthly spirit become one through death on the cross of the soul. Mr. Waite also says that "most of the divine visions beheld by Abraham were visions and manifestations of Shekinah, who dwelt constantly in the tent of Sarah". In her exterior manifestation she is called the astral light and the Star of Bethlehem. In the heavenly aspect she is called Wisdom, Isis, Queen of Heaven, and the Moon Goddess. This is the light which will come again in the Aquarian age, for we are not in the Aquarian age as yet—only in the throes of the ray which comes from the Central Sun, the Adjuster and the Builder.

On page 215 it is said that "All the angels open their wings to receive the Shekinah by prayer, and those on earth who wish their prayers to reach Heaven should unite themselves with the Shekinah. Whereas the gates of the palaces to which prayers ascend commonly have numerous guardians, those of the palace of Shekinah have none, and prayers enter unhindered." All this denotes that Jesus was born of this light, of which Mary the Blessed Virgin was the female type or earthly Shekinah, and the Angel Gabriel the male type or heavenly Shekinah; and they twain were the mirrors which reflected the ray of Christ. Thus Shekinah (who is both male and female) gives birth to the Beloved Son, else the Christ would not be the bridge which overcomes the gap between the earthly light with its attendant spirit, and the heavenly light with its attendant spirit.

In further elucidation of this man-star light I shall quote Mrs. Atwood*: "For if a man does not enter in to understand himself and the evil under which he lies enchanted in this life, he cannot understand the ancient doctrine concerning the fall or regeneration, or presume to deliver matter from the original curse, or be instrumental in the restoration. While Adam stood in Paradisaical innocency, explains the theosophist, The Eternal Word was his leader, and had dominion in him: his life, which was a clear flame, burned in and was nourished by that pure spirit of the divine substantiality, which together with the Water of eternal life, generated in the angelical world, gave forth a glorious and bright shining Light.

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* *A Suggestive Inquiry into The Hermetic Mystery*, revised by Isabelle de Steiger. Belfast, 1920. Page 528.

Immediately after the fall of man, God said to the *Serpent,* I will put enmity between thee and the woman, and between thy seed and her seed; her seed shall bruise thy head, and thou shalt bruise his heel. Herein the Philosopher's Stone or tincture lyeth. For though this concerneth man, in the first place, yet secondly it concerneth the whole creation. The bruising of the serpent's head is done spiritually and corporally, both in nature and in the soul, and though in different degrees, yet by a parallel process in each. The serpent's sting is the wrath fire, and the woman's seed the light and love fire: these two are in everything; the former predominated in outward nature, by the fall, and therefore the latter must be raised up, and by its shining through the wrath, must subdue and keep it under; taking away from it its predominant power, so that it may exercise its true natural office as a servant to the light; that these two may no more stand in opposition to each other, but be one thing reharmonized by light and love, and re-introduced into Paradise; when the dark poisoning Mercury is thus tinctured, his anguishing death is turned into triumphing life, and his former dark desire into the desire of light, which is able to make pure love and light substantially,—viz., a heavenly body out of an earthly. The whole world therefore consists summarily herein—That Two Natures be reduced to One, as they were at the beginning. A heavenly matter and an earthly matter are to be mutually united and brought to a heavenly consistency. Earth must be turned in, and Heaven out. The Mercury which is therein doeth all this itself: the Artist is not to attempt it—he cannot do it—he is to prepare the way, the matter as is requisite, and leave the work to be done by the workman which is in it already; nevertheless, understanding and faith are required of him. His design being no less than to redeem matter from the curse, and to raise it from the dead, which never can be done by one who is dead himself in his understanding and internal life.

Who then is competent, who qualified to minister in so great a matter? Who but he that the Spirit has already prepared, and endowed with prudence for the undertaking; he that is holy, he that is true, he that hath the Key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth. Or what man is he, asks Solomon, that can know the counsel of God? or who can think what the Will of the Lord is? For the thoughts of mortal man are miserable, and our devices are but uncertain."

On page 530 Mrs. Atwood tells what the woman or wisdom can do for man, wisdom being but another name for the heavenly light of Shekinah which descends into unknown darkness and brings forth the known light. "But Wisdom delivered from pain those that attended upon her. When the *righteous* fled from his *brother's wrath,* she guarded him in right paths, *showed him the kingdom of God,* and gave him *knowledge* of holy things; made him *rich* in his travels, and *multiplied the fruit of his labors.*" Further on in the same chapter: "When once the Divine Light is loosened in life, everything is prospered as long as her Rule is observed; for the understanding then bears its motive energy into effect.—And the Word of the Lord is unto them *Line upon line, Precept upon precept,* (purifying and perfecting) *here a little and there a little.* The whole individual is occupied; every look and action is by rule and with power; as is it not likewise written, *The Hands of the Wise are very heavy?* The right hand of the Lord bringeth mighty things to pass.—And His brightness was as the light, says Habbakuk, *and he had horns coming out of his hand, and there was the hiding of his power.*" And again on page 545 in her conclusion she says, "And this is the grand Hermetic secret, that there is a Universal Subject in nature, and that Subject is susceptible of nourishment in Man; and this is the greatest mystery, of all mysteries the most wonderful, that man should be able not only to find the Divine Nature, but to affect It."

In closing I should like to quote three paragraphs from the Appendix* of the same book. Paragraph 1: "The Magic of the self-will is that which the Egyptians practiced in the days of Moses; this is to be found in the release or setting free of the third or lowest life. Of this power we know nothing in this present life, the ordinary life of man; we may imagine into it, and theoretically see it, but that is all; nor do we know it in the common entranced life, i.e., the life of the sleep-wakers; but this present life may be led through the clairvoyant life into it (that is the wonderful part of it) by the fermentation of itself."

Paragraph 8: "As long as we in our life go on in a line we are not immortal, but when our life is returned in faith (for it is faith which re-unites) to its beginning it forms the circle and is in Eternity.

It must also be observed that there is a law of Light, which must move through Love in the will, and so act on the will-moved mind, and to which it must be subservient, else it breaks and becomes demoniacal.

The wonderful part of the process is that the spirit becoming freed from the body, carries on the perfection and purification of her own vehicle—the soul.

There is a time when the power, the vital or willing-power, is seated in the lumbar region and is sent back.

I think there is a time, when the mind comes into relation with the macrocosmic Spirit, and discerns it, and is taught by it. (*c.f.*, Vaughan's Writings on the Chymical Wedding, p. 4.)"

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* Table Talk and Memorabilia of Mary Anne Atwood, begun Aug. 1860.

Paragraph 11: "The limbs in the microcosm play a most important part in this mystery for the evolution and perfecting of the Divine within; it is thus that the body is regarded by St. Paul as a temple of the Holy Ghost, and it is for this, that in their highest and ultimate use, its different members have their being; they are a laboratory that is of and for the spirit to work in."

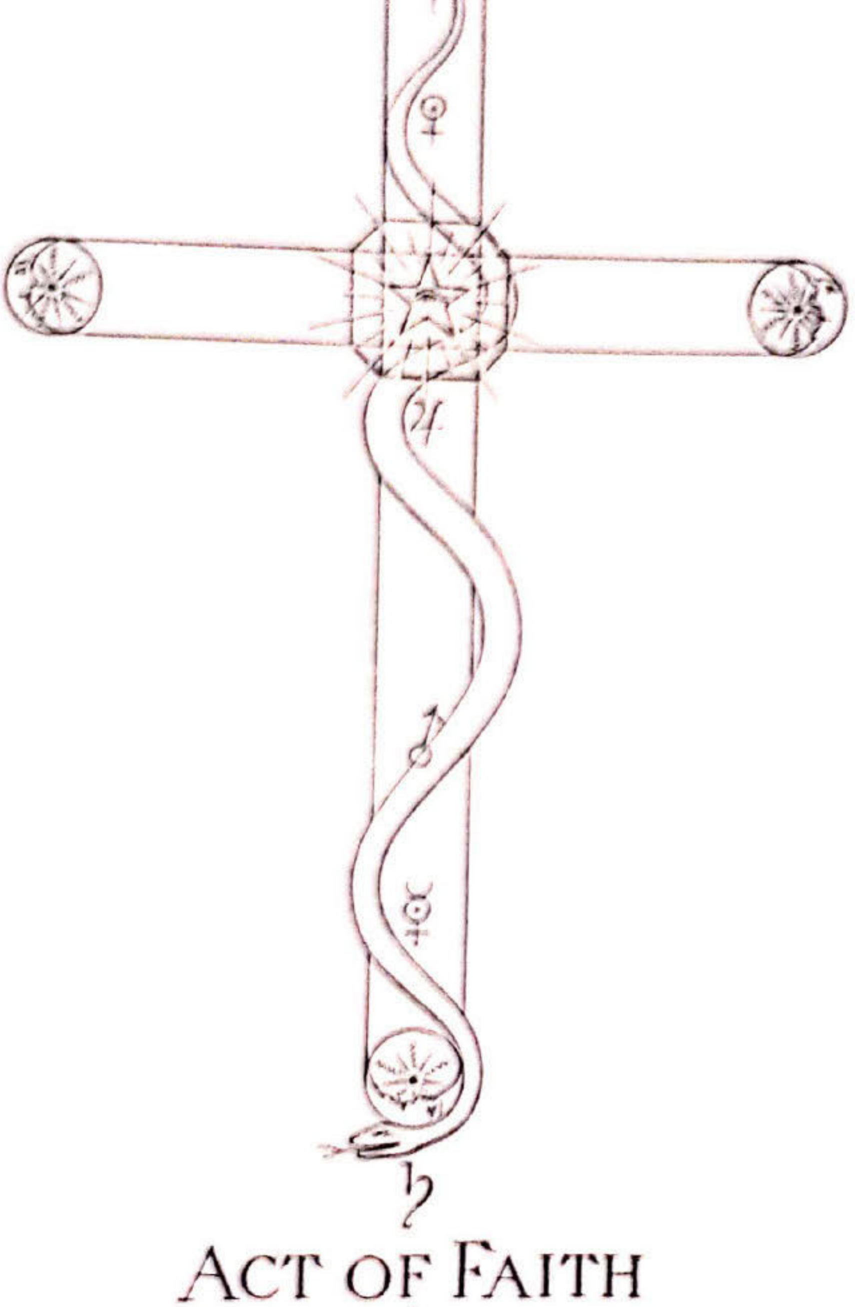
All of which but aids us in our understanding of how this starry light of Bethlehem hovers over the woman and enters her soul through the Word which in our present consideration is the letter Beth, or B in the English alphabet. Thus our "Bread of Life" is for us the real body of our Saviour whose descent into the flesh is brought about by the coming of our perfect male, of which I shall speak more plainly in the seventh lesson of this Fifth Work.

THE SEVENTH GATE

The Perfect Male Comes Forth

The opening of this Seventh Gate releases the positive vibration of the Great Work. In the second lesson of this Fifth Work I made the assertion that the solar cross was expressing life in separation while the Christ cross was an expression of unity, and in each diagram this has stood forth most clearly. Even in Plate XXVII only the twelve material poles had become united, but I shall endeavour to show that in this lesson the cross of Christ brings forth the male expression in the mated pair and links them with the kingdom of heaven on earth.

The active spirit appears twice while the passive soul has but one pole (Plate XXXVIII). This holds good even though in contradistinction it has been asserted again and again that there is a mortal and an immortal soul. This is because the spirit above is unmanifest in the ordinary expression of unevolved man, while the spirit below (meaning the animal spirit of the body) is manifest by means of the material body. But we must always remember that the body is only borrowed and must be bought or redeemed from the planetary god. We claim this bodily soul as our mortal half, but in strict reality only the divine soul belongs to us, being a gift from the One God. In this Plate the crux (soul) expression is in the form of a square, showing that the double soul-spirit is at last united in the square, the two female force lines forming the top and bottom and the two male force lines the sides. Thus is the Wo extracted from wo-man and joy enters in instead of sorrow, for the twain, now one, will dwell forever in the house of the Lord. The two males, Sun and Son, find themselves united through the pure light of the materialized (woman) soul. The downward turned golden serpent depicts the wisdom of the winged solar male descending into the depths of Saturn, causing the leaden nature of the united pair to become purest gold, while the silver rays of the moon reflect her mate's golden splendor. The regenerate sign of man, the blazing star in the Eternal East, is the first appearance (within the scope of real manifestation) to which the Christed man is eligible in this work. The two moon forces at the extreme points of the horizontal bar of the cross show that all animal and angelic forces, good and bad according to the theory of opposite forces, are now lunar reflections, ready to receive the outgoing rays of the newly born male.



ACT OF FAITH

PLATE XXXVIII

When this Plate under discussion (XXXVIII) is read according to the law of the Tarot wheel in the five preceding lessons of this Work we find that the 9th card (which is the end of involution) is Teth, the letter of protection and also the pure astral light, depicting love at its highest pitch. Now 9 is the number of man and of the chamber of initiation, and the point has been covered elsewhere of how 6, the woman, can by various changes of position, symbolize the revealing of certain mysteries. This 9th card, The Hermit, also seals the vase or heart of life, which is the spiritual heart and soul, and also the house of the spirit, the crux, the place of unity, the place where thought receives sanctification. This is the place Jesus referred to when He said, "As a man thinketh in his heart, so is he", and this is where man may write upon the fair surface of his soul and soul mate his true self expression. Thus does his god center become a self center, where he may say with his Saviour "I AM the light of the world".

Here in this house of the spirit, which is the pure material expression of the soul-woman, is depicted faith, the substance of things hoped for; and what more can man or spirit hope for than unity with his God and his counterpart? This Plate is called the Act of Faith, for only faith will induce sensual man to raise his substance from the sense center, Mercury, up to the spiritual heart center, where the *door* which our Saviour said was the *way* stands ready for his hands to open. The First Formula* was the result of years of earnest prayer—prayer that I might know practically as well as morally this door that goes within; for to be merely told that God is love, and that the heart will save us is very vague. But if we can have the underlying principle of it all explained to us many times, we begin to see the reason for so much labor in behalf of humanity, and the precepts to love and not hate our fellowman. "If I be lifted up," said the first Perfect Man. What was it we should lift? Why, the *substance of faith,* the light of the pure man.

The five pointed star is the man sign for this planet because the earth is under the law of 4 with the added essence of the crux, and this essence is capable of becoming soul substance of such a nature that the man-spirit of Christ may shine forth, for the story of one is the story of the other, be it man or woman. If the student is male his *substance* will be of the woman; if female, of the man. Thus united they have the two halves of the one perfect thing, namely a soul-body which when joined to the male half becomes the celestial body of perfected man. "Thy faith hath made thee whole"—not a half man but a whole man. This male substance is the *one substance* which will respond to the vibrations of the Word of God, in so far as the flesh is concerned, and in the 18th Tarot card it is seen dropping from the solar and lunar disk in the background, while the wolf and the dog are both in the act of watching its fall, as though they hoped to devour it. In the 15th Tarot card, the Devil, we find the man sign between the goat's horns, with the head (point) part turned downward. The lovers are chained at his feet, and the cube supports this accumulation of hellish forces—the perversions of man's lustful nature, together with his vicious mental reactions. Lambspring* depicts the Father force as sweating out this same water of life, which is called the Son, and which I call the Son of the Sun in our solar system. This can be again united with the Parent Pole, and when so united will give manhood to the risen one.

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* Given in *The Causal Essence Personified,* Part V; also discussed in *The Luminous Doctrine* **(of the Spiritual Heart).**

The similarity of and yet the difference between spiritualizing the moral nature and redeeming the physical body is very confusing, for the one will not always give the other. For instance, the moral nature spiritualized will not redeem the body, while the redemption of the body does give a pure mind reaction which sees no evil and thus cannot do evil. In Hebrews 9:3 the assertion is made that worlds are framed through faith with the addition of the Word of God, "so that things which are seen were not made of things which do appear". This illustrates what I have hinted at in the preceding lessons of this book—that in each act of conception two streams of force come forth, one being of the earth earthly and the other, the secret sister, of heaven and heavenly. Now the heavenly soul-woman can save the earthly spirit-man always, even though he be of hell itself. This entire chapter of Hebrews can be studied with much profit, even the last and twenty-ninth verse: "For our God is a consuming fire."

I have had more than one reason for saying that the Venus center is the gateway to heaven, and because this lesson has to do with the physical as it rises to spirituality, I shall incorporate it here. The throat center works on the physical plane through the most prominent vertebra, the large bone which acts as a hinge on which the neck swings. This great bone opens and shuts the heart center (in so far as it opens in the physical), and the heart center by muscular contraction can force this bone to project for hours at a time, as though it were out of place. This forces open the hidden gate which lets the physical force into the house of the spirit or pure soul. We are fearfully and most wonderfully made and the divine self, once it has its hand upon the wheel of life, does the real work. Our borrowed Life, Light, and Love come from our at-one-ment with Jesus Christ, after we fully understand all that the Christ means: that He is the fulfillment of the law and the personification of the solar man begun by Abraham and Sarah.

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* A short treatise on the great work "Hermetic Museum," translated by A. E. Waite.

Jesus said that one particle of faith the size of a mustard seed could move (initiatory) mountains, and mountains are always a raising or quickening, which is the symbol of God and that by which the Son judges "the quick and the dead". In the First Work I spoke of Luz, the bone of resurrection taken from Adam and of which Eve was composed. Adam is like unto our own solar disk, while Jesus is like the Central Sun; Adam is the *first fruits*, that which belongs to Christ, while Jesus is the One who has power to redeem the *first born*. Let us review some of the mystical names which this male has borne in the past: Hermes to the Greeks, Thoth to the Egyptians, Mercury the Messenger, Horus the Child, and many others. But these were the result of racial birth while Jesus the Christ man is not only the result of racial birth but, unlike the others, able to give rise to the individual birth through the I AM, the mystery which this book is trying to unfold, for the racial birth is not so hard to understand as is the individual's response. The perfect male is not simply a growth of the spirit or soul in the inner worlds, but is also a physical male, which gives rise to a physical mind, that is, a direct reflection of the I AM having power over physical things and bringing into the physical body the great light which, in the fulness of this Christ cycle (complete when the Sun again enters Aries) will not cause death to the physical body.

Ginsburg says* regarding counterparts, "The human soul, before it descends into the world, is androgynous, or in other words, consists of two component parts, each of which comprises all the elements of our spiritual nature. Thus the *Sohar* tells us—'Each soul and spirit, prior to its entering into this world, consists of a male and female united into one being. When it descends on this earth the two parts separate and animate two different bodies. At the time of marriage, the Holy One, blessed be he, who knows all souls and spirits, unites them again as they were before, and they again constitute one body and one soul, forming as it were the right and left of one individual.' " This right and left can be understood through the turning of the Tarot wheel, first as Tora, second as Taro, and lastly as both, bringing forth the final T into manifestation, if as said before, these twain have not through inertia become separated, or because of karmic debt been obliged to enter the bonds of marriage with others who are not their counterparts, but those best suited to change the separated ones back to their former allegiance. Needless to say, the other party to a marriage like this is in the same state and also working out his or her inertia.

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* *Kabbalah*, by Christian W. Ginsburg, p. 116.

The same page goes on to say, " 'This union, however, is influenced by the deeds of the man and by the ways in which he walks. If the man is pure, and his conduct is pleasing in the sight of God, he is united with that female part of his soul which was his component part prior to his birth'." And again, "Since the form of the body as well as the soul, is made after the image of the Heavenly Man, a figure of the forthcoming body which is to clothe the newly descending soul, is sent down from the celestial regions, to hover over the couch of the husband and wife when they copulate, in order that the conception may be formed according to this model. 'At the connubial intercourse on earth, the Holy One, blessed be he, sends a human form which bears the impress of the divine stamp. This form is present at intercourse, and if we were permitted to see it we should perceive over our heads an image resembling a human face' "—see Plate XVII—"and it is in this image that we are formed. As long as this image is not sent by God and does not descend and hover over our heads, there can be no conception, for it is written—'And God created man in his own image'. (Gen. i, 27.) This image receives us when we enter the world, it develops itself with us when we grow, and accompanies us when we depart this life; as it is written—'Surely, man walked in an image' (ps. xxxvii, 5) : and this image is from heaven. When the souls are to leave their heavenly abode, each soul separately appears before the Holy King, dressed in a *sublime form,*" (italics are mine, and your attention is called to the fact that beside the form which Jehovah gives us we have another which is archetypal rather than prototypal, for it is this latter to which I refer in Plate XVII) " 'with the features in which it is to appear in this world. It is from this sublime form that the image proceeds. It is the third after the soul, and precedes it on this earth; it is present at the conception, and there is no conception in the world where this image is not present.' (Sohar, iii, 104 a b.) All human countenances are divisible into the four primordial types of faces, which appeared at the mysterious chariot throne in the vision of the prophet Ezekiel, viz., the face of man, of the lion, the ox and the eagle. Our faces resemble these more or less according to the rank which our souls occupy in the intellectual or moral dominion."

Let it be understood that the four fixed elements symbolized by the man, lion, bull, and eagle, are not the phases which animate the face of our perfect male, for he is lifted high on the wings of the *supernal* and joined to his counterpart; but he uses these fixed elements to weave a garment for his man-spirit.

This has been most clearly depicted by the artist John Sargent in one of his pictures which adorn the walls of the Boston Public Library,—that of the Great Mother with the naked spirit of Christ at her knee, and weaving out of the four glorified fixed elements (the man, lion, bull, and eagle, which hold the four corners of the picture) a new vesture, spun by the work of her hands. This same work is reflected in the action and reaction between soul and spirit, man and woman, upright and horizontal, positive and negative, and reaches its apex between the newly wedded and true counterparts. The "four primordial types of faces" when raised by Christ, assume the man type only, having the male and female forms as depicted in Plates XXV-XXVII. I lay special stress upon this because my purpose is to bring out the difference between the Christ age and that of the prophets and seers before Him.

You will ask why this difference is so long delayed in being given to man, and the answer is that the advent of the present Woman age was necessary in order to give out anew the old truths which, though old, seem new because wrapped in the guise of woman the soul. Remember that Jesus came clothed in the garments of the Third Person; but as Christ the Son is the Second Person and therefore feminine by reason of His position in the Trinity, His male spirit must have the garment of the Great Mother, or Woman. It is a notable feature in the life of Jesus that there is no historical mention of any woman who ever disbelieved His doctrine or rejected Him,—it was the male that made His labor difficult for Him. In this connection I call attention again to the preceding quotation that this union "is influenced by the deeds of the man and by the ways in which he walks. If a man is pure and his conduct is pleasing in the sight of God, he is united with that female part of his soul which was his component part prior to his birth,"—meaning his descent into matter. This would indicate that the (spirit) man holds the responsibility, rather than the (soul) woman. Woman must supply the light but man's love must energize it, and he is not able to do this until goodness toward God enters and purges his crude spirit.

THE EIGHTH GATE

EQUILIBRATION

The Eighth Gate opening into the eighth labor consists in the balancing of the godlike forces of the counterparts, that the third condition may arise whereby they twain may forever become one. This is done differently from the former work of the personification of nature's forces heavenly and earthly, for now the *mated pair* are personified through Christ and the Father and have a double life in one house. But even this is not enough, for Adam said Eve was brought forth from his bony emanation. "This is now bone of my bones, and flesh of my flesh", and in the marriage sacrament husband and wife are supposed to leave father and mother and cleave only to each other. It is also stated: "Whom God hath joined together let no man put asunder." Thus we must now develop the God essence which will cause the twain to become *one* in the sight of God.

The law is the same as in the First Work,—to so balance and equalize these two that their static force (depicted by the descent of the golden serpent) shall again dissolve and coagulate, forever welding these lovers not by the chains of darkness, as in the 15th Tarot card, and not as in the 6th, naked and dependent upon the angelic powers, but triumphant over death and nudity. They are clothed in the radiant light of the Third Person, the Holy Ghost, and filled with the spirit of truth, which is but another way of saying that their fleshly structure is of the holy substance and their minds a reservoir of truth. How shall this desirable state come about? If the student is in that happy condition of marriage with his counterpart then the work is as follows: The enlightened disks of life turn on the axes of both at one and the same rate of equilibration. Each cup must overflow, and as the cup is located in the sacred heart center of both male and female, it will overflow in all the directions of the human body—north, south, east, and west. And as these double directional forces meet and merge they of their own accord flow back to the fount from whence they came, namely God's essence; for when man's cup overflows where can it go but into God's essence? If it went back to nature then retrogression would set in.

The best way to understand this is to again study the law of the ternary as depicted in Plate XXXIV. At the northern point is number 1, and it is unmanifest because 1 is the downpouring of the point which comes from the no-thing or nought. This compels the power to pass on to the east gate of 2, the mother force, which being negative cannot do else than become pregnant when infused by the father principle. At the southern point the son is born, and these three constitute a family which has a double power, for as you know all sons have the privilege of marriage. This double power finds expression in 4 at the western gate, for this is the point of power, and power of a double nature, or mind and form also; and when forced inward by the law of attraction it will lead to the (crux) life of the spiritual heart—spiritual because it is the first place and substance in which man can locate the first principle and bring it into manifestation. So the lovers will by their loving response and increasing devotion to God set in motion once more the law which is the end and aim of the Five Labors, for it is repeated over and over again as the two climb the spiral ladder up into manhood through Jesus Christ our Lord and Saviour, where they find freedom—freedom to love and bring forth their kind in obedience to the One Who told them to be fruitful and multiply. And like the starry woman in the 17th Tarot card, the earth and the sea will welcome this overflow back to God.

The 14th card with the solar angel depicts just what I have explained that the law is doing on the horizontal force line between the 2 of the mother, and 4 the double power; and 5, the crux of the first law, is well symbolized in the naked woman of the 17th card, for God's truth is always naked and unashamed. The crux essence creates the naked woman first and clothes her afterward in the four glorified elements, which can be pierced and caused to flow only in the man element (Aquarius). The equilibration between these four fixed elements will do for the body what the God essence will do for the soul, as the glorified body and soul, when joined, become the receptacle for the Holy Spirit. The balance between the soul and body of the two will cause their united aura to become a constant fount of living light, and all lesser souls and bodies within a vast area will be greatly benefited, for the ability of these two to overcome time and space will enable them to reach out to others engaged in the effort to light their own lamps. We are speaking now of those engaged in overcoming the bands of separation between their body and soul, as well as of those who strive to reach the state wherein they may attract their complement. These last are in the act of overcoming incarnation in the base elements, and are passing on into the initiatory elements of which the new causal body is now to be built.

Should the student desire this equilibration and not have his or her counterpart in the flesh, then the work must be done through the Christ within, who bridges the gap between the soul and student (if the student is male) or the spirit and student (if female), for Christ Jesus can bring the life force of the counterpart down into the flesh by way of the Word. Therefore all prayer for unity will the more readily reach fulfillment if spoken aloud, for the vibration of the bony structure is necessary to bring this about. That is why so many, when near the day of unity, feel their birth pangs through the medium of neuritis, because the shoulders and arms attract the life force which pours in through the bony structure of the lower limbs when man comes into the upright polarity. This terrific disturbance must be patiently borne and the student should, by the perfect poise of his body in prayer either standing, sitting, kneeling, or better still all three, constantly try to equalize the body by means of the First Formula. This Formula causes the light to enter from the feet first, the head second, the left side third, and then the right side. Finally it pours into the heart center, which is the hub of the wheel of life, and from this central point of consciousness the student *wills* to attract all polarity within the crux life of the heart.

When I use the term *heart center* I mean the center of our being on whatever plane of expression is under discussion. In this case the body is the subject under consideration, and the tiny spot of light within the aorta is the center referred to. Here is the greatest physical point of life in the entire body for the work, and within this spot of light is door after door, leading within to grade after grade of life, light, and love. These are the three primals with which we arm ourselves before entering the life of the cross, for the feet of the Master lead us steadily onward even to the top of the Mount of Initiation, once we boldly enter the *door* over which Jesus Christ so earnestly assured us He held the guardianship. He will furnish us with all things necessary to enable us to travel the way of the cross, and the way must include both the male and the female, the soul and the body, else the Holy Spirit will not find unity and will be obliged to await the opening of the door which separates these twain; for they are one in the sublime spirit and can and should be one in the physical spirit. Their separation constitutes the real fall or fixation in matter, the so-called act of sin which our first parents Adam and Eve committed because of the temptation of the serpent. The serpent ever lies in wait to tempt the counterparts of today as well as of those Biblical days, and those who desire the knowledge which the tree and its fruit can give, must so place their Lord and Saviour within their hearts that no evil perversion of the lesser man-spirit can keep them from finding the door which leads to everlasting life.

One of the greatest aids is the knowledge of poise, and of the physical positions which so balance our astral forces that they become pure enough to attract the universal powers, pole upon pole. This was taught in the ancient rites by the art of dancing, and to this day there still exist dancing souls. There is no better road to divine fervor than the perfect poise which comes as the result of many hours spent in the practice of this ancient art, and the development of the muscular energy also gives rise to the vibrant energy which acts as the lowest polarity for the divine will; but this also must be so poised that brutality will not be the result, for that which leads one upward will also lead downward in the dance of life. One of the first lessons that students should master is that all forms constitute a language which the wise adept can read and understand. It will open the book of life and its interest will be unfailing. Many earnest workers have tried to teach this method to the world through symbolism and the law of correspondence, yet the veil remains thick and heavy for many eyes that strive to penetrate its folds.

Jacob Boehme says:* "But now seeing we are one body in Christ, we have all of us Christ's Spirit; therefore in Christ we all see out of one Spirit, and have one knowledge; for he is become man in us, and all holy souls are our fellow members, all begotten out of one: and we all have one Will in Christ, in the true bosom of *Abraham*." And Franz Hartmann, writing on the doctrines of Jacob Boehme, quotes him thus:** "Christ is greater than any angel in heaven, because He has a celestial human body; He also has the eternal celestial bride, the virgin of divine wisdom, and finally, the Holy Trinity in His possession. We can truly say of Him that He is an individuality in the Holy Trinity in heaven, a true man in heaven, and an eternal king in this world, a lord of heaven and of the earth." And again:*** "The celestial virgin did not become terrestrial in Mary (or enter into her mechanically from the outside); but the omnipresent celestial virgin became revealed (unfolded) within Mary's innermost being. 'We cannot say that the celestial virgin, when she entered into Mary, became terrestrial by the order of God, but we say that the soul of Mary took hold of the celestial virgin, and the latter adorned the soul of Mary with the pure garment of the holy element, a pure, regenerated human being, and therein has Mary received the Saviour of the world, and given birth to Him in this world.'"

By this is meant that Mary conceived the perfect soul and Jesus was the perfect spirit which animated it. It is as though Mary turned herself inside out and the spirit of her Lord within came outward in the flesh-body of the Son.

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* *Forty Questions Concerning the Soul.* Answer to XXVI, verse 7.

** *Personal Christianity, a Science,* the Doctrines of Jacob Boehme, page 230.

*** The same, page 234.

In the life of counterparts woman does likewise, she perfects the spirit's soul-body and gives birth to that spirit within, bringing him outward in the physical body of her mate. Failing in this, she charges her soul-body, through Christ Jesus, with the spiritual essence of her divine mate to such an extent that the two, spirit and soul, draw near each other while in the physical, for the woman becomes exalted and deified through the sublime spirit of her mate, even as he finds through her a form of such grace that he may enter his Lord's presence unashamed.

When this doctrine of counterparts is better understood marriage will cease to be such a failure, for even though many find themselves separated from their true mates they can by earnest effort assist each other to find unity within their divine polarity. For the thrill of life's purpose, when received with prayer and thanksgiving, benefits the soul and spirit just as each act of love hastens the day when the "cup runneth over" and the lower becomes united with the higher. We shall then be able to say: "As above so below."

THE NINTH GATE

REGENERATION THROUGH THE ALL-SEEING EYE OF THE MIND

The Ninth Gate opens the eye of the mind to motion and direction, which are all that the mated pair need to watch carefully. They must be sure that the law of the ternary, which is their vehicle of motion, is moving in the direction of God and His all-seeing mind, so that it will engage with the virgin earth that supplies the substance for expression—for the One Substance is a certain earth which is the matrix of God and is called the Great Mother. In the last lesson, on the balancing of the dual forces male and female, we found that the mother principle could not bring forth the father principle in his own expression, as this took all four motions (i.e. dimensions), 1, 2, 3, and 4, finally culminating in 5, which is the mystic mountain of God. As a mountain is made of earth in some form our counterparts will bring forth a certain earth or mother wherein God can find His best expression, where the fruits are declared good and no opposing power finds manifestation.

By taking the first law in another way we can see how this is possible. The 1, being the downpouring of the point, does not exist in form, time, or space; but by His will He begets the base line (called the mother force, the horizontal line, the mortal soul, and many other names) which does exist in all three,—form, time, and space; for 2 is form, 3 time, 4 space, and 5 the womb wherein they find life in manifestation. When we overcome the inertia of the three forms of limitation they become relative to whatever state of the law is applied to them, and their fruits are always good; only their state of inertia gives man (who is in a state of becoming man) the power to pervert them through his own mental misconceptions. This does not hinder them from being good works in the sight of God, because when His Christ ray is turned outward His Law becomes active and all that is not fashioned in accordance with that Law becomes void, or without form, time, or space. Thus all fail who re-create without a sincere study of the Law. You can see that the east is not complete without the west, and the west would not *be* without the east; for there would be no double life if the mother in the east had not brought forth the son of power. We are all bound together by the yeast of God, whose Law will unite us in His own good time.

Our studies of these Five Works have led us back to the Law from whence we came, and it works like the five parts of this book, which began with the study of energies and ends in the study of man, born from the two lovers, spirit and soul, or the upright and horizontal, and their combined energy or love. Let us reverence the Law, which finds its culmination in Christ the Lord within, for as I obtained the method whereby I came to know God so may you, my dear students. Take heart and do not lose interest in the book of life hidden within your own secret records, for its pages will reveal much that I am unable to put even into formed ideas, much less words.

The God law moves in the direction of the first mother, or first He toward the right, while the man law in its first movement turns in the direction of the dual powers, or to the left or second He. Thus in the first three ternaries, as explained in the second lesson of this Fifth Work, the law is under the direction of God in involution, while in lesson three the law is under the direction of man through Christ; in the immortal ternary man's law becomes subservient once more to God's law, while in the sixth lesson *the man* law (not man's law) and the God law at last become one. So long as the woman (soul) works in separation and the man (body) does likewise, we say *man's* law, meaning mankind's law, a plural expression; but after they are both united we say *the man* law, meaning the one complete man, man in the singular. For man has been in two divided halves, soul and body, and is now joined in the spirit of God—Three in One, and One in Three—Three but continuing to be One.

I shall close this lesson by quoting entire The Seventh Book, *His Secret Sermon in the Mount of Regeneration, and the Profession of Silence,* from the *Divine Pymander* of Hermes Trismegistus.*

TO HIS SON TAT.

Tat. In the general speeches, O Father, discoursing of the Divinity, thou speakest enigmatically, and didst not clearly reveal thyself, saying, That no man can be saved before Regeneration.

2. And when I did humbly entreat thee, at the going up to the Mountain, after thou hadst discoursed unto me, having a great desire to learn this Argument of Regeneration; because among all the rest, I am ignorant only of this thou toldst me thou wouldst impart it to me, when I would estrange myself from the World: whereupon I made myself ready, and have vindicated the understanding that is in me, from the deceit of the World.

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* Edit. by Paschal Beverly Randolph.

3. Now then fulfill my defect, and as thou saidst instruct me of Regeneration, either by word of mouth; or secretly; for I know not, O Trismegistus, of what Substance, or what Womb, or what Seed, a Man is thus born.

4. *Herm.* O Son, this Wisdom is to be understood in silence, and the Seed is the true Good.

5. *Tat.* Who soweth it, O Father? For I am utterly ignorant, and doubtful.

6. *Herm.* The will of God, O Son.

7. And what manner of Man is he, that is thus born? For in this point, I am clean deprived of the Essence that understandeth in me.

8. *Herm.* The Son of God will be another, God made the universe, that in everything consisteth of all powers.

9. *Tat.* Thou tellest me a Riddle, Father, and dost not speak as a Father to his Son.

10. *Herm.* Son, things of this kind, are not taught, but are by God, when He pleaseth, brought to remembrance.

11. *Tat.* Thou speakest of things strained, or far fetched, and impossible, Father; and therefore I will directly contradict them.

12. *Herm.* Wilt thou prove a stranger Son, to thy Father's kind?

13. *Tat.* Do not envy me, Father, or pardon me, I am thy Natural Son; discourse unto me the manner of Regeneration.

14. *Herm.* What shall I say, O my Son? I have nothing to say more than this, That I see in myself an unstrained sight or spectacle, made by the mercy of God; and I am gone out of myself, into an immortal body, and am not now what I was before, but was begotten in Mind.

15. This thing is not taught, nor is it to be seen in this formed Element; for which the first compounded form was neglected by me, and that I am now separated from it; for I have both the touch, and the measure of it, yet am I now estranged from them.

16. Thou seest, O Son, with thine eyes; but though thou look never so steadfastly upon me, with the Body, and bodily sight, thou canst not see, nor understand what I am now.

17. *Tat.* Thou hast driven me, O Father, into no small fury and distraction of mind, for I do not now see myself.

18. *Herm.* I would, O Son, that thou also wert gone out of thyself, like them that dream in their sleep.

19. *Tat.* Then tell this, who is the Author and Maker of Regeneration?

20. *Herm.* The Child of God, one Man by the Will of God.

21. *Tat.* Now, O Father, thou hast put me to silence forever, and all my former thoughts have quite left, and forsaken me; for I see the greatness, and shape of all things here below, and nothing but falsehood in them all.

22. And sithence this mortal Form is daily changed, and turned by time into increase, and diminution, as being falsehood: What therefore is true, O Trismegistus?

23. *Herm.* That, O Son, which is not troubled, nor bounded; not coloured, not figured, not changed; that which is naked, bright, comprehensible only of itself, unalterable, unbodily.

24. *Tat.* Now I am mad, indeed, O Father; for when I thought me to have been made a wise man by thee, with these thoughts thou hast quite dulled all my senses.

25. *Herm.* Yet is it so, as I say, O Son, He that looketh only upon that which is carried upward as Fire, that which is carried downward as Earth, that which is moist as Water, and that which bloweth, or is subject to blast, as Air; how can he sensibly understand that which is neither hard, nor moist, nor tangible, nor perspicuous, seeing it is only understood in power, and operation: But I beseech and pray to the Mind, which alone can understand the Generation, which is in God.

26. *Tat.* Then am I, O Father, utterly unable to do it.

27. *Herm.* God forbid Son, rather draw or pull him unto thee (or study to know him) and He will come, but be willing, and it shall be done: quiet (or make idle) the Senses of the Body, purging thyself from the unreasonable brutish torments of matter.

28. *Tat.* Have I any (revengers or) tormentors in myself, Father?

29. *Herm.* Yea, and those, not a few, but many, and fearful ones.

30. *Tat.* I do not know them, Father.

31. *Herm.* One Torment, Son, is Ignorance, a second, Sorrow, a third, Intemperance, a fourth, Concupiscence, a fifth, Injustice, a sixth, Covetousness, a seventh, Deceit, an eighth, Envy, a ninth, Fraud or Guile, a tenth, Wrath, an eleventh, Rashness, a twelfth, Maliciousness.

32. They are in number twelve, and under these many more; some which through the prison of the body, do force the inwardly placed Man to suffer sensibly.

33. And they do not suddenly, or easily depart from him that hath obtained mercy of God; and herein consists both the manner, and the reason of Regeneration.

34. For the rest, O Son, hold thy peace, and praise God in silence, and by that means, the mercy of God will not cease, or be wanting unto us.

35. Therefore rejoice, my Son, from henceforward, being purged by the powers of God, to the Knowledge of the Truth.

36. For the revelation of God is come to us, and when that came all Ignorance was cast out.

37. The knowledge of Joy is come unto us, and when that comes, Sorrow shall fly away, to them that are capable of it.

38. I call unto Joy, the power of Temperance, a power whose Virtue is most sweet: Let us take her unto ourselves, O Son, most willingly, for how at her coming hath she put away Intemperance?

39. Now I call forth, Continence, the power which is over Concupiscence. This, O Son, is the stable and firm foundation of Justice.

40. For see how without labor, she hath chased away Injustice; and we are justified, O Son, when Injustice is away.

41. The sixth Virtue which comes into us, I call Communion, which is against Covetousness.

42. And when that (Covetousness) is gone, I call Truth; and when she cometh, Error and Deceit vanisheth.

43. See, O Son, how the Good is fulfilled by the access of Truth; for by this means, Envy is gone from us; for Truth is accompanied with the Good, together also with Life and Light.

44. And there came no more any torment of Darkness, but being overcome, they all fled away suddenly, and tumultuarily.

45. Thou hast understood, O Son, the manner of Regeneration; for upon the coming of these Ten, the Intellectual Generation is perfected, and then it driveth away the Twelve; and we have seen it in the Generation itself.

46. Whosoever therefore hath of Mercy obtained this Generation, which is according to God, he leaving all bodily sense, knoweth himself to consist of divine things, and rejoiceth, being made by God stable and immutable.

47. *Tat.* O Father, I conceive and understand, not by the sight of mine eyes, but by the Intellectual Operation, which is by the Powers. I am in Heaven, in the Earth, in the Water, in the Air; I am in living Creatures, in Plants, in the Womb, every where.

48. Yet tell me, further, this one thing, How are the torments of Darkness, being in number Twelve, driven away and expelled by the Ten Powers? What is the manner of it, Trismegistus?

49. *Herm.* This Tabernacle, O Son, consists of the Zodiacal Circle; and this consisting of twelve numbers, the Idea of one; but all formed Nature admit of divers Conjugations to the deceiving of Man.

50. And though they be different in themselves, yet are they united in practice (as for example, Rashness is inseparable from Anger) and they are also indeterminate: Therefore with good Reason, do they make their departure, being driven away by the Ten Powers; that is to say, By the dead.

51. For the number of ten, O Son, is the Begetter of Souls. And there Life and Light are united, where the number of Unity is born of the Spirit.

52. Therefore according to Reason, Unity hath the number of Ten, and the number of Ten hath Unity.

53. *Tat.* O Father, I now see the universe, and myself in the Mind.

54. *Herm.* This is Regeneration, O Son, that we should not any longer fix our imagination upon this Body, subject to the three dimensions, according to this Speech which we have now commented, That we may not at all culminate the Universe.

55. *Tat.* Tell me, O Father, This Body that consists of Powers, shall it ever admit of any Dissolution?

56. *Herm.* Good words, Son, and speak not things impossible; for so thou shalt sin, and the eye of thy mind grow wicked.

57. The sensible Body of Nature is far from the Essential Generation; for that is subject to Dissolution, but this is not; and that is mortal, but this is immortal. Dost thou not know that thou art born a God, and the Son of the One, as I am.

58. *Tat.* How fain would I, O Father, hear that praise given by a Hymn, which thou saidst, thou heardst from the Powers, when I was in the Octonary?

59. *Herm.* As Pymander said by way of Oracle to the Octonary: Thou dost well, O Son, to desire the Solution of the Tabernacle, for thou art purified.

60. Pymander, the Mind of absolute Power and Authority, hath delivered no more unto me, than those that are written; knowing that of myself, I can understand all things, and hear, and see what I will. And he commanded me to do those things that are good; and therefore all the Powers that are in me sing.

61. *Tat.* I would hear thee, O Father, and understand these things.

62. *Herm.* Be quiet, O Son, and now harken to that harmonious blessing and thanksgiving; the hymn of Regeneration, which I did not determine to have spoken of so plainly, but to thyself in the end of all.

63. Wherefore this is not taught, but hid in silence.

64. So then, O Son, do thou, standing in the open Air, worship looking to the North Wind, about the going down of the Sun; and to the South, when the Sun ariseth: And now keep silence, Son.

THE SECRET SONG

The Holy Speech

65. LET all the Nature of the world entertain the hearing of this Hymn.

66. Be opened, O Earth, and let all the Treasure of the Rain be opened.

67. You Trees tremble not, for I will sing, and praise the Lord of the Creation, and the All, and the One.

68. Be opened, you Heavens, ye Winds stand still, and let the immortal Circle of God, receive these words.

69. For I will sing, and praise him that created all things, that fixed the Earth, and hung up the Heavens, and commanded the sweet Water to come out of the Ocean, into all the World inhabited, and not inhabited, to the use, and nourishment of all things, or men.

70. That commanded the fire to shine for every action, both to Gods, and Men.

71. Let us altogether give him blessing, which rideth upon the Heavens, the Creator of all Nature.

72. This is he, that is the Eye of the Mind, and will accept the praise of my Powers.

73. O all ye Powers that are in me, praise the One and the All.

74. Sing together with my Will, all you Powers that are in me.

75. O Holy knowledge, being enlightened by thee, I magnify the intelligible Light, and rejoice in the joy of the Mind.

76. All my Powers sing praise with me, and thou my Continence, sing praise my Righteousness by me; praise that which is righteous.

77. O Communion which is in me; praise the All.

78. By me the truth sings praise to the Truth, the God praiseth the Good.

79. O Life, O Light from us, unto you comes this praise and thanksgiving.

80. I Give thanks unto thee, O Father, the operation or act of my Powers.

81. I Give thanks unto thee, O God, the Power of my operations.

82. By me thy Word sings praise unto thee, receive by me this reasonable (or verbal) Sacrifice in words.

83. The powers that are in me, cry these things, they praise the All, they fulfil thy Will; thy Will and Counsel is from thee unto thee.

84. O All, receive a reasonable Sacrifice from all things.

85. O Life, save all that is in us; O Light enlighten, O God the Spirit; for the Mind guideth (or feedeth) the Word; O Spirit bearing Workman.

86. Thou art God, thy Man crieth these things unto thee through, by the Fire, by the Air, by the Earth, by the Water, by the Spirit, by thy Creatures.

87. From eternity I have found (means to) bless and praise thee, and I have what I seek; for I rest in thy Will.

88. *Tat.* O Father, I see that thou hast sung this Song of praise and blessing, with thy whole Will; and therefore have I put and placed it in my World.

89. *Herm.* Say in thy Intelligible World, O Son.

90. *Tat.* I do mean in my Intelligible World; for by thy Hymn and Song of praise, my Mind is enlightened; and gladly would I send from my Understanding, a Thanksgiving unto God.

91. *Herm.* Not rashly, O Son.

92. *Tat.* In my Mind, O Father.

93. *Herm.* Those things that I see and contemplate, I infuse into thee; and therefore say, thou Son Tat, the Author of thy succeeding Generations, I send unto God these reasonable Sacrifices.

94. O God, thou art the Father, thou art the Lord, thou art the Mind, accept these reasonable Sacrifices which thou requirest of me.

95. For all things are done as the Mind willeth.

96. Thou, O Son, send this acceptable Sacrifice to God, the Father of all things; but propound it also, O Son, by word.

97. *Tat.* I thank thee, Father; thou hast advised and instructed me thus to give thanks and praise.

98. *Herm.* I am glad, O Son, to see the Truth bring forth the Fruits of Good things, and such immortal Branches.

99. And learn this of me: Above all other Virtues entertain Silence, and impart unto no man, O Son, the tradition of Regeneration, lest we be reputed Calumniators: For we both have now sufficiently meditated, I in speaking, thou in hearing. And now thou dost intellectually know thyself and our Father.

THE TENTH GATE

CONCLUSION

As we open the Tenth and last Gate composing the Fifty Gates of Light, I shall try once more to express my purpose in writing this book wherein the Secret Doctrine of Jesus is again revealed, giving the method of overcoming the elemental serpent, for it is more subtle than any beast and tends to put enmity between man and his counterpart woman, or the soul and spirit. My entire efforts in this book of experience have been to express the Law of Man as it operates within the Five Works, and if you will consider the separate parts in that way you will gain much profit thereby.

Place the First Work, that of purification, at the head of the solar cross; the Second Work at the eastern gate or right hand (the cross is always considered as a man looking outward,—thus the right arm is on the left side of the diagram) as the virgin substance; the Third Work at the south pole; the Fourth Work at the western pole or left arm; and the Fifth Work within the crux. Then reverse this process and you have a mental picture of what I have labored so hard to bring before your eyes—a God center wherein man finds a self center. The process is that the purification in the first house shall find within the second house a virgin substance wherein the Christ life of the third house finds expression, and this, when brought to the house of mentality or the fourth finds a double power. These four, when set in motion in the double directions of east and west bring forth into the world of action the regenerate body, which is the Temple of the Living God. If accomplished alone it is your own body and soul; if with another it is true marriage. Do not be concerned too much with the details, but let your concern be rather lest you become so inert that your own vain nature will have time to set up a worship of self, and its desire for ease and luxury cause you to waste your precious substance in the creation of vain forms, whose lasting nature will be as naught when the real creative essence is yours.

In lesson three of this Work I stated that the physical Sun brought forth the mortal Son, and the Parent Sun the divine Son. This was in respect to the Sun of our solar system and the same quality in our planet earth, which is spoken of in these fifty lessons as carbon and darkness. Again this Sun is called the passive woman—passive because no activity is called into the world of action except through the intercession of an outside solar ray moving through this physical force; and it is this force that we depend upon in the First Formula. This is the passive agent, the *woman* which can be *clothed with the sun.* Many so-called occult students accuse those who work through this source of being black occultists and black magicians, and in one sense these accusations are true, but those who make them do not intend so to be understood. They mean the darkness of hell, the basis of which is the passive woman, when worked upon by the evil intentions of those who strive for self centers rather than God centers. But when this passive force is brought into conjunction with the Central Sun and its golden light, used as we use it in the Formula with the motive of opening the door into the Christ life, then it brings forth a Son of Power, whose mortal strength attracts the divine beauty of his polar opposite (for remember that both these sons are dual); and when conjoined they again form the polarity within and through which the celestial and Christ ray from the Central Source Itself may work.

The interplay between these three Suns who are one (the black Sun, the white Sun, the golden Sun), their three natures which from three are welded into one, and the story thereof, these are the main theme of these fifty lessons. But there is also another story told along with this, which is also a triple story. It is the tale of the body, soul, and spirit, and their relation as it affects man the portrayal of spirit, and woman the portrayer of soul; and the marriage of these twain into the one. For the story of one is the story of the other, with the difference which has been traced throughout this book:—The life of the body, soul, and spirit, as regards one person alone, progresses always toward the union with God through some aspect of nature; while the other, which includes the quaternary, is personified through the life of man. For, as is said of Adam and Eve, they "lay down as two and arose as four", which is to say, their fall into the horizontal life gave us the privilege of arising into the upright.

In the portrayal of the house of spirit we worked out our system in this order:—the descent into the passive mother energy, which gave us TORA, gaining entrance into the house of the crux only in power which was unmanifest; while by the reversal, we entered the crux life through TARO and the house of mental power, and by way of the mother. This gave us *manifestation* in the crux life, for only this passive substance can bring forth a form worthy to enter the door of the Sacred Heart, or the Sun in the Eternal East. And quoting still further from lesson three: "Here all depends upon the quickening of the

Moon, for this right pole is the house of the real mother",—by the word *real,* as applied to these lessons, I mean the lasting substance. In this case the real mother is that blood which will bring forth a solar substance and form which has a lasting reality worthy to enter the house of the father—for the Sun is always the father, while that substance which reflects is the mother. The real mother for God's manifestation is *man,* the changing shadow is nature. The superman of the future will be the product of this passive woman, but with the following difference: When brought to the solar perfection he will again be translated back to Luna through the astral fluid, just as in some of the advanced books on Masonry it is stated that their organization dates back through the solar, lunar, and stellar ages; for man is as a soft glove, capable of being turned inside out and still preserving his form and activity. In passing I should like to call your attention to the fact that in the portrayal of involution only three ternaries were expressed in TORA, while in evolution and immortality four ternaries were seen expressing TAROT.

One of the main reasons for the writing of this book is to encourage those students who have developed the light of the soul and are now ready to receive the descent of the Holy Spirit. For these the following explanation will solve the many harassing experiences which have so terrorized them that they have turned, or are ready to turn backward, for the spirit when it descends, darkens the sky of the soul by its superior light, and an entirely new set of faculties, namely increased vibration in life, must open the eye of the spirit before light is restored to the soul. Thus students feel that they are on the wrong path, because as the soul develops by light and joy, so does the spirit bring in its wake, for a short period, darkness and sorrow. But if the student faces this period, knows naught but Christ, and as it were hangs on and obeys the injunction "Hold fast until *I* come", this blackness will give way to the greater light of the supernal self.

The period is shortened in proportion to the bravery and love with which these trying times are endured, for it is but the Word of God descending more fully into the time and space conception with which our mortal soul is familiar, and the confusion is occasioned by this quickening and the effort of the spirit to adjust itself to the conditions found *at the time of the descent.* It is not due to any hellish outside source, for an attack by another with evil intent does not necessarily bring confusion; it rather tends to lull our suspicions with honeyed words of praise and promises of future greatness. The Word speaks truth and tells us to buckle on our armour and bravely face our common foe—namely ourselves, for the time of the acid test is upon us which Jesus in His mercy taught us to pray the Father that we might avoid. "Lead us not into temptation" is the prayer sent out to the Father within, whom we commonly address as our Lord, and in it we constantly pray for this time of testing to be delayed, that we may the better prepare for the coming of the Holy One, blessed be He.

The command to *hold fast* is but another way of saying that we must control ourselves, so that when this quickening comes upon us we shall not give birth to monstrosities in form and mind; that our thought forms may not swamp our good works. I strongly advise students to visualize Christ in their hearts, filling all their being, like the golden vine, with His holy truth and His pure image, for these are the times when fortitude and a holy steadfast purpose must give us the power to keep from swerving from the true path which leads to the house of many mansions. This is the time for our manhood to come forth and remember that God gave us control over all that walks, crawls, swims, or lives in this created world beneath us. So, with restored courage, we shall face the fear of the great unknown, not with indifference or a braggard's courage, but with a steadfast love of God our Maker in our hearts, knowing that the thorns are indicative of the sturdy tree behind the pricks. Remember the Rose and keep silent, that the power which is in our midst be not dissipated and dispersed to the four winds—rather let it be garnered by the noble laborer who is worthy of his hire.

The question of whether or not man and woman must find their real counterparts in order to be saved is a most confusing one to answer, for to tell a woman that when she comes into rapport with her opposite pole, her spirit, she is already in rapport with her counterpart, is often to confuse her more than a refusal to tell her anything. The union will be accomplished in either case, but with this difference: If the student is not living in the marital state, the attunement is only through the prototypal polarity or in rare cases the supernal, for the spirit within the woman exists above time and space; while her counterpart, if in the flesh, has brought this spirit polarity into the time element. Thus for her to become conscious of him as a material male, she must meet him in the flesh. The man, on the other hand, is laboring either to meet or to attract the notice of his counterpart through his own soul, which is also possible above time; but always, when they have not met in the flesh, the mating pair must be above the time element. For I should say that astral meetings would not be beneficial, in so far as a bodily contact is possible. Each earthly man is the representative of an eternal spirit, and each woman is likewise the representative of the eternal soul. The fact that they change sex in different incarnations does not alter the case, for the eternal self is not limited to outer sex, but can change polarity at will.

Let us say, for the sake of example, that Mary A—— and John B—— are counterparts. Mary incarnates in New Jersey and John in California. Mary may, in the first flush of youth, marry another man and John another woman, but each of Mary's soul exaltations which is above time and space reaches John, and each true spirit emotion of John's affects Mary. But remember that the physical body of each is wholly unconscious of the other, except that a longing on John's part is never fully satisfied, and a wistful desire on the part of Mary is ever present. Yet because each is incarnated on the same planet, and but three thousand odd miles separate them there is an unconscious joy in the material life of both, and we venture to say that Mary's one ambition is to go to California, and that John has taken several unnecessary trips east, he knows not why. Then let us say, for the sake of further example, that the husband of Mary dies and the wife of John separates from him and goes out of his life. Mary goes to California and while there fate arranges that they meet and marry. Mary and John both lose all feeling of unfulfilled desire and life assumes an entirely satisfactory state—for we are not talking of counterparts who are finishing with incarnation in the flesh and hope for the redemption of that flesh; we are speaking of ordinary folk who meet and marry the right one. The act at least hastens the expansion of the soul for John and the descent of the spirit for Mary.

You will ask why this is necessary when the eternal spirit and soul are forever mated? The reason is this. Each man and woman, body and soul, or soul and spirit, crave a home of their own and offspring, and by repeated incarnations in the material concept of time they beget the objective faculties and objective senses that enable them to build forms in thought and deed. On the other hand if this same Mary and John had not met, and their first marriages had remained until the end of their incarnation, no meeting in objective form would have taken place *unless* they had reached out to each other through Christ. If they had done this they would have received the benefit of a material vibration from each other, because Jesus brought this light—which is both the lover and the beloved, or soul and spirit—into flesh, through His perfect birth. For He brought the Word down into the flesh, causing the lowering of its polarity to a considerable degree, because before Him none had objectified the Word lower than the soul of the fleshly body,—a very different thing, but nevertheless the way in which the astral had become purified and glorified. The Eternal Self is the center which unites the polar opposites living in time and space. Thus Jesus was not affected by the polar law, for He brought His eternal soul and spirit down into the flesh, which in a minor way is what counterparts are doing through marriage. Mary, the Virgin Mother, did the same through the angelic kingdom, for as yet the Word could not descend into flesh—it must await the birth of Jesus.

Many and varied are the questions which have been asked me about counterparts. (1) If they must be met in the flesh? (2) If not, will they never meet? (3) Can they meet through Christ? (4) What happens when men and women marry other than their mates? (5) What if our counterpart is not at this present time incarnated but exists in the spirit world? (6) How can I reach my other half by contacting my soul? (asked by men.) If I think of my soul in terms of time and space, how is it that she can respond through my soul? (7) What shall I do to meet my mate? (asked quite frankly by women.) Others who are not living in the marital state ask: (8) How shall I stop this constant unrest which nothing satisfies? (9) Do counterparts meet after death? (10) Does the meeting through Christ, of soul and spirit, give satisfaction? (11) Can one mate incarnate through many incarnations without the other having ever incarnated? (12) How shall I recognize my mate in the flesh if I should meet him? (13) Is it possible for counterparts to meet and then separate again? (14) What happens if my mate is incarnate in another world under a time element different from that of this earth? (15) Is it right to send out a call for one's counterpart if one is already married to another person? (16) How does the first separation between counterparts take place? (17) Is it possible for counterparts to incarnate as two women or two men at the same time? (18) Do they ever incarnate in the same body? (19) Is it possible for a mother to give birth to her counterpart? (20) Does a man ever attract his soul mate as his daughter? (21) Are twins mates? (22) What happens if brother and sister are counterparts? (23) Are mates necessarily happy if they should live together in physical marriage?

We will take these questions in order and answer them as clearly as possible.

(1) If counterparts must be met in the flesh?

Ans. Yes, if completion of the law is to be their lot. Otherwise they may meet in the angelic kingdom, in which case only a divine soul will be given to such a pair and they remain soul and spirit, and not soul and body, and they do not reach complete manhood.

(2) If they do not meet in the flesh will they never meet?

Ans. The word "never" is of the time element, and I have already said that counterparts are not separated until they reach the time element. In the case of our planet Earth, they separate when they enter the quaternary of the four elements, and each takes two elements. But they always meet after they once incarnate; often the one completes the work first and must either wait or assist the other, who perhaps has dallied along the journey of involution and evolution.

(3) Can they meet through Christ?

Ans. Yes, and in the last analysis He is the essence which binds these separated halves. For the woman can mate with her own spirit through the love of Christ, and man can behold his own soul through the light of Christ; and the life of each (soul and spirit) can be felt in the physical body, even though the man be incarnate in the spirit world and the woman be incarnate in this material world, or the reverse. For the love of Christ flows inward over the divine soul and spirit, and expands outward over the mortal soul and physical (spirit) body.

(4) What happens when men and women marry other than their mates?

Ans. Soul longing on the woman's part and physical longing on the man's, until they establish union with their counterparts through the beatitudes of Christ, such as tenderness, mercy, tolerance, and charity. All these give rise to the One Substance of Faith, the treasure which is saved and laid up in heaven,—i.e., in a vibration beyond the reach of the one who is not the true mate; then hope enters in and keeps the heart fresh and pure. Otherwise each literally raises the fires of hell in the other's physical body, in which case it is better to do as did Joseph, flee even though we leave our garments behind us; by this I mean even though we lay up no treasure in this incarnation, for hell fire and hellish substance profit the soul and spirit nothing, except that it may awaken dissatisfaction to such an extent that we *turn* to God the Father through His Divine Son.

(5) What if our counterpart is not at this present time incarnated, but exists in the spirit world?

Ans. The process is as unfolded in the First Work, in the lesson entitled "Solar Line of Demarcation". Each may draw from the universal storehouse and, as said before, sanctify and personify this energy through Christ.

(6) (Asked by a man.) How can it be that if I contact my soul I reach my other half? If I think of my soul in terms of time and space, how is it that she can respond through my soul?

Ans. Within the psychic self exists a dual energy, passive and active. These respond to the positive and negative, soul and body, of the mortal self by the aid of the imagination, when linked with the divine desire for completion. For no man is truly happy whose soul mate is absent. Thus his longing and his will, through the quickening of his emotional nature, will cause his psychic self to come to his aid, even though he does not call to her through his Lord and Saviour. But the answer will not bring the bliss that the mating call will give when sounded through the Christ within, for the psychic self exists so far removed from the flesh vibration that its expansion often causes man to burn the more.

(7) What shall I do to meet my mate?

Ans. (This answer is directed to women, as no man ever asked me this question, but many women have.) Begin a thorough housecleaning of the body and mind; pray for purification night and day, for the divine mate cannot make himself heard amid the din of dissatisfaction. Keep your heart pure, that is, your emotional self, and it means *in every walk of life*. Do not let envy or hatred enter in, for these are the weapons of the devil within your lower self, constantly tempting you away from your true lover and your divine mate. The instant your mind and likewise your body are free from gross, low vibrations the subtle quickening of your sublime mate will be felt and heard in every inflection of your voice, even in the spoken word. Uncleanness is the cause of most women's misery. Remember that the soul body of woman responds to matter, even as the physical body of man responds to spirit; thus man's polarity is of the subtle while woman's is of the gross. This gives rise to the fact that woman can reach the refined state more quickly than man, because she can flee to the opposite pole through her psychic self much more easily. But the sublime mate does not descend amid confusion, therefore see that your lamp of life is clean and lighted and that there is an abundance of oil within it.

(8) How shall I stop this constant unrest which nothing satisfies?

Ans. Believe in the sonship and Fatherhood of God and that not one child of His is forgotten. No soul is without its polar opposite and no spirit lives except a vehicle be already provided. Thus as your earthly father and mother gave you a human body and through love provided for you have faith that your heavenly parents will not fail in the milk of human kindness. Learn to think and reason about the unseen life with as much logic as you do about the seen; then, by love of God, turn to His Son and be sure that the way of unity will be shown you. "Ask and ye shall receive", but do not make the mistake of telling God ahead of time *how* He shall answer your longing heart. Trust to the One who numbers even the hairs of your head, and trusting, believe that whatever is given you is the best for you,—will best fit your individual needs. Remember that pain is a privilege and that God allowed Satan to do the testing after Job became a righteous man, not before. If trials come to you do not repine—*trust your God.*

(9) Do they meet after death?

Ans. Yes, between incarnations. By this I mean that each time the transition takes place from matter to spirit, or spirit to matter, using these terms in their lowest sense, the eyes of the soul and spirit are opened and union for a short period is theirs. They may not be joined in wedlock in the lower life in the spirit world, but again they may—it depends wholly upon the conduct of the pair. Have they in this material life tried to obey their Lord within, or have they been rebels? If the latter, then separation is theirs again, for the spirit world of the outer heavens is also under the time and space element, else they would not die to the spirit world and be reborn in this material. Each can earn this blessed privilege of union, and thus it behooves us to strive, and no better way can be found than to accept this everyday life as being that into which our Lord is able and willing to enter with us. And if our Lord is willing, surely our counterpart will not say no.

(10) Does the meeting through Christ of soul and spirit give satisfaction?

Ans. Yes, to the inner man there is an unlimited feeling of joy and satisfaction; but to the outer mind and body the tension is increased, because He is the tester of men and we must remember that a man consists of both the highest and the lowest. What the soul and spirit experience in the meeting through Christ is a knowledge that the gap of separation is bridged, and love flows freely between the two divided halves where before they seemed to be faced by a blank wall.

(11) Can one mate enter matter and experience many incarnations without the descent of the other into time and space?

Ans. No. The divine lovers enter time and space together, for they remain in the bosom of the Father while the lesser creations take place; and as said in the Third Work, these lovers descend and mate with the purely astral and animal men; no angelic soul spark is lit until these divine beings come.

(12) How shall I recognize my mate in the flesh if I should meet him?

Ans. One infallible test is to ask yourself if you could contemplate life without the knowledge of the one under consideration. You will find that while some would cause a void for a short period, if the real one should not exist, either in this material world or the spirit world, you yourself would droop and wither. You would feel, not perhaps the wild pain of some, but a void within that no other life could fill. Also, if you are with your mate all longing ceases. You may not be having what you might consider an easy life, but no other could be contemplated while you could have your mate. By this I mean that real mates cling together through everything—happiness and unhappiness. The mistaken idea is that mates bring wild thrills of emotion with them when they enter our lives; this is not correct. Rest is the best expression for what they find together, for storm or stress cannot shake the knowledge of oneness between counterparts, and though the wide ocean roll between, or the gulf of birth and death, yet they travel the path of involution and evolution in time and space for one reason only, that they may find the same everlasting life in objective form as is in the supernal essence.

(13) Is it possible for counterparts to meet in the physical flesh and separate again during that life?

Ans. It is possible but not probable for, as said before, they prefer hard times together to a life of ease apart. Self will and vanity often force them to extreme measures in order to satisfy these monster vices.

(14) What happens if my mate is incarnate in another world under a time element different from that of this earth?

Ans. The counterparts meet in the astral, either of this earth or of the planet under which the other half is incarnated. This often occurred in ancient times when divine counterparts were scarce in the lower phases of material expression, and this accounts for the mythological tales of children born by the mating with gods. The material mother forgot, in her lower mind, that the one she had cohabited with was her mate, and only thought of him as a superman or god. And such indeed he was, because only those who have entered the unity through God can overcome time and space elements enough to impregnate on the material plane, though there have been tales of men who mated with strange women from other planets. All of which tends to aid us in realizing how thin the barrier between the inner and outer expressions of life really is. And this difference in time will be adjusted as our growth warrants the need for our counterpart. Many times when mates are strong and sturdy workers, they are separated for the growth of the inhabitants of the planet to which they are sent, for the *love* between highly evolved counterparts acts like a great healing current. Many are aided in this wise, for because of the electricity in mortal souls, they often suffer from too much acid drawn from the battery of the mother planet, and love is the antidote which soothes and heals the mortal child,—love being the true solvent of God as well as the tie which binds.

(15) Is it right to send out a call for one's counterpart if one is already married to another whom one feels sure is not the true one?

Ans. As this question comes under the moral law of man we shall treat it as such, and answer that it is much better to accept the present environment and try to learn the lesson involved in it. But we can so live and love that our partner in marriage will not hinder but rather serve to aid us in the growth of the mortal part; that we may outgrow our unnatural conditions and the great law of morals will adjust our material lot. And we can spend the intervening time in learning to reach out, through our Lord and Saviour, beyond our present unhappy conditions; then indeed our growth will be phenomenal. Thus resistance is used, for all should be grist that comes to our mill.

(16) Why does the first separation between counterparts take place?

Ans. Either as a reward of merit or else for purposes of growth when inertia has entered,—the curse of all mortals, for when they first enter this material earth and incarnate in a human body they are privileged to be together many, many lives. This is because at first pride is absent and pure love and the desire to generate and multiply fills all their ambition. The danger lies when they begin to evolve to the point where they overcome their earthly elements to the extent that they are about to receive rebirth and be united. Then temptation of all kinds assails them.

(17) Is it possible for counterparts to incarnate as two women or two men?

Ans. Yes, but this would be because of (1) perversion, or (2) service. Perversion because of the evil proclivities of the soul or spirit (that part under the law of the elements), and when this does take place and they meet, sex perversion between them often results. *Wilfulness* is the cause of hell fire and purgatory, both on this side of death and on the other.

(2) Service. Should the case be that they could use two feminine bodies for reasons of benefit to humanity, or of course two male bodies, this would denote that they are already united in God and are simply workers. In this case, should they meet and not have remembrance, deep friendship would be theirs, for as we already know, the exchange of the aura is the largest factor in regeneration. In highly evolved mates the aura has in it the emanation of the essence of Christ, and their flesh is filled with light.

(18) Do they ever incarnate in the same body?

Ans. Yes. After unity with the Father has taken place, then they have overcome separation and are as they were in the beginning. In such cases they are workers and are able to aid both men and women equally as well as each could the opposite sex when under the law of separation. Such persons are complete in themselves and seldom marry, except when they have weak souls or spirits given into their charge,—those who have lost heart in the maze of matter. In that case marriage with one of the strong ones will give the necessary strength to overcome matter and climb up the ladder of evolution.

(19) Is it possible for a mother to give birth to her counterpart?

Ans. Yes, and this takes place often when the male half has grown forgetful of his soul mate; for this tends to call him back, as the mother-mate's blood will serve to bind him, through inheritance, long enough for him to grow loyal again. Lifelong devotion is always the result of this.

(20) Does a man ever attract his soul mate as his daughter?

Ans. Yes, but very seldom, as this is too dangerous, except in the case of a father who is the soul of honor, for the call of the soul mate disturbs the emotional life of the male far more than in the case of a woman,—woman, in such cases, being content with love without the physical contact. If, as said before, the father be an honorable man, they would be apt to quarrel, because of nerve irritation on the part of both the father and daughter.

(21) Are twins counterparts?

Ans. Sometimes, but not often, except when incarnation is almost over and they enter into good family blood and high honor. Then they do not marry, but remain content to share the same roof-tree, as it were. The desire to be near each other, and the scarcity of parents that can give a body worthy to receive the pure souls and spirits of counterparts who are highly evolved, causes them to incarnate as twins, that they may share the same blood stream.

(22) What happens if brothers and sisters are counterparts?

Ans. The danger is not so great as between twins. This often happens in good families, and is the cause of old maids and bachelors, as one of them may not be able to overcome the attraction of the other enough to become interested in anyone else, or to attract anyone else.

(23) Are mates necessarily happy if they should live together in physical marriage?

Ans. Not always, unless they are not advanced in evolution; for advanced counterparts with soul and spirit ready, but not yet united in Christ, and the Word not incarnate in the flesh, often irritate each other, that they may break open the shell of the flesh incrustation. This is especially true of the man, who must make an entire change from pure supernal spirit through Christ, and must transmute the animal spirit. The woman, on the other hand, is allied to the angelic and only has to become mutable.

The law of counterparts keys all the way through the manifested universe, from the highest to the lowest. It is the great mystery, each step unfolding as we mount the last. Perhaps St. Paul has come nearer to touching upon the mystery itself than any other writer, in the quotation given below, from Ephesians 5:22-32:

"Wives, submit yourselves unto your own husbands, as unto the Lord.

For the husband is the head of the wife, even as Christ is the head of the church: *and he is the saviour of the body.**

Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in every thing.

Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church.

For we are members of his body, of his flesh and of his bones.

For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

*This is a great mystery: but I speak concerning Christ and the Church."**

Attention is here called to the significant terms applied to wedding anniversaries, as regards the length of time attained: such as a tin wedding anniversary, silver anniversary, and for fifty years of married partnership a golden wedding day. But two people who are not counterparts may live together five times fifty years and not attain to the golden marriage, this being the reward of true marriage, not partnership between two people wholly unsuited to each other. For the centers which are locked against robbers will not open or be opened except to the one holding the right key,—in so far as the marital relation is concerned. But they do open to the magic word, or response of the heart to the counterpart.

In reviewing these Five Works we want each to note that the "first born", which is the labor of the Third Work performed for the first time, belongs to the Order of Christ; that it is not until the Fourth Work is past that the mind and body are ready for the regenerate fluid to flow freely; and that only when regeneration has become an established fact is redemption of the flesh made possible. For hitherto the blood has been sending its golden light inward to clothe the soul, and thus build a fitting vehicle for the attraction of the Spirit of Good. But after the seed of youth has blossomed within, then the outer man is eligible for redemption. Up to this point, in so far as I know, the redemption is accomplished by the building of another and finer causal body, composed of indestructible elements which, because of their fineness and light vibration, can easily escape from the gross dust or gold which belongs to this planet earth. For we must follow our Master's bidding and render unto the material forces (Caesar) the dead gold which belongs to the dead metals; but that which, through our own efforts and the aid of Jesus Christ, we have made to *live,* we may take with us on our journey of progression.

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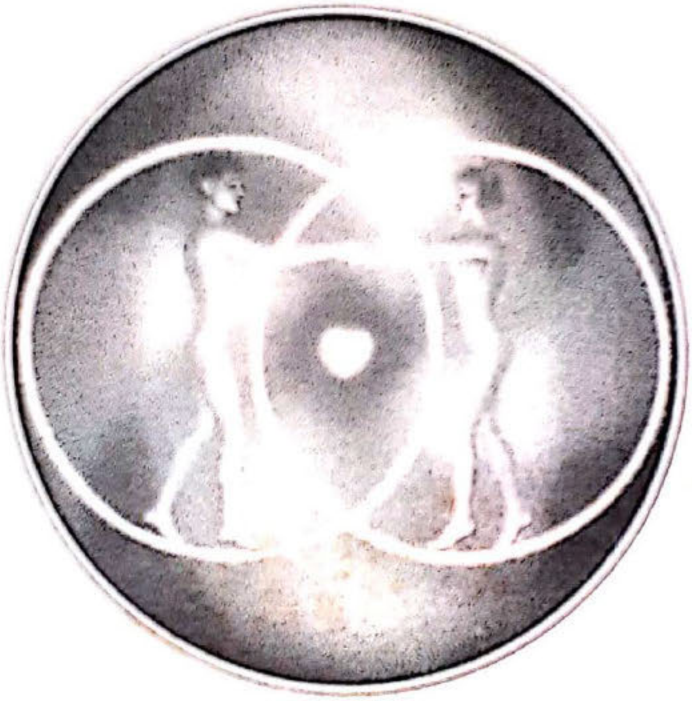
* Italics are mine.

The long study of these many phases of the One Law may prove tiresome to many of my readers, but on the other hand to others a joy, for I have skipped the long technicalities and historical events through which man has passed, that he might find redemption in such an easy manner. After all, what easier method could be found than purification and the gift of the spirit by One Who has paid the price of ploughing the first furrow straight, and by His power and glory still sets in motion the same Law and even lends us His form on which to graft our own gross self? By this the lower dies and gives birth to the twain, or the higher and lower, now separated no longer, but united by His love.

All praise and glory to the Holy Name of Jesus Christ, and a loving remembrance to all those noble souls who have made the Path of Thorns a Highroad of Roses.



EXPLANATION OF TERMS AS USED IN THIS SERIES OF FIFTY LESSONS

Adonai. Because the human Ego sees all things as divided, the planetary God of light in His male aspect is Adonai, and in the feminine aspect Shekinah, for the first light of the Crown, working through the duality of the Elohim must of necessity complete Himself in the kingdom, or tenth Sephirothic light, through the avenue of duality. Thus Adonai and the Holy Shekinah form the duality under which the kingdom of God upon earth will reach its final perfection.

Air. That which permits circulation of all substance, for without air fire would remain dormant.

Cabala. The Cabalistic doctrine is composed of oral wisdom, which is said to be from mouth to ear and is never written except under the veil of allegory or cryptic cipher. The true Cabalistic law is that knowledge which is heard through the ear of the mind from the mouth of angelic or deiform powers and principles themselves. Each kingdom in the life of formation, be it angelic, elemental, natural, or deiform, has a vibratory apex and this vibratory apex acts as a broadcasting station to which the higher mind of spiritual man responds, for the mind of man in its truest functioning is a receiving station which can be trained to pick up any and all information broadcasted by these vibrational apexes.

Celestial State. Celestial state, Christ type, regenerate man, completed man—are terms relative to man after he has blended the mortal and divine substance and energy in the birth of another type. This type embodies both the natural and angelic man, changing these into the Godhood of our planetary God. The celestial state embodies self luminosity.

Centers in Man. These are the windows, opening first into the greater life of this solar system. They are the repositories of the rotating energy spoken of as the wheel. When taken in relation to man they become the mirrors which reflect the light and power beyond this material plane. Opened in purity they enable man to ascend the ladder of life, but when opened before purification takes place they deflect the pure light of man, causing insanity, fanaticism, one-sided development, and fixation of material life, because their motive power overcomes the lesser motivity of the blood stream, thereby causing much inharmony. But when opened after the four departments of man have been brought to their highest expression they disintegrate the old condition and expand his light to its greatest extent, fixing it that the process of purification may take place again. There are nine such centers in the body and nine in the head, which find completion in the solar plexus, i.e., tenth. The nine in the body are the six outlined in the Second and Fourth Works, together with one at the hip joints, one at the knee joints, and one in the feet. These last three have dual action, one pole responding to the right side while the other responds to the left. Each child is ruled by the power of one or more of these centers at the time of birth, and they are readily ascertained by the elements and planets in the first house or rising sign of life. In this series the centers have given way to locations of power, and these in turn become personified by the main location, the heart center, as it takes unto itself the image of our Lord.

Central Solar Force. Any function in man that is pure enough to come under the influence of the Christ life is in direct touch with the Central Sun, our planetary Sun being one of a vast system of Suns.

Christ. I have used this word to signify two things: first the completion of the law wherein all the gaps caused by the separation of spirit and matter are bridged, and second as the direct reflection of the Holy Spirit, whose presence in overshadowing mankind finally leads him out of the synthetic life into a union with the gods and ultimate Godhead. And again I have used this word to illustrate how certain men have portrayed the drama of perfection wherein the law completes itself. In the latter case I have dwelt largely upon the Christ life as taught and exemplified by Jesus Christ.

A Christed Man. One who has the power to change all lesser species of nature into the glorified nature of true manhood; a state which enables man to stand in the place of equilibrate power between two opposite poles such as light and darkness, and by the power of the third dominate both poles and take from each the substance and attributes which best suit the purpose in which he is engaged,—for all such are wholly engaged in the direct service of God the Father.

Consciousness. The mind of man uses the overtones which the vibrations of thought and speech set up, to reach out further into the cosmic mind; and this is why we are often dimly conscious of many laws of man and nature which we find almost impossible to express, either in thought or speech. We speak of this phase as responding best when we "go into the silence", because then we short circuit the noisy material mind to such an extent that many of these overtones or vibrations find response in the sensitive and receptive state of our subconscious condition.

Counterpart. Any vibration which finds a polar opposite in action is a counterpart: man in his human aspect is the counterpart of God. In this series of lessons the word *counterpart* is used to signify all the separate halves existing in the dual life which, when brought together, bring forth the child or third polarity.

Cross. The expression *of the cross* as used in this book denotes the affiliation of all opposing forces equilibrated in the third, or fifth.

Crux. The crux life is the three powers of the triangle or trinity brought forth by the life of the cross, and forming a magnetic field of attraction, within the poles of our own solar system, great enough to give expression to the outside ray coming from the Central Source. This ray, using the equilibrate or third power, is powerful enough to force the expression of the trinity down into the field of manifestation in the four directional forces, thus coming into contact with the life of the elementary energies of these planets. And as symbolized by the swastika it forms a vortex and thereby sets up a re-creating of tangible life, because from the center of the vortex, by means of the law of the triangle, there is projected a more powerful life than can be expressed under the law of the third dimension.

Divine Darkness. The life of the Holy Spirit in man before his mental equipment has been perfected to the extent where it can perceive the logical sequence of life and law functioning in the subtle polarity of the etheric world, for as yet the human Ego has not built its etheric double. This same divine darkness is called *living light* once the etheric double becomes an established fact. Plate VI is an attempt upon my part to show how the tiny etheric web, woven in the descent of the soul, may be perfected into what is mystically called the etheric double under the evolutionary law of the soul.

Double Life. (See *Adonai.*) This expression is used in relation to Deity as it functions through nature in her relation to the Sun, and man in his relation to the Second Person of the Trinity, or the Son. Thus man alone has the double powers of the first pair of opposites and the last pair of opposites, namely the Elohim, and Adonai and his Holy Shekinah.

Earth. The virgin element which brings forth the seed on all planes of being; the natural matrix.

Ego. Most writers use this word simply to imply the human traits. I have used it not only in this respect but in another, in which case I have called it the supernal Ego, meaning that hidden spirit in man which, in imitation of God, transcends all the barriers and limitations of birth and death, for the simple reason that the human Ego has the power to manipulate mind. It can in fact stand, as it were, in the midst of the law of polar opposites, uniting the two in action and reaction at one and the same time, thus saving man the long journey of evolution and involution in the time element, and connecting him up with the eternal life wherein the law of perfection reaches its completion in time and eternity without disturbing the mental state of either.

Ego (Supernal). The rebirth of the supernal Ego is the only means whereby man can reflect or understand in any measure the abstract spirit of God in its cosmic relation to the natural life in its entirety.

Elemental Force. All phases of life have reached manifestation through the elements, and the outer formation casts as it were an elemental shadow, which forms a veil between the eyes of the soul and the eyes of the Holy Spirit. Thus man's soul, once it descends into the elemental life by way of incarnation, must thereafter function under the elemental forces of nature until such time as he redeems his elemental body through Christ.

Fifth Superman. By the way of the Cross and the Law man is born anew, and the secret of the first step of his rebirth is revealed in the First Formula; for man has within him a mystical body, dormant in the unevolved yet possessing the potential power to become enlivened by the same process as outlined in the *cross* and the *crux*, because the bodily forces have in themselves the opposing powers of the heights and the depths, or God and nature. These, when crossed, give rise to the mystical third expression, or man under Christ, and these three setting up the magnetic field of attraction within the spiritual heart of the mystical body, permit its power, which is from the center, to find expression in the tangible life of the fifth superman. At the aorta in the physical body is born the first matter, through the carbon in the depleted blood; and this is further transmuted into a fifth essence, by means of the life of the centers and the ductless glands. Thus man builds himself anew in the crux life, and through the great mental powers which come to him as a result, he is evolved still further along the spiral way.

Fifty Gates. In the Cabalistic system the Sephirothic tree is composed of ten globes or gradations of light, and in this book each of the five parts of the Law, or the Five Works, reflect the ten grades of the Holy Shekinah.

Fire. A mode of motion, the energy which ever moves in a spiral form; thus any cell or center of force where fire is in control is seen as a whirling vortex or wheel.

First Formula. A means of quickening imparted to all students when they reach a certain spiritual level, instructing them how to employ the law of the physical Sun as a stepping stone to the central solar power, and opening the four doors of the elemental life into the cosmic ether.

Four Elements. The four controlling keys into the world of elements which constitute the *law* of this planet, and permit the trinity of principles to have action in the worlds above and below their respective place in the Godhead. If we did not have access to these four directional forces we should be locked forever in matter.

Fourth Dimension. This word is used in the sense of the first polarity of all subtle life, wherein the student begins his first realization that he can by his own efforts make use of this polarity, by lending it formation within the avenue of his mind. For man is the only creature who is exempt from giving up half his life force to the building of the etheric world. (See *Redemption.*)

Higher Mind. Man's mind in its dual aspect functions under the polarity of his Creator and the polarity of the elements, because he is composed of a living soul and a body of earth. The polarity of the Deity is spoken of as his higher mind, the polarity of the elemental life as his lower mind; and as his material body is composed of an over-percentage of water his lower mind functions under the elemental force of his watery nature.

Horizontal Life. The forces of nature functioning under planetary or elemental conditions.

House of the Spirit. A body so spiritualized that its sense faculties overcome all obstacles between all grades of spirit; a causal body built of primal light—often so used when the adept has only a single note within himself which will, like the double edged sword, respond two ways. As used in the Fifth Work it means a union of the divided parts of man, which in their turn respond to the spirit of truth.

Jesus Christ. The name Jesus Christ signifies in the law of symbolism a Christed man with the polarity of his earthly nature in the foreground. Yet unlike man in the bosom of nature he is not giving one-half of his energy to the law, but is complete within himself. Up to the time of His ascension Jesus is spoken of in these lessons as Jesus Christ; in the mysteries pertaining to the risen life He is spoken of as Christ Jesus, for He is in the act of giving tangibility to the subtle life of spirit, having refined the matter polarity (up to the time of His ascension) to the extent where it overflows its banks in the life of polar opposites and enters the life of the balance. The two, Jesus Christ and Christ Jesus, are the personified representations of the four points of the cross, or law of the ternary which, when set in rotation, give way to the law of the crux. We enter the law of the balance by way of the Deity and the mystical third person, and the law of the crux in the fifth dimension, the latter being the privilege of the supernal Ego. This supernal Ego in the Fifth Work is referred to first as the No-thing or Fool, and lastly as the glorified Ego.

Law of Nature. All natural phenomena functioning in the three kingdoms controlled by our planetary Sun.

Light Consciousness. Until the gaseous vapor is changed to pure light in the aura (which, it must be remembered interpenetrates man's entire system) he cannot think clearly. We say that such a man is dense, for the light of understanding is not present. The body swims in this sea or soul aura, for the body lives in the soul rather than the soul in the body.

Magi. A magus is one who has to some extent given birth to his own supernal Ego. For the human Ego, after its descent into the material polarity, has the power to perform seeming miracles through the avenue of mental chemistry, and to the onlooker the magus has magical powers. Such an one has reached the apex of mental endeavor a little in advance of his fellowman. Mankind as a whole is only in its infancy as regards its mental progress, little dreaming that in the ages to come much of the hard labor to which the sons of Adam are tied will be performed by the understanding of mental chemistry.

Man-Law. The power in man to transcend natural phenomena. This is his by divine heritage, man being the one form which is said to be made in the image of his Creator. Thus all force coming under the personified life of Christ is functioning under the man-law.

Matter and Substance are relative terms meaning the slowed down portion of the separated halves of body and soul.

Middle Path. This is the entrance into the mystical Third Power which is neither positive nor negative, but contains the passive and active qualities of both in one form. In occult language it is called the Hermaphrodite, because to the eyes of the male spirit it responds as passive and to the female soul as active, taking either role and having in it the double life in one.

Nature. As used in most instances in this series it is meant to convey to the student's mind the limitations of whatever form and department of the trinity is under discussion. For instance, the nature of a granite rock must of necessity be of a different grade of power and action from this same rock when ground to powder by the action of time or the artificial means of man. And this same granite powder, when merged with a portion of plowed ground, acts as fertilizer and its dormant nature takes on another aspect.

Personification. In this series of lessons the word *personification* indicates any synthetic body or force lifted into one unit. In most instances it means the synthetic life of spirit and matter lifted out of the avenue of nature into the aspect of the Deity, through the mystical Third Person, or the Christ inherent in mankind.

Personified Principle. Any complete ray of power working in the field of nature may be divorced from nature after it has been overcome by an adept and made to beget his species, man, rather than the species of nature which it had hitherto brought forth. In the instance of our Lord Jesus Christ it was the great solar principle of Christ, the Second Person of the Godhead, which had hitherto not been sown in the earthly body and nature of man by any Master before Jesus. All before Him had but personified this Christ ray in the divine soul, but Jesus brought it down by the door of Pisces, which is the rotating energy of the center in the feet; the earthly fire in the watery body is its lowest polarity and the heavenly fire of God is its highest. A careful study of the Cabalistic Grand Man will disclose the fact that at His feet is located the Kingdom, the entrance into the Great Middle Path.

Plane or State denotes a single gradation of vibration having limitation, because of its restricted life, between any two poles of attraction. Each ray splits up into seven distinct colors based on the three main colors or bodies, and these in turn have various gradations, separated by the blinding light of the pure spirit which lives in the Divine Darkness. To the unevolved vision this forms the stratum of black between each two gradations of color; and this stratum of black fire is so powerful that it is known as the *terror of the threshold* before which all must pass who would enter the ray above, but whose blackness turns to purest white radiance once it is passed.

Planetary Force. Any vibration influenced by the stars in their cosmic aspect, as for instance: the first center linking up the astral and animal spirit in the physical body of man is influenced by the astral force of the planet Saturn, and until the descent of the supernal Ego all natural force issuing from this center is under the governing influence of Saturn.

Point within the Circle. In man is the tone which will respond to the Trinity of the Godhead on all three planes; it is his highest note. This forms his portion of the Godhead, and his ability to understand the mind and will of God is in direct proportion to his consciousness of this point. The circle without is the material manifestation of the point, and the height and depth to which he can travel within that circle denotes the relation established by him toward the God Point. The circle may expand through the universal solar ray of mind, and even to the very limits of that ray.

Prayer. Real prayer means the focalizing of the mind upon Deity, for the mind alone can reach the Center through the avenue of will, when linked with deiform objects, as for example the angels or any of the personified gods, though it is claimed and doubtless true that statuary, pictures, or any holy object or place form an avenue of closer approach to the Deity. Short prayers are much more powerful than long ones, unless the latter have been arranged by those having an understanding of both heavenly and earthly existence. God, as we generally use the name, does not vibrate either to matter or to spirit, except He be approached through the Third Person or, as said before, casts His reflection upon man as a super being. (See *Ego, supernal.*)

Rays of Light. There is a complete manifestation of the ternary in each ray of light, and its attendant spirit will dominate any three-dimensional plane and overlap into the fourth dimension, or the next ray.

Rebirth. The student, when he is able to disintegrate the limitations of nature and God under which he is functioning, and reintegrate his vibratory life upon a scale unhampered by these limitations, is said to be reborn. Thus Jesus, when He told Nicodemus that he must be reborn, meant that he must lift himself beyond the limitations of his elemental body into the limitless realm of the risen life, by way of the ether or solar breath and the watery nature of his lower mind; for the lower mind, once it is lifted through the law of rotation into the powers of the higher mind, easily changes the vibrational life of the water body.

Redemption. Until the life of the balance becomes an established fact on this planet, through the final perfection of its dual nature, all sentient life gives one-half of its energy toward the upkeep of the invisible life of spirit. But because this condition is only a matter of time man, made in the image of his

Creator, has the ability to shut off this subtle emanation which is said to be incurred by the law of debt. The one condition is that the first fruits of the balance belong to God, and are given over to the formation of the Christ within, which is inherent in the balance. Thus he is said to redeem himself through Christ, who is the Son or reflection of the Father. And once this reflection returns to the Father then man has the right to use the emanation of the balance to build a vehicle for his supernal Ego. (See *Ego.*)

Risen Life. That part of man which we call the soul has the truest relation to pure spirit in its ethereal properties. Thus any of the elements, once they become polarized to the soul of man, rise out of the scope of nature's functions in her earthly aspect and enter, through her heavenly polarity, into the life of the balance, either by way of the third or fifth dimension.

Seed of Life is that vibrational note called the apex, or highest focal point. It is brought over from life to life and upon its cultivation depends the expansion of the Eternal Seed of Youth, bringing forth fruit according to its rhythm in each rest period.

Solar Breath. Ether vibrates to the quickening properties of solar life, but as it approaches each planet it becomes merged with the astral emanations of that planet. Thus the atmosphere of our earth is a mixture, and before it can vibrate to the solar influence in its first purity it must be stripped of its many astral sheaths.

Solar Principle. A power which is the very apex of male energy in each solar system—analogous to the Father of man with which Jesus declared Himself to be One. Thus when we lift our natural body up to the solar principle it may become merged with the personified soul of man, and will forever retain the man-form, while the life and powers of the natural body have many changing forms.

Soul. The material composition which separates itself from the gross and enables the spirit to work in two directions at one and the same time. The body always acts as a provider for the soul, and the soul as mind for the body. These two are the poles of attraction for the spirit, causing momentum in all departments.

Soul (Mortal). The subtle portion of the material nature of man. The mortal soul, together with the material body (meaning the mental plane and earthly, animal nature) belongs to the lower pole of nature beneath the solar line. These are all spoken of in this series of lessons as that which is below the solar line. This invisible line belongs first of all to the outer division of the body, dividing it from the navel downward and upward; but after the Christ initiation, as taught by Jesus, man is raised above the natural kingdom of nature. He then leaves the solar principle as a law behind him and enters into the S O N or life of personification. As a consequence the solar line is raised to the center of the heart and the solar plexus becomes the entrance to it. Yet this same solar division exists in every cell in the body and each atom of substance.

Soul (Immortal). A solar and fire body capable of passing through all the stages of the elements up to the next cycle or universe; a soul-body that can withstand (in so far as this universe is concerned) the highest vibratory life without disintegration; one whose light has been distilled again and again by the various stages of solar force until it is worthy of infusion by the Logos Himself.

Soul (Divine). Divine soul, heavenly nature, angelic plane—all this substance and energy belongs above the solar line of nature and its vibration.

Spirit. The fixing nature which ever determines the form in each grade of the material. It fixes because it is so quickened that it causes a mean vibration between the body and soul of all men and animals. In nature we call it gravity,—cohesion and adhesion acting as its agents.

Spiritual Body or Spiritual Self differs from the celestial body in that we may spiritualize the lower causal body to its fullest extent, while the celestial body is built upon another foundation, namely, the etheric causal body whose light shineth in darkness. This accounts for the discovery of new stars from time to time,—they, like ourselves, have developed a celestial light-body, whose light we see.

Student. This word is employed in these lessons in the sense of one who is learning to know himself; and where other writers have employed such names as neophyte, adept, magus, prophet, seer, etc., I have used the name student.

Time Element. That part of man which is linked with his earthly nature and therefore limited by the quickening influence of the element earth which, as he begins his labor of redemption, he changes by way of attunement with his angelic and airy nature in the kingdom of spirit, and through his interlocking with the volatile energy of all that flies. In the first aspect he forms his attunement, through his animal nature, with the life of the birds; second, through the influence of the planets upon his astral body, he attunes himself with nature in all her etheric functions; third, through courage in mastering any mechanical means such as balloons, flying machines, etc.; while in the fourth dimension man has the power of levitation. Each of these four avenues gives him the freedom to change the time aspect, first within his mental scope and second by quickening his physical spirit.

Upright Life. All that is related to the polarity of spirit, having a preponderance toward God in His male aspect.

Virgin Substance is light, or matter so pure in nature that it is worthy to be infused by the spirit of the ray above; and the male spirit born of such a union becomes the saviour, carrying that man beyond the terror into safety.

Water. The seed of all things.

Wheel of Life. A rotating energy above the four restricted departments of man which when enlivened mixes these departments into a fifth condition called the *first matter*, because it can be used to create a new condition. Each cell in man has the ability to enter the life of this energy called the *wheel*, while each location of power (as for instance the solar plexus, brain, heart) can be made to quicken its rate by the action of this rotating power.

Wisdom. A reasoning power possessing such discriminative value that no illusion can overcome its understanding. It places each value of life in its own department and realizes the relative position each department has toward all others, in so far as the student has gained the cosmic faculties. Light, once it is personified into thought forms, reveals itself as a connecting link between the Central Solar Disk and the watery nature of man, the reason being that the waters of this firmament are controlled by the Moon, and the Moon reflects the light of the Sun. Thus the more closely man's mind becomes allied to the lunar light the more clearly it reflects the life of Deity as functioning in God's image, or man. The student whose mind easily discerns all vibrational life and knows whether it is a clear reflection or a distorted image of the solar essence is said to be *wise*, for he can discriminate between the real solar life and the many astral shadows intervening between himself and the power of the Central Solar Disk.

Zodiacal Force. This planet works through the avenue of one of the main elements, namely earth, and is therefore a part of the universal elements through its relation to the ether. Thus as it turns upon its axis its spinning forms a rotation which is called the Zodiacal disk. All the physical particles of man's body which are a part of earth and at death return to the element earth, come under the influence of the entire Zodiacal disk, and in this manner reach out into universal power.